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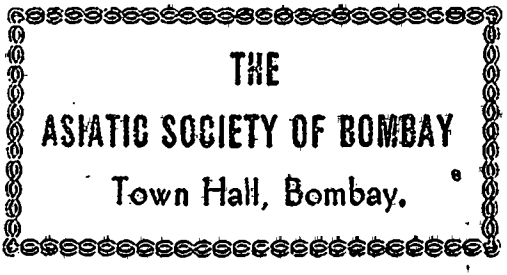

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CHINA;

POLITICAL, COMMERCIAL AND SOCIAL.

W. C. C. 3.

CHINA
THE INTERIOR
AND THE SEA COAST
LUZON

W.C.C.3

CHINA;

POLITICAL, COMMERCIAL,

AND

SOCIAL;

IN AN OFFICIAL REPORT TO HER MAJESTY'S GOVERNMENT.

88547

BY

R. MONTGOMERY MARTIN, Esq.,

LATE HER MAJESTY'S TREASURER FOR THE COLONIAL, CONSULAR AND DIPLOMATIC SERVICES IN CHINA; AND A MEMBER OF HER MAJESTY'S LEGISLATIVE COUNCIL AT HONG KONG.

VOL. I.

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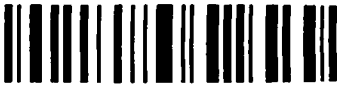
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DEDICATION.

TO THE QUEEN.

MADAM,

The gracious permission to dedicate these Volumes to Your Majesty, induces me to solicit a consideration of the great interests involved in the British relations with China; an Empire first opened to our commerce by the patriotic spirit of Queen Elizabeth,* and with which our intercourse has been enlarged during the auspicious reign of Your Majesty.

To extend personal communication with nearly four hundred million comparatively civilized people—to establish mercantile relations with the immense regions of Central Asia—and to promote the blessings of Christian civilization among myriads of mankind, are the principal objects of this work; and, however imperfectly developed, I trust they will receive the favourable notice of Your Majesty.

* Vol. ii., page 1.

A vast Empire, which has been almost miraculously preserved for more than two thousand years, is now in friendly alliance with Your Majesty, and with two of the most powerful Sovereigns of Europe, (those of France and Russia),—the isolation of ages has been destroyed—and China is now admitted into the social compact of the western hemisphere.

England, France, and Russia, are the representatives of three great principles in politics—the Aristocratic—the Democratic, and the Absolute; they are also identified with three forms of Christianity—the Protestant—the Romanist, and the Greek; they are antagonistic in Creed, Constitution, and Character. The dominions of Your Majesty, and those of the Emperor of Russia, now adjoin those of the Emperor of China.

It is consistent with the experience of history, that at no distant period a rivalry will arise in the East, that a strenuous endeavour will be made to establish a dominant influence in China—to stamp an impress on a materialist people admirably adapted for the reception of superior intelligence, and to wield for ulterior purposes a mighty nation which, although long dormant, is capable of producing an extraordinary influence on mankind.

It is, therefore, of great importance that international relations be established on the most amicable basis, and that the divine principles of Justice, revealed for the guidance of kingdoms as well as of individuals, shall characterize every transaction with the Chinese government and people.

It is thus only that England can possess a valuable and

permanent influence in China,—it is by such means a mutuality of interests may best be consolidated,—and an opening intercourse be disarmed of that fear or jealousy which destroys confidence, and may eventually lead to hostilities between the two Empires.

The exalted character of Your Majesty precludes the idea that any other course of policy would receive the Royal sanction; and I am, therefore, emboldened to entreat the attention of Your Majesty to the section in this Report on the "English Opium Traffic in China."* It is impossible to peruse the official documents on this point without acknowledging that Your Majesty's subjects are engaged in the commission of a fearful crime in China; that they are actively embarked in a traffic which is destroying the lives and deteriorating the morals of thousands of our fellow creatures; and that the Emperor of China, after waging an ineffectual war to stop this calamity, is now compelled to endure the continued and encreasing perpetration of an offence which would not be permitted against any Sovereignty in Europe; and which our superior strength enables us to commit with impunity.

The island of Hong Kong was ceded to Your Majesty by the Emperor of China, as a residence for British merchants, and as a careening station for their ships. That island has been converted by the Representative of Your Majesty into an Opium depôt, and under the purchased license of Your Majesty, a drug justly denominated by the Emperor of China, as a "flowing poison," is sold in defiance of the Chinese Government, for the avowed purpose of being smuggled into China,—or for the use of such of His

* Vol. ii. p. 174 to 202.

Majesty's subjects as may seek protection under the flag of England, from the adjacent mainland, where the "opium offence" is punishable with death!*

I crave the attention of Your Majesty to another matter discussed in this Report.† It is a suggestive fact that England did not become a colonizing and commercial nation until Protestanism was established, and the Bible translated for dissemination in distant lands. A maritime and mercantile nation appears to have been specially chosen by the Supreme Disposer of Events for this hallowed purpose.

The English language is now more extensively spoken than any other in the World, and in due time will most probably be the medium of communication among all Nations; the British Sovereignty is more widely spread than that of any known Empire,—the richest plains,—the loftiest mountains,—the largest rivers,—the most capacious lakes,—the best placed islands,—the securest havens, and the strongest fortresses are all within the dominions of Your Majesty,—the commerce and wealth of this Empire have no parallel in Ancient or Modern record; enterprize, skill, and capital have brought the most distant regions of the earth by steam navigation within constant, speedy, and certain communication; and the blessings of civil and religious liberty,—of political and moral freedom, are firmly established throughout an Empire—on which the sun never sets.

Such have been the glorious results of the principles established

* Vol. ii. p. 186, 187, 188, 221.

† State of Religion and Christianity in China. Vol. ii. ch. 10, p. 428 to 501.

and inculcated by the regal predecessor of Your Majesty, Queen Elizabeth; their operating effects were manifested in the foundation of Colonies,—in the extension of commerce,—and in the dissemination of a pure Christianity to which colonies and commerce have largely contributed.

Yet the British Empire is but in the infancy of its power, and we have scarcely commenced the moral and spiritual duties for which dominion has been granted.

We are still on the threshold of an Empire, whose territory is nearly as large as Europe, with a population equal in numbers to one third of mankind; and we have no intercourse whatever with the extensive and populous kingdoms of Japan, Corea, Cochin-China, and Siam, which contain about one hundred million of civilized inhabitants,* and which I humbly seek permission to open to British trade and intercourse.

An interchange of the peculiar products of each Country tends to the establishment of friendly relations, and may be made the medium for promoting civilization. Commerce is thus rendered auxiliary to the extension of Christianity, which rightly understood is inseparable from the enjoyment of the highest range of earthly power and happiness.

There is, therefore, every inducement to encourage the establishment of a pure faith in the regions recently opened, and still to be opened, to British intercourse; it is thus only, under Divine

* Vol. i., c. ix. p. 295 to p. 361.

Providence, that the sceptre of Your Majesty may be upheld, and it appears to be for this sacred purpose that vast power and wide spread dominion have been granted to England.

I should have been unworthy of the honourable station entrusted to me by the Gracious favour of Your Majesty, had I failed to prepare to the best of my ability, the statements contained in these volumes, which have occupied my sedulous attention for the past three years; I conceived it to be an object of national importance to examine in detail our new and complex position in China;—to investigate the value or worthlessness of Hong Kong;*—to check to the utmost of my power, a wasteful application of the resources of Your Majesty's treasury;—and to point out what appeared to be an erroneous course of national policy, which required timely correction *previous* to the evacuation of Chusan.†

To accomplish these objects, I conscientiously believed that I should most efficiently fulfil my grateful duty as a servant of the Crown, by returning without delay to England, even at the sacrifice of my position in China, to lay this official report before Your Majesty's government.‡

If it be deemed that I have erred in so doing, I trust Your Majesty will indulgently consider the originating motive, and that a zealous desire to promote the welfare of my country, may be pleaded in extenuation.

With an heartfelt prayer, that it may please an Overruling

* Vol. ii. page 317. † Vol. ii. page 369.

‡ Correspondence on resignation, vol. ii. p. 404 to 410, and Appendix, p. xiv. to xviii.

Providence to vouchsafe to Your Majesty a continuance of that Wisdom which can alone benefit the counsels of a nation;—and a full enjoyment of those blessings which have hitherto resulted from the admirable fulfilment of the exalted station devolving on the Sovereign of this great Empire,—I beg permission to subscribe myself,—

Your Majesty's dutiful subject,

R. M. MARTIN.

London,
March 1st, 1847.

STATISTICAL VIEW OF CHINA PROPER. By R. M. Martin.

Provinces	Provincial Capitals	Geographical Position		Area in Geog. Square Miles	Area in Square Miles	Area in Square Li	Population according to Official Returns	Number of Souls to a Square Mile	Number of Inhabitants to each Square Li	Land Tax in Sycee Silver	Land Assessment or Land Tax in Square Miles	Annual Rental	Rent Roll Assessed at 10 per Cent.	Sources from whence Provincial Revenue is Derived	Occupations, the Principal	Schools and Works on which	Ave. Number of Students	Ave. Number of Teachers	Ave. Number of Libraries	Ave. Number of Volumes	Ave. Number of Readers	Topography of the Province	Principal Productions
		Lat. N.	Long. E.					In Geog. Square Miles.	In Square Li.														
CHIHLI	TIENTSIN	38°-41°	114°-120°	Inland	115,945	27,826,671	272	27,737,209	95,148,867	1,856,157	457,888	114,472	1,144,720	1	2	823,514	151,282	11		0	0	0	120	Mountainous, hilly, sloping towards the sea coast.	Millet, pulse, wheat, cotton, sugar, tobacco,
SHANTUNG	TSINANFU	34°-38°	114°-123°	Sea Coast	66,450	15,948,480	240	15,912,030	54,600,000	1,092,000	270,000	67,500	675,000	1	2	1,350,000	250,000	20		0	0	0	80	Mountainous, a branch of range, hilly and good landscapes	Corn and fruits, drugs, stone, silks,
SHANSI	TAIYUENFU	34°-40°	110°-116°	Inland	81,240	19,497,600	240	19,416,360	66,611,520	1,332,230	333,057	83,264	832,640	1	2	1,665,280	308,400	25		0	0	0	100	Very mountainous, rivers and streams	Silks, wines, iron, salt, millet, pepper, musk,
HONAN	CHANGTEFU	32°-36°	110°-117°	Inland	67,500	16,200,000	240	16,132,500	55,350,000	1,107,000	276,750	69,187	691,875	1	2	1,383,750	256,250	21		0	0	0	90	Flat, very little, chiefly agriculture	The gamble of China, Medicinal herbs, coffee,
KIANGSU	NANKING	29°-34°	117°-122°	Sea Coast	44,100	10,584,000	240	10,541,400	36,150,857	1,205,028	301,257	75,314	753,142	1	2	1,506,285	279,000	23		0	0	0	100	Very low and fertile, climate good,	Medicinal herbs, Chinese ware, gold, fine wool, silk,
KIANGSEE	NANKANG	25°-30°	114°-120°	Sea Coast	69,300	16,632,000	240	16,577,400	57,021,600	1,140,432	285,108	71,277	712,770	1	2	1,425,540	264,000	22		0	0	0	92	Very low and fertile, climate good,	Varnish tree, green tea, china clay, cotton,
CHEKIANG	HANGCHAUFU	28°-32°	117°-122°	Sea Coast	39,600	9,504,000	240	9,475,200	32,587,200	1,303,488	325,872	81,468	814,680	1	2	1,629,360	302,000	25		0	0	0	100	Extensive country, and fertile on many of them,	Varnish tree, green tea, china clay, cotton,
KIANGSE	NANCHANGFU	24°-30°	114°-119°	Inland	72,000	17,280,000	240	17,208,000	59,220,000	1,184,400	296,100	74,025	740,250	1	2	1,480,500	274,000	22		0	0	0	90	Hills and hilly, climate healthy,	Coarse cloths, hemp, China-ware, drugs,
HUPEH	WUCHANGFU	29°-33°	110°-116°	Inland	70,200	16,848,000	240	16,778,400	57,715,200	1,154,304	288,576	72,144	721,440	1	2	1,442,880	268,000	21		0	0	0	90	Very mountainous, good landscapes, fertile valleys,	Very handsome, good timber, coal, fertile valleys,
HUNAN	CHANGSHAFU	25°-30°	110°-114°	Sea Coast	74,250	17,820,000	240	17,745,750	61,046,400	1,220,928	305,232	76,308	763,080	1	2	1,526,160	284,000	23		0	0	0	100	Very low and very hilly but fertile,	Very fine, pepper, wax, Long-nan tea, a sort,
SZECHUEN	CHINGTUFU	26°-33°	100°-108°	Inland	166,500	39,960,000	240	39,765,600	136,819,200	2,736,384	684,096	171,024	1,710,240	1	2	3,420,480	637,000	52		0	0	0	200	Well watered, numerous lakes and fruits	Fine, paper, rice, rhubarb, musk, tobacco,
YUNNAN	YUNNANFU	22°-28°	97°-105°	Inland	153,000	36,720,000	240	36,567,600	125,817,600	2,516,352	629,088	157,272	1,572,720	1	2	3,145,440	586,000	48		0	0	0	180	Highly diversed and fertile, a good climate	Gold, silver, tin, drugs, spices, musk,
KWEICHOW	KWEIYANGFU	24°-29°	104°-111°	Inland	67,500	16,200,000	240	16,132,500	55,350,000	1,107,000	276,750	69,187	691,875	1	2	1,383,750	256,250	21		0	0	0	90	Plains and mountains, cold and barren,	Woollens, iron, copper, drugs, furs, musk,
KWANGSI	NANNINGFU	21°-25°	105°-111°	Inland	114,300	27,432,000	240	27,329,257	94,205,712	1,884,114	471,028	117,757	1,177,570	1	2	2,355,140	436,000	36		0	0	0	150	Mountainous, fertile, rich, and many deserts,	Gold, valuable wood, minerals,
KWANGTUNG	CANTON	20°-25°	109°-117°	Sea Coast	89,100	21,384,000	240	21,304,800	73,464,000	1,469,280	367,320	91,830	918,300	1	2	1,836,600	340,000	28		0	0	0	120	Very low, and fertile,	Coppers, iron, tin, rhubarb, fruits, silk, drugs,
YUNNANSEE	CHAOTUNGFU	26°-30°	103°-107°	Inland	29,700	7,128,000	240	7,101,000	24,480,000	489,600	122,400	30,600	306,000	1	2	612,000	110,000	9		0	0	0	40	Hilly and mountainous,	Gold, silver, iron, lead, coal,
KWEICHOW OR COREA	KWEIYANGFU	24°-29°	104°-111°	Inland	67,500	16,200,000	240	16,132,500	55,350,000	1,107,000	276,750	69,187	691,875	1	2	1,383,750	256,250	21		0	0	0	90	Plains and mountains, cold and barren,	Woollens, iron, copper, drugs, furs, musk,
KWEICHOW	KWEIYANGFU	24°-29°	104°-111°	Inland	67,500	16,200,000	240	16,132,500	55,350,000	1,107,000	276,750	69,187	691,875	1	2	1,383,750	256,250	21		0	0	0	90	Plains and mountains, cold and barren,	Woollens, iron, copper, drugs, furs, musk,
YUNNAN	YUNNANFU	22°-28°	97°-105°	Inland	153,000	36,720,000	240	36,567,600	125,817,600	2,516,352	629,088	157,272	1,572,720	1	2	3,145,440	586,000	48		0	0	0	180	Highly diversed and fertile, a good climate	Gold, silver, tin, drugs, spices, musk,
				Total	1,297,080	307,452,007	236	310,052,399	1,065,779,257	21,315,855	5,976,051	1,494,012	14,940,120	17	34	29,880,240	5,455,568	457	15	57	45	2,137	1,797		

The Table is prepared from various authorities; the general data are assumed to be in China, prepared from the Official Returns. The Annual and other Chinese writings constitute the Population Census items. The number of inhabitants in the square mile is about the same as in England, and less than the average in Ireland. The first three provinces in China is using the banks of the great River, particularly near the great Mountains, and the number of the people about the same as in England. The quality of the Chinese is rather to over-village, which is therefore not perfect in consequence of the Mountains. Parliament and other Provinces of Mongolia, Manchooria, Parliament and other Provinces, from ranging the extension of the globe. Four hundred millions.

* In the Official Returns, † In Square Miles.

LIST OF MR. MARTIN'S WORKS.

	Copies printed
I. History of the British Colonies, 5 vols.; 28 Maps, Charts, &c.	8,500
II. Marquis Wellesley's Indian Despatches, 5 vols.; Maps, Plans, &c.	8,000
III. British Colonial Library, 10 vols.; Engravings, Maps, &c.	22,000
IV. Eastern India, 3 vols.; 200 Drawings, Maps, Plans, &c.	4,500
V. Statistics of the British Colonies, 1 large vol.; 3,000,000 Figures, Seals, &c.	3,000
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Poor Laws for Ireland, a Measure of Justice for England, &c. Pamphlet: impressions circulated	10,000
East and West India Sugar Duties Equalization: impressions circulated	40,000
Monetary System of British India: impressions circulated	10,000
Analysis of the Evidence before Parliament for two Sessions, on the Handloom Weavers; prepared at the unanimous request of the Parliamentary Committee, and printed by order of the House of Commons.	
The Bank of England and the Country Bankers	3,000
Effects of Climate, Food, and Drink upon Man	2,000
Colonial Atlas, with Maps of each Colony, Engraving.	
Various Pamphlets on Commerce, Finance, Shipping, &c.	

The foregoing publications comprise about seventy thousand octavo volumes, illustrated by numerous Maps, Engravings, Plans, and Statistical Charts. The mere mechanical expenditure on those works, for printing, paper, engraving, &c., has been upwards of twenty thousand pounds sterling, towards which not the slightest assistance has been afforded by Her Majesty's Government.

PREFACE.

THE object of the following pages is to awaken an earnest interest in England in behalf of *one-third* of the human race; to offer, in a condensed view, the past history and present state of China in its domestic and foreign relations; to investigate the causes which prevent four hundred million * industrious, sober, obedient, pacific, and educated people, holding the position to which they are entitled among the other kingdoms of the earth; to examine our own political, commercial, and social position in that vast country, in order that the statesman, the merchant, and the philanthropist, may be the better enabled to direct their course of action to the production of some beneficial result equally conducive to the welfare and concord of England and China.

Hitherto, we have acted in ignorance of the internal state of China, and without any defined system. The result has been a disappointment of sanguine expectations, and the practical exclusion of Europeans from that internal communication by which trade could be best extended, and social intercourse beneficially promoted.

To remedy this and other serious defects in our past proceedings, all the useful information collected by trustworthy observers at different periods, has been collated under different

* In China Proper there are 367,632,907 inhabitants, (see Statistical Chart of Provinces), and in the Dependencies of Mantchooria, Mongolia, Turkestan, Tibet, &c. at least 30,000,000, making a total of FOUR HUNDRED MILLION people under one government. The population of the whole earth is estimated at 800,000,000 to 1,000,000,000 million.

heads. The accuracy of this information has been substantiated by the testimony of several learned and intelligent gentlemen, long resident in China; and every accessible part of the country has been visited to verify the statements subjected to examination.

The following documents were, accordingly, transmitted to Her Majesty's Government, in the hope they might prove of some utility; and the Lords' Committee of the Privy Council for Trade having offered no objection to their publication, they are now submitted for public perusal, divested of several voluminous statistical tables and official returns.

The plan adopted has been to shew, in the *first* part, the physical geography; the population, and, so far as may be necessary to an understanding of character, their customs, habits and classification; the agricultural, manufacturing, and mineral products; the imperial, provincial, and municipal governments; the monetary system; and the amount and state of the revenue of China.

The *second* part contains the early history of this ancient empire, and its intercourse with foreign nations—European and Asiatic,—in elucidation of the line of policy which it seems advisable to pursue.

The *third* part details the internal, coasting, and foreign traffic, and the regulations under which it is conducted. To this is subjoined a separate section on the tea trade, and another on opium, with the state papers of the Chinese ministers and authorities on this highly-important and still unsettled question.

The *fourth* part describes the Consular Ports of Canton, Amoy, Foochoo, Ningpo, and Shanghai; and the stations of Hong-Kong, Chusan, Macao, and Kiackta. To this has been added a succinct exposition, deducible from the facts detailed, on our present position and future prospects in China.

If wealth and power involve a responsibility to Him who permits their acquisition;—if England have been almost miraculously raised from a small insular kingdom, to become the dominant Empire of the earth;—if her destiny be, through the apparent instrumentality of her commerce, to civilize mankind;—then, indeed, a fearful responsibility attends her proceedings in China.

The onward progress of England, in political and commercial freedom—in the practical application of science—in the accumulation of capital—in the extension of maritime communication,—indicates that she cannot be passive: action is essential to her existence—it is the main spring of her life—the animating impulse which produces evil or good; if not rightly directed, it will tend to her downfal, after the manner of other states; but, under wise and righteous principles, this very law of her being will conduce to the establishment of her supremacy over the earth so long as Christianity shall exist.

It is the direct interest of all other nations that this supremacy be maintained; a republic of kingdoms is as utopian as a republic of individuals:—some powerful Empire has always swayed the world, but whoever possessed the dominion has unfortunately used its power for the subjugation and enslavement, rather than for the elevation and liberty, of weaker states.

This has not been the career of England; her insularity has happily prevented the necessity of seeking continental European territory; her free political institutions have naturally rendered her desirous of extending their advantages to other nations; and her pure and tolerant religion has made her the ark to which the oppressed can flee for safety and repose; and, while placing a salutary check on ambition or mere aggrandizement, it has inspired the desire, and furnished the means, of contributing to the advancement of all countries.

What then have the nations of Europe to fear from the supremacy of England? She has thrown open the ports of her wide-spread maritime dominion to every nation; whatever new territory she conquers, or reclaims from the desert, it is freely opened to mercantile competition; she retains no selfish monopoly —claims no undue privilege,—exercises no arbitrary sway to the prejudice of Europe. Possessed of a power, which could at any moment arouse a general war,—with resources at her command far greater than she ever possessed,—of a magnitude which strangers cannot see, and which are comprehended but by few, she yet earnestly seeks peace, because it is a Christian duty, and desires no other rivalry with her surrounding competitors than that of

extending the blessings of order, industry, and intelligence,—of promoting the interchange of commodities,—and of facilitating intercourse with the most distant regions. These unquestionable facts demonstrate, that whatever position England may acquire in China it will not be for her exclusive advantage; the time is happily arriving, when nations, as well as individuals, learn that a benefit conferred returns to the donor with a blessing,—that injuries reflect punishment on the perpetrators,—and thus even in a selfish point of view, the exercise of good is a far better policy than the commission of injustice.

A conviction of the truth of this divine precept is slowly dawning on the minds of men; it is the high behest of England to prove the reality by its practical application. No sphere could be more appropriate for its exercise than China, where myriads of our fellow creatures seem specially adapted for, and prepared to receive, the influence of a Christian civilization. It is impossible to estimate fully the effects of such an influence on so vast a mass of mankind;—it is difficult to calculate the extraordinary commercial power which would be created by *four hundred million* active and intelligent beings, with numerous desires, keen perceptions, and indomitable industry, having full scope given to their singular energies;—it is deeply interesting to consider the physical, moral, and intellectual results which would accrue not only to the continent of Asia, but also to those of Europe and of America, from the christianization of China. Under Providence, this glorious consummation may be witnessed by the existing generation; but whether this be permitted or not, it is the bounden duty of all Christians to aid in its accomplishment.

An humble labourer in a vineyard teeming with promises, sincerely trusts, that this truly important subject will be examined without reference to its comparatively feeble exposition, and that the facts submitted for consideration, may induce those who have the means, to assist in opening China to perfect freedom of intercourse with all Europe and America, for the sake of extending the commerce, and promoting the freedom, the welfare, and the happiness of mankind.

CHINA;

GEOGRAPHICAL, POLITICAL, COMMERCIAL, AND SOCIAL.

CHAPTER I.

PHYSICAL GEOGRAPHY.

The Chinese Empire extends through about thirty-five degrees of latitude, and about sixty-five degrees of longitude, bounded on the east by the Pacific Ocean for upwards of 2000 miles; on the south by Cochin-China, Tonquin, Laos, Siam, Birmah, Assam, and Tibet; on the west by Independent Tartary or Great Bukhara and Turkestan; and on the north by the Russian Empire, the Siberian region, and tribes of nomadic Tartars.

The length of the territory, including the dependent provinces, is computed at 3000 miles, the breadth at 2000 miles, and the area at *five* million square miles; of which about 1,300,000 square miles are covered by *China Proper*, which extends from Pekin in 40° N. to the Gulf of Tonquin in 20° S., and from the sea coast in 121° E. to the frontiers of Tibet in the 100th degree of longitude. There are also several large islands attached or tributary to China; such as Hainan in 20° N. latitude, Formosa in 25°, the Chusan Archipelago in 30°, and Segalien in 50° N.

The physical aspect of China, so far as we know, is varied by three great features: an elevated northern region, or plateau, on which Pekin is situated; an alluvial plain through which the Yangtzekang and Hwang-ho rivers flow to the sea; and a broken, undulating territory in the south, with broad valleys and lofty mountains. The coast line from Hainan Island in 20° S., to the Quesan group of islets in 29°. 22′, forms a segment of a circle, and consists generally of a bold, rugged, mountainous sea-frontage sloping to the westward, seldom assuming a tabular form, but frequently rising to cones, or "haycocks" of 1000 feet, with supporting spurs or buttresses in every direction; some connected with an inland ridge of mountains, which, at a distance of about 150 to 200 miles from the coast, traverse the provinces of Fokien and Chekeang, and is then

continued to the northern boundary of Kwantung (Canton) province, and to the westward towards Bootan. The whole of this coast line is broken into bays, inlets, and coves, with numerous islands and rocks, allowing free entrance, and affording good shelter for vessels. There are few hidden dangers; the rocks have generally deep water alongside; and as the wind seldom blows direct on the shore, navigation is comparatively easy and safe. The aspect of the south coast is very sterile; its geological formation appears to consist of red and grey sandstone, intermixed with coarse granite in various stages of decomposition. As the sea is receding from the land, large boulder stones, and grotesquely formed rocks, worn by wind and water, give a wild and singular appearance to the coast. At every nook, or on any rock containing the smallest patch of arable surface, a fishing village or small trading town is to be found: but the general feature is aridness, and its concomitant poverty. There are, therefore, only three large maritime cities, Canton, Amoy, and Fuchoo, in this division. The first deriving its support chiefly from foreign, European, and American commerce; the second principally from its trade with Canton, Formosa, Singapore, and the Eastern Archipelago; and the third owing its importance to being the principal city of the large province of Fokien.

Passing northward from the Quesan Group, the aspect of the country begins to change, the land dipping to the northward as the delta of the Yangtzekang is approached. At the Chusan Archipelago, the geological structure appears to be principally a porphyritic claystone, tabular, and columnar; no granite is seen; the hills and mountains are clothed with stately trees, or cultivated to their very summits with crops requiring various altitudes; rich vegetation and continuous grain and cotton cultivation abound; cattle and sheep become more plentiful; the sea runs deeply into the land, which is watered by numerous rivers, and which, together with the adjacent seas, abound in varieties of fish.

Chekeang is indented with bays and rivers. Keangsoo is accessible by the large rivers Yangtzekang and Hwang-ho or Yellow River, so called from its immense discharge of yellow clay and sand, which colours the neighbouring sea. Shantung is rugged, and marked by promontories; the southern part of Chih-li province is flat and sandy. Tientsen, or the White River, is the only port available for vessels of burthen.

In such a vast extent of territory the aspect and climate must be very diversified:—thus there are some tracts similar to the swampy plains of Holland; others like the mountains and valleys of Switzerland,—the fertile plains of Lombardy—the champagne country of France—the dreary steppes of Russia—the sandy deserts of Africa—and the beautiful hills and dales, the corn and woodlands, of our own incomparable country.

It is difficult to trace the mountain ridges: one appears to ex-

tend from the province of Yunnan, through Canton province in a N.E. direction, through Fokein to Chekeang; it is through this ridge that the Meling road or pass has been cut, for interior traffic between Canton and Keangsoo. Another chain passes from Sze-chuen to Shense, and gives the Yellow River a northerly direction through the great wall. Two mountains extend westward of Peking. Generally speaking, the mountains in the N.W. are not continuous ranges, but "table lands," which extend N. and S. of the Yellow River, over the provinces of Kansuh and Shense.

The provinces of Shanse, Shense, Sze-chuen, and Yunnan constitute a part of the table land of central Asia. In Yunnan the mountains are said to form a gigantic wall, with but one pass, which is closed with two gates, guarded on one side by Tonquinese, on the other by Chinese.

The three lines of mountains, which begin respectively at the Yellow Sea, at the Yangtzekang, and at the coast of Canton, run their course to the eastward, north-east and south-east, until they unite in the great range of European Tibet, a spur or buttress of the mighty Himalaya. Two great branches from the Tibetian chain, are called by the Chinese *Pih-ling* (northern) and *Nan-ling* (southern) chain. The *Yunling*, which is an offshoot of the *Pihling*, separates China from Tibet, and branches to lake Kokonor (Blue Sea.) The *Yang* range N. W. of Peking is a portion of the *Yin* elevation, which divides China Proper from Mongolia, and which is continued to the Corean mountains.

The three basins which determine the course of the water-courses, are, 1st, that S. of the Nanling chain, through which the rivers flow in the Fokeen and Canton provinces;—2nd, the middle basin N. of the Nanling, and S. of the Pihling mountains, which collects the waters that become tributary to the Yangtzekang,—the 3rd is N. of the Pihling, extending to the mountain ridges of Tartary, called the *Yang*, through which the Hwang-ho flows into the Yellow Sea.

It is estimated that two-thirds of China Proper are studded with lofty mountains, some of which are perpetually covered with snow. The Chinese geographers enumerate 5,270 celebrated mountains, of which they say 467 yield copper, and 3,609 iron. There is no known volcano in China; some natives say a lofty mountain peak near Yunnan occasionally emits flame. In Shen-se there are said to be two mountains which have chasms on their summits, which give off flame and smoke when dry grass is thrown therein.

The lakes of China are of two descriptions; those of the mountains, and those of the plains. The surface of the upland districts, and especially that of the province of Yunnan, is diversified with frequently occurring and widely extended collections of water, lodged in the depressed and pent-up places of the glens and valleys. The lakes of the plains are mere dilatations of the rivers, or the estuaries in which they terminate; and they are so numerous and

expansive, that, inclusive of the marshy places with which they are associated, they are supposed to occupy a fourth part of the whole surface of the low country. The plains of China are to all appearance usurpations of the land upon the once undisputed domains of the water. This enlargement of the land is in active operation, by the continued deposition of alluvial matter. The Yellow Sea, with all its creeks, bays and gulfs, is daily becoming less deep, and more broken with banks and islands. The Po-yang, the largest of these lakes, lies between 28° and 30° North in the province of Keang-soo, and receives rivers from most points of the compass; the water of which collected into one stream, forms one of the tributaries of the Yangtzekang. This lake, including its marshes, is said to be 100 miles in length, and is called the "Inland Sea."

Two hundred miles westward of this lake, in the province of Hunan a labyrinth of lakes spreads over an extensive surface on both sides of the river Yangtzekang.

Of this group the lake *Tong-ting* is said to be the largest; it is estimated at nearly 300 miles in circumference. It form is irregular, and it receives the waters of many rivers of various sizes.

A great portion of the Imperial Canal lies through a dreary waste of morass, which occasionally assumes the appearance of a sea, interspersed with islands.

When the floods subside, the district still retains numerous groups of large and permanent lakes; among which are the Po-yang, and the Lemaare to the west of the canal; the Tai, extended at the feet of picturesque hills; together with many more dispersed over the space which intervenes between the two great rivers.

The *Si-hu* Lake, situated in the department of Hangchoo, in the province of Chekeang, covers an area of about four miles in diameter. Barrow says, its natural and artificial beauties far surpass any others he met with in China. The lake extends from the walls of the city to the foot of the mountains, spreading its arms here and there into the wooded valleys. The margin of the lake is adorned with summer houses, grottoes, and light fancy buildings, and it is covered with innumerable pleasure-boats; the lake teems with fish, is not deep, has a gravelly bottom, and excellent water.

The Great River, Yangtzekang, is the largest in Asia, and is scarcely inferior to any in America; it is said to measure 2,283 miles in length. It is seen in the western part of the Kokonor country, the southern division of Mongolia. Its sources are probably in the mountain ridge that furnish the Bhramaputra, and Irrawaddy. There seem to be three branches, which flow in an easterly direction and unite at a place called Woo-shoo-too-sze-too, in latitude 26°; from thence the river runs south-east and enters Szechuen province. Even in Tsing-hae many places are situated on its banks; which proves that the region around it must be fertile, and the river navigable. This river, by means of canals and lakes, stands in connection with the whole empire; it is the key to

China and central Asia, and has been aptly named the "girdle of the empire." The mouth of the Yangtzekang is about thirty miles wide, between the 31° and 32° N. latitude, divided into several channels by low islands, defended by dykes and cultivated by Chinese. The largest, *Tsungming*, lying W. N. W. and E. S. E, is thirty miles long by six to nine broad, and richly productive. We know, from our fleet under the able command of Admiral Sir William Parker, that this noble river is navigable 200 miles for the largest class vessels. Coal abounds everywhere on its banks; and under a wise policy, our steam-boats would be freely traversing this vast artery to the rich central regions of China, and spreading civilization, peace, commerce, and science among millions of mankind.

The *Hwang-ho*, or Yellow River, affords inland communication for nearly 2,000 miles; but from its low and loose banks and rapid floods, the country on its margin is subject to frequent inundations. From both these great rivers we are still excluded.

The Grand Canal, called in Chinese the *Yunho*, or "Transit River," is a stupendous work—especially when we consider the period at which it was finished; namely, in the fourteenth century. It connects the Yangtzekang and Hwang-ho Rivers at a point near their embouche, where they are about 100 miles apart. The canal passes through the great plain which extends from Peking through the deserts of Chihli, part of Shantung, and Keangsoo, to Hang-choo in Chekeang. We are excluded from traffic on this canal, and have no port or trading station on its banks. The canal is about 800 miles long, and, in Shantung, where it is fed at its greatest elevation by the *Wien-ho*, the banks are protected by strong masonry. Vessels of large burden are raised over the sluices (which serve instead of locks) by rude but effective machinery constructed in the twelfth and thirteenth centuries. Chinkeangfoo, on the Yangtzekang, communicates with the Grand Canal, and would be an excellent station for our trade.

The far-famed Great Wall of China was commenced by the Emperor Hwangte, who reigned B.C. 246. His reign may be justly termed an iron rule, that drew forth sufficient means and men to complete in a few years this gigantic work. The intention and object of this wall was to fortify China against the inroads of the Tartars. The wall is 1,500 miles long; in height varying according to the locality—in some parts the elevation is twenty-five feet, with towers forty feet high erected at not more than 100 yards distance from each other, for a considerable portion of the entire wall. The country on which a portion of the wall is erected is hilly and wild; it is built on the steep sides of mountains, between five and six thousand feet above the level of the sea; it surmounts their summits, and again descends into the valleys: on crossing a river it forms a ponderous arch. A large mound of stone erected in the province of Chih-li, east of Peking, formed the beginning of this mighty bulwark. Its principal direction is from E. to W.; the ram-

part runs along the northern confines of three provinces, Chih-li, Shan-se, and Shen-se; and thus defends in some measure a population of fifty million of inhabitants, which are scattered along the whole northern frontier of the empire. This great wall terminates in latitude 40° 4′ N., longitude 120° 2′ E. A sketch was taken of its termination by one of our war-party in 1840. The wall, after descending from the highlands, which are very rugged, stretches northward a few miles across a narrow plain to a ledge of rocks, with which it seems to unite, and there loses itself in the waters of the gulf of Leaontung. The celebrated passes through the Great Wall, proceeding westward from the coast, are the following: Hifung-kau, lat. 40° 26′ N., Kupe-kau, lat. 40° 43′ N., (Lord Macartney's embassy passed through Kupe-kau gate), Tushi-kau, lat. 41° 19′ 20″ N.: the fourth gate is the key of the commerce of Russia and China; it is called Chang-kau, in lat. 40° 51′ 15″ N. and is the fixed residence of a great number of merchants, who carry on a large trade with Mongolia. It is the residence of the Commander-in-Chief, or the Keeper-General of Chahar, who has a large military force at his command at all times.

In order to convey some idea of the topography of the different provinces, the following abstract is subjoined.

CHIH-LI or PE-CHELE has had its northern boundaries greatly extended. It was anciently called *Yu* and *Yen*, and is now the capital province of the Empire. The sea coast forms the boundary from Shan Tung Province to the Great Wall, which for a short distance divides Chih-li; thence a palisade is the separating line, to the River Hwang-ho. This river marks the northern boundary of the province from the palisade to its source among the peaks of the Hingan. Thence the boundary runs nearly due east and west, in lat. 42° 30′ N. The western boundary running nearly N. and S. extends over more than seven and a half degrees of latitude, and divides Chih-li from Shense and Honan. The western parts of the province are flat, and slope towards the sea, but the country towards Shan-se rises and is hilly. There are two lakes in the E. and S. division of the province. The great canal passes through the E. part, and falls into the Pei-ho in lat. 39° 11′, long. 0° 48′ east of Peking. The Pei-ho river takes its rise a little beyond the Great Wall and disembogues in the gulph of Pe-chele. It has no tides, but flows very rapidly. The entrance to the river Pei-ho is rather shallow, in consequence of a bar which stretches for a considerable distance into the sea. The province is divided into districts and and departments, called *foo, ting, chaw* and *heen.* A *foo* is a large portion or department of a province. A *ting* is a division of a province smaller than a foo. A *chaw* is a division similar to a ting, and, like it, independent of any other. A *heen* may be called a district, or small division of a department, whether of a foo, or of an independent chaw or ting. Each foo, ting, chaw, and heen, possesses one walled town, which is the seat of its government.

This province contains eleven foo, six chaw departments, three ting districts, seventeen chau districts, and one hundred and twenty-four heen districts; and is compared in size with England and Wales united, or to Michigan, Illinois or Arkansas in the United States.

SHANTUNG (*i. e.* "East of the hills") province, anciently called *Tsi* and Lu, bounded by Chih-li, is a mountainous country, the coast bold and well indented. The whole surface of the province is intersected by rivers, at no great distance from each other. The Tatsing-ho is the largest river in the province, the Yu-ho, is a branch of the Pei-ho. The rivers are short. The grand canal commences at Lingsing-chau; from this point north to Tientsin, the communication is along the channel of a branch of the Pei-ho. The native maps point out numerous harbours and bays, which are almost unknown to foreigners. Shantung is about the size of Wales in Great Britain, or of Georgia in the United States.

SHAN-SE province, called "West of the Hills," anciently *Tsin* and *Chau*, is one of the central divisions of the Empire. It is bounded on the east by Chih-li and Honan; on the south by Honan; on the west by Shensi; and on the north by Chahur in Mongolia. The whole western, and half of the southern boundary, are formed by the Yellow River. The province is nearly in the form of a parallelogram, of which the river is one of the longest sides. Its boundaries are marked to the north by the Great Wall, which separates the province from Mongolia. Shan-se is mountainous, has no lakes, but numerous rivers; the Hwang-ho runs for 180 miles through the province.

HONAN province, anciently called Yen and Yu, the centre region of China, borders to the north on Chih-li, Shan-se, and Shantung, south upon Hoo-pih, east upon Keang-nan, (Keangso and Anhwin), and west upon Shan-se. Its greatest limits to the north, are lat. 37°; to the south, 31° 30′; to the west, 6° 20′ west of Peking; to the east, 25′ long. east of Peking. The northern part stretches into the provinces of Chih-le, and Shan-tung. The river Hwang-ho runs through its whole breadth. The rivers in the north are the Chang-ho, Hin-ho, and Ke-ho; in the south there is the Foo-ho, with several others. Ho-nan-foo, in lat. 34° 43′ in the western part of the province, near Hwang-ho river, is surrounded with mountains, and lies between three rivers, which disembogue into the Hwang-ho.

KEANG-SOO AND GAN-HWUY provinces were formerly united under the name of Keang-nan. On the north they border Shantung and Honan; on the south Keang-si and Che-keang; on the east the Yellow Sea; on the west Hoo-pih and Hu-nan. The country extends from 29° to 35° 8′ lat. N., and from 5° 10′ E. of Peking, to 1° 30′ W. The rivers are mostly tributary to the Yangtze-kang, or to the river Hwai. Those that flow into the last, come from Honan, and run to the S.E. Mountains are seen in the

southern part of the province; and the ranges form the high lands on each side of the Great River, where many of the streams have their sources. The coast is low and flat. The country, for ten miles inland, is alluvial soil. The only island along the sea coast of any height is Tac-shan, to the north of the Yellow River, in lat. 34° 40′; and this is intersected by a double ridge of hills. The province is about half as large as Spain.

KIANG-SI (west of the river) extends from lat. 24° 30′ to 30° 10″, and from long. 1° 50′ E. of Peking; bounded on the N.E. by Hupih and Anhwui; on the E. by Che-kiang and Fo-Keen; on the S. by Kwang-tung; and on the W. by Hunan. Its shape is irregular, about 400 miles up the Yangtzekang, in a north-westernly and then in a south-westernly, direction, through the united provinces of Keang-soo and Anhwui. On the north-eastern borders of Kiang-si, the river leaves the province, after a course of about eighty miles along its northern frontier, through a part of which distance it forms the boundary line. The country is hilly, but not mountainous. The south-western hills separate it from Kwang-tung Province. The province is about the size of Virginia, U.S., or twice the size of Portugal.

FOO-KEEN, anciently called Min or Ho-Keen, borders towards the N. upon Che-Keang, S. upon Kwang-tung (Canton), E. upon the Ocean and Formosa Channel, and towards the W. on Keang-se. It extends from lat. 25° 35′ to 28° 47′, from long. W. of Peking 0° 22′, to long. E. of Peking 4°, (the Formosa island not included). The province is very mountainous. Its sea-coast abounds with harbours, many of them spacious and safe; the whole coast is more indented than any other maritime province. Not far from the main are several islands, the principal ones are Namoa, Tungshan, Heaman, Kinmun, and Haytan. The Min is the chief river; its branches extend over half the province, and unite into one channel near the city of Fuchoo. Nearly every branch of the Min has its fountain-head within the boundaries of the province. A high range of mountains extend from S. to the N., the highest forming the line of demarcation between Kiangse and Foo-keen. In its general features it presents very little level ground.

CHEKIANG province, originally the country of *Yue*, is of a circular form, extending from lat. 27° 20′ to 31° 20′ N., and from long. 1° 48′ to 6° 30′ E. of Peking, and includes the principal islands of the Chusan Archipelago. On the N. it is bounded by the province of Kiang-see, E. by the sea, S. by Foo-keen, and W. by Kiang-si and Anhwui. The country is in general hilly. The rivers of the province are numerous, and all of them have a westerly course. The chief river is the Tang-keang, a navigable river, near the mouth of which Hang-choo, the capital, is situated; further to the S. the Gow-keang and Nan-keang flow into the sea. Its coasts are studded with islands, which extend as far as the Great Yangtzekang; the most important are the Chusan group, of

about seventeen or eighteen islands; the largest island is Ting-hae, or the Great Chusan. The harbours are Cha-poo, Hang-choo, Ning-po, Ting-hae, Ship-po, Wan-choo, and Tae-choo.

Hoo-pih and Hu-nan, formerly Hoo-kwang, borders to the N. on the province of Ho-nan; the S. on Kwang-tung (Canton) and Kwang-se; to the E. upon Kiang-nan andKiang-si; and the W. upon Shen-se, Sze-chuen, and Kwei-choo; and extends from lat. 24° 45′ to 33° 20′, and from long. W. of Peking, 0° 20′ to 8°. It is divided by the Yangtzekang into two parts, the northern being called the Hoo-pih, the southern the Hu-nan. The former is the largest. The Yangtzekang in its serpentine course receives the Han-Keang: there are several rivers, which flow near the city of Han Yang, into the same river. The large and numerous lakes in the neighbourhood of the Yang-tzekang have given the name to this province. This province is as well watered as any in China.

Shen-se and Kansuh (west of the Pass) previous to the reign of Keen-lung, were only one province. These provinces extend from lat. 32° to 40′ and from longitude W. of Peking, 5° 25′ to 17°. They border to the N. upon Mongolia, to the S. upon Hoo-pih and Sze-chuen, to the E. upon Shan-se, and to the W. upon Mongolia and Soungaria; the Great Wall runs along its northern frontiers. Several mountain ridges pass through Shen-se. The river Hwang-ho flows along the great wall, crossing it twice before it takes its course into Mongolia. The Wei-ho, one of the large rivers in China, flows into the Yellow River in lat. 34° 40′. The Han-ho, and Kin-tsin-ho rise in Shen-se and run into Hoo-pih.

Sze-chuen, anciently called *Sishu*, the westernmost and largest of all the Chinese provinces, extends from lat. 25° 57′ to 33°, and from long. W. of Peking, 6° 50′ to 15° 43′. It borders to the N. upon Shen-se; to the S. upon Yun-nan and Kwei-choo; to the W. upon the territory of the Kokonor Tartars and the country of the Tufans; and the E. upon Hu-nan and Hoo-pih. The Yang-tzekang river travels all through this province. All the other rivers in the province, (which are numerous) fall into that noble stream.

Kwang-tung, (*i.e.* Canton, "Eastern-breadth,"—also called *Yue-tung*,) extends from lat. 20° 13′ to 25° 34′, and from long. E. of Peking 0° 53′ to long. W. of Peking. It borders to the N. upon Keang-se and Fo-keen; S. upon the ocean; E. upon Foo-keen; W. upon Hu-nan, Kwang-se, and Ton-quin, from which it is separated by the Gan-nan River, the natural boundary.

The south-western chain of mountains runs along its northern boundaries and the Mei-ling mountain, through which a road is cut. The principal islands along the coast are Hae-nan, to the south, and the Ladrone group, to which Hong-kong belongs. The island of Hae-nan is mountainous, extends about fifty leagues in a N.E. and S.W. direction, and is about thirty-five leagues in breadth;

its N.W. and W. coasts are said to be skirted with shoal banks extending six or seven leagues from the shore. There are several fine harbours on the south coast. The island of "Namoa," (under the government of Canton), is thirteen miles in length, and about three in breadth. The eastern point of the island is in lat. 23° 28′ N., and long. 116° 59′ 30″ E.; it has two mountains, connected by a low isthmus. The province is well watered; the chief river is called Choo-keang, (Pearl River,) on which the capital (Canton) is situated. East of Canton is the Tung-keang; W. the Yang-keang; Chaou-choo-foo is situated on the Han-keang, a considerable river.

KWANG-SE (called formerly Yuesi) extends from 21° 50′ 15″ lat., from long. W. of Peking, 4° 10′ to 12°. It borders towards the N. upon Kwei-choo and Hu-nan; E. upon Kwang-tung (Canton); W. upon Yun-nan; and S. upon Canton and Ton-quin, a province in Cochin China, formerly in the possession of the Chinese; brass pillars mark the boundary. The chief river is the Sang-koi, which annually overflows its banks. Kwang-se has numerous small rivers which flow between its mountains.

YUN-NAN (anciently called *Tien*) extends from lat. 21° 40′ to 28°; from 10° 30′ to 18° 50′ long. W. of Peking. It borders towards the N. upon Sze-chuen; towards the E. on Kwei-choo and Kwang-se; W. upon Tibet, and the territory of savage nations; S. upon Ava, Laos, and Ton-quin. Yun-nan is separated from Sze-chuen on the N. by the Kin-sha-keang. The Mei-nan-korn, Kew-lung-keang, are all rivers of considerable breadth, and disembogue themselves, the former in the gulph of Cambodia, the latter near Bangkok. In the centre of the province are four lakes, the largest, Shang-kwan, is about thirty miles long. The mountains are bold and steep. The westernmost city is called Ta-le, situated in the Se-urh, a lake which gives rise to the Ho-te River. It runs into Ton-quin.

KWEI-CHOO (or "rich district," anciently Land of Kien,) extends from lat. 24° 40′ to 29°, and from long. W. of Peking 7° 17′ to 12° 36′. It borders towards the N. upon Sze-chuen; S. upon the Kwang-se and Yun-nan; towards the E. upon Hu-nan; and towards the W. upon Sze-chuen. It is a wild mountainous country. There are several large rivers which intersect the province. The principal rivers are the Woo-keang, Chang-keho, and the Shin-ho. It may be seen from the foregoing how little we really know of this vast Empire, but a few remarks on some of the cities in the north of China will indicate how erroneously we have restricted our intercourse to Canton, and the more southern provinces.

Not less than five cities of the first order, among which are the celebrated ones of Su-chaw and Hang-Chew, are situated on the banks of that part of the Grand Canal, between the basin at Hang-Chew, and its junction with the Yangtzekang, a distance of only

200 miles; besides Nankin, and Tong-Kiang foo, and Hew-Chewfoo, with many other innumerable cities and towns.

Suchaw was recently visited by one of the commercial deputies attached to the French mission, and ought to have been explored by British enterprize. It is two days distant from the sea, accessible only by inland water communication; is the second city of the province of Kiangsoo, and the residence of a governor. Shanghai is merely its port, and may be compared to Gravesend or Greenock, in comparison to London or Glasgow. Yet our intercourse is restricted to Shanghai. The situation is beautiful; the country all around very pleasant; the climate delightful, and it is represented to be the most populous city of the empire. From Shanghai the route is through cities and villages; not a yard of ground is left uncultivated. The country around is flat, the soil of a rich alluvial character. Cotton, silk, rice, wheat, rye, barley, and vegetables, are the productions. The intercommunication is carried on by means of rivers, canals, and lakes, surrounded by the most flourishing vegetation.

The mulberry, the tallow tree, the black bamboo, green willow, the paper tree, cypress, the pine, and the wide-spreading banian tree, all flourish. Machines, moved by men or buffaloes, keep up constant irrigation: granite sluices are constructed for the same purpose: all the canals are full of boats, lighters, and junks, laden with grain, fruit and other products. Suchaw, like Hangchew, is not only a town of large commerce and silk-manufactures, it is also devoted to pleasure. The Chinese say, "Above is Paradise, below Suchaw; to be happy on earth, one must be born here, live in Canton, and die in Lian-chau." Suchaw has a high reputation in every part of China for its splendid marble buildings, the elegance of its tombs, the number of its granite bridges, and artificial canals, gardens, streets and quays; as also for the politeness of its inhabitants, and especially for the beauty of the female sex.

It is said that the city contains one million of inhabitants, and that there is another million in the vicinity. Indeed there are several towns included in one, comprising what is called Suchaw: the city proper, is inclosed with high walls, which are about ten miles in circumference; the suburbs are four distinct towns, about ten miles in length, and nearly the same in breadth; the population living on the waters is also very great. Lord Macartney passed through this beautiful city, and fully confirms the foregoing statement. His boats were nearly three hours passing the suburbs before they reached the city walls. In one building-yard, not less than sixteen vessels of 200 tons each were observed on the stocks. The intelligent and adventurous Mr. Fortune, agent for the Horticultural Society, whom I had the pleasure to meet in the North of China, and to accompany to Ningpo, attempted to enter the city, without success. The French

government were anxious to learn some information on the mulberry, and silk-manufacture, and a Mr. Isadore Hedde traversed the city and suburbs in a silk dress, and was not discovered. He visited the Mint, and all the public buildings, examined the great and extensive manufacturing locality in the western portion of the city, where there are manufactories of iron, ivory, bone, gold, silver, glass, paper, cotton and silk; and saw them making that beautiful silk called (Keh Sz',) the knowledge of which is confined to Suchaw: M. Hedde says it surpasses any thing known in Europe in its representation of figures and flowers. M. Hedde ascended the Tiger-nose hill Pagoda, from whence he had a good view of the town, the fortifications, the great imperial canal, rivers, streams, and pools which intersect the city; at the foot of the hill he saw beautiful shops of every description.

The enterprizing Frenchman who undertook this interesting exploration (for which an Englishman would be liable to deportation and penalties *by his own government,* under our mistaken policy,) passed along the imperial canal, among elegant boats conducted by young girls, richly dressed, and having their heads decked with gold and flowers: and among several junks laden with the imperial revenues. He saw fields of mulberry trees, and learned the mode of their cultivation, visited several establishments and observed the ingenious apparatus for avoiding double cocoons, the simple process for reeling the fine white silk, named t's ih li, and the well known seven cocoon thread.

The city of Hang-chew is situated between the basin of the Grand Canal and the river Yangtzekang, which flows into the sea about sixty miles eastward of the city. The tide, when full, increases the width of the river about four miles opposite to the city. At low water there is a level strand two miles broad. All goods brought by sea into the river from the southward, as well as whatever comes from the lakes and rivers of Che-kiang and Fo-kien, must be landed at this city in their way to the northward; the city is therefore the general emporium between the northern and southern provinces.

The population of this city is supposed to be equal to that of Peking. It is the residence of the viceroy, and the capital of the province of Che-keang, which produces more silk than all the other districts of the empire; not less than 60,000 workmen of this article are said to be employed within the walls of the city.

The town of Han-ken, situated in the northern division of the province of Hou-quang, i.e. Hoo-pih, ranks next the above-named cities, in the estimation of the Chinese at Canton, as a place of trade. The city of Vu-chang, is the centre of China, and the place from whence it is the easiest to keep open a communication with the rest of the provinces. This city, in conjunction with Hang-yang (only separated by the Yangtzekang) forms the most populous and frequented portion of China. The two cities may

be compared to Paris and Lyons in size, &c. The Yangtzekang is here 150 leagues from the sea, yet it is three miles wide, and deep enough for vessels of any size; the number of vessels navigating the river is incredible.

CHAPOO is situated on the northern side of the great bay of Hangchew, in the province of Che-keang, it is a place of considerable trading importance, and the only port from which the trade between China and Japan is permitted.

During the war, when our troops took possession of this place, the well-known policy of the Chinese government was clearly developed. Like all the considerable cities of China, the Tartar troops had a portion of the city allotted to themselves, which is surrounded by a wall. The style of the houses are of mixed character, some being small and others of a more spacious dimension. One, in particular, was every way suited as a residence for some distinguished personage. Each is detached, and surrounded with a wall of about seven feet high, and almost every yard has a well sunk very deep. The walls of the houses are constructed of brick, which is plastered and whitened. The average number of the houses consisted of only two apartments, with a kitchen at the rear; the furniture consisted of tables, chairs, and a kind of sideboard, together with presses, and wardrobes which were well supplied with female habiliments. Every where was seen the comforts, if not the elegancies, of life.

The Mantchou Emperor, Yung-ching, in 1730, devoted great attention to the defences of Chapoo, and provided it with a garrison of 2,000 men, 1,500 matchlocks, 30,000 arrow-men, and a regular armoury.

CHANG-CHEW, is a large city in the province of Foo-keen, about thirty-six miles from Amoy, which is merely the port of Changchow, from which we are excluded—or, rather, from which we have voluntarily excluded ourselves. The city lies in a valley nearly embosomed in hills, with a river running through it, surrounded by a wall, inside of which it is thickly planted with trees of large dimensions. The population is said to exceed 800,000, independent of the suburbs.

From an eminence near the city a large plain may be seen, about thirty miles long and nearly twenty broad, on which there are not less than eighty villages teeming with an agricultural population. The streets of the city are from ten to twelve feet wide, some of them well paved.

The shops are numerous, and appeared well stocked with a coarse description of goods much resembling those of Canton. The houses are fronted with wood, with brick side-walls, and generally about two stories high. The crowds and bustle in the streets prove the city to be populous. The bridges over the river are two in number; one of them is built on twenty-six piles of stone about thirty feet apart and twenty feet each in height; beams are lai-

from pile to pile, and others across, and then paved with granite blocks, some of which extend from pile to pile in length; a few may be seen full forty feet long and two-and-a-half broad: the width of the bridge is about nine feet, and full one half is covered with shops and cooking stalls. The temples are large, and spacious grounds are attached to them; they are said to be one thousand years old, and have every appearance of great antiquity: the idols are large, averaging from ten to sixteen feet high, cut out of granite.

There are two large cities on the Canton River of which we know nothing, and there must be many wealthy and populous towns of which we are entirely ignorant, and likely to continue so unless we adopt a wiser policy.

Peking, the capital of the Chinese Empire, stands on a vast plain in the interior of the province of Chih-li, the most northern province of China Proper. It is situated in lat. 39° 55′ N., and in long. 116° 45′ E. from Greenwich and about 3° 30′ E. of Canton. On the E. and S. the sandy plain extends farther than the eye can reach; on the W. and N. hills begin to rise above the plain only a few miles from the walls of the city; a short distance beyond, the prospect is bounded by mountains which separate Chih-li from Mantchouria. From the Great Wall, which passes along upon this ridge of mountains, Peking is about fifty miles distant; and about 100 miles from the gulph of Chih-li. The Pei-ho river rising in the N. near the Great Wall, flows within twelve miles of the city on the E. and passes down in a S. E. direction by Tientsin into the sea. Some small rivers issuing from the mountains on the N. W. water a part of the plain; one of them, Tunghwuy, descends to the city and supplies its numerous canals and tanks; it then flows eastward, and uniting with one of the larger rivers, forms an extensive water communication, by which the city is supplied with provisions. The style of the architecture and general appearance of the buildings is similar to that of Canton, except that the streets are rather wider, and generally run straight, but they are not paved. The multitude of moveable workshops of tinkers, barbers, cobblers, and blacksmiths; and the tents and booths where eatables are exposed for sale, contract a spacious street to a narrow path.

The northern division of Peking, consists of three inclosures, one within another, each surrounded by its own wall. The first contains the imperial palace and the abodes of the different members of the imperial household; the second was designed for the residence of the officers of the court, but is now occupied by Chinese merchants; the third consists of the space inclosed by the outer walls, and was formerly inhabited by Tartar soldiers; but is now in the possession of Chinese shop-keepers and traders.

The first enclosure ("forbidden city") is the most splendid and important part of Peking. It is situated nearly in the centre of the northern division of the city. It is an oblong parallelogram

about two miles in circumference, and enclosed by a wall nearly thirty feet high. This wall is built of polished red brick, surrounded by a ditch lined with hewn stone, and covered with varnished tiles of a brilliant yellow, which gives it the appearance, when seen under the rays of the sun, of being covered with a roof of gold. The interior of this inclosure is occupied by a suite of court-yards and apartments, which, it is said, for beauty and splendour cannot be surpassed. It is divided into three parts, the eastern, middle and western. The middle division contains the imperial buildings, which are subdivided into several distinct palaces. They are represented by the Jesuits as perfect models of architecture.

The gates and halls are thus described:—

1. *The Meridian Gate!* Before this gate on the E. is a lunar dial, and on the W. a solar, and in the tower above it a large bell and gong. All public officers enter and leave the palace by the eastern avenue; none but the princes of the imperial blood are permitted to pass the western, and none but the emperor the southern avenue. At this gate are distributed the presents to embassies; and all war captives are here received by His Majesty in person.

2. *The Gate of Peace* has five avenues, and is a superb building of white marble. The height of the basement is twenty feet, and the whole edifice one hundred and ten. The ascent to it is by five flights of forty steps each, and it is highly ornamented with tripods and other figures in bronze. Here, on all the holidays and on the anniversary of the emperor's birth-day, he receives the congratulations of his officers, who prostrate themselves to the earth before him, and strike the ground with their foreheads.

3. *The Hall of Perfect Peace.* Here the emperor comes to examine the implements prepared for the annual ceremony of ploughing.

4. *The Hall of Secure Peace;* in this the Emperor gives a banquet to his foreign guests on new year's day.

5. *The Tranquil Palace of Heaven, i.e.* of the Emperor. This is a private retreat, to which no one can approach without special permission. This palace is described by the Russians, who have had many opportunities of seeing it, as "the loftiest, richest, and most magnificent of all the palaces." On each side of the tower is a large copper vessel, in which incense is burnt day and night.

6. *The Palace of Earth's Repose, i.e.* of the Empress, which is said to be very beautiful; adjoining this is the imperial flower garden, which is laid out in walks for Her Majesty, who being a Tartar, has not adopted the Chinese custom of crippling her feet, and therefore is said to enjoy herself in what is called "Earth's Repose." In this garden is a library, said to contain a collection of all the books published in China.

Hwang-ching, another imperial city, constitutes the second en-

closure, and surrounds the "forbidden city." It is about six miles in circumference, and surrounded by a wall twenty feet high. It has four large gates. Tae-meaou, "the great temple," is dedicated to the ancestors of the reigning family. The outer wall, which includes several buildings, is about 3,000 feet in circumference.

Near the eastern gate of the forbidden city is a depository of military stores: and a vast number of workshops for their manufacture. Northward from these is the Russian College, designed to furnish interpreters for the government in its intercourse with Russia.

Kingshan, an artificial mountain, is situated directly N. from the imperial palace. Its base is said to consist of coal, which is kept in reserve in case of siege, and its surface is the earth dug from the ditches that surround the walls. It is about 150 feet in height, and encircled by a wall. It has five summits lying east and west from each other. This mountain is planted and laid out in shady walks.

The western part of this enclosure is ornamented with an artificial lake, more than a mile in length, and about one-eighth of a mile in breadth. The lake is crossed by a bridge of nine arches, 200 paces in length, and ten feet wide, built of white marble. This lake is represented by the Missionaries as "a most enchanting place."

Near the western gardens is a temple consecrated to the discoverer of the silk worm, reputed to have been the wife of the Emperor Hwang-te, who, according to Chinese history, reigned long previous to our era. The empress, and other great ladies of the court, assist in tending the worms, in order to encourage this branch of industry. The moveable type printing office is on the east side of the gardens; these types were formerly cast in copper, like so many seals. In the reign of Kang-he, a collection of books was printed with these types, forming in all 10,000 sheets, which is bound into 500 volumes.

The imperial city contains a great many palaces, temples, and other public edifices, independent of those noticed here. The Roman Catholic Missionaries reckon the number of palaces alone in this division, and in the forbidden city, at two hundred; "each palace large enough to accommodate the most wealthy European nobleman!" In the third and outer inclosure, which constitutes the remainder of the northern division, are situated five of the six supreme tribunals of the empire; the Board of Civil Office; the Board of Revenue; the Board of Rites; the Board of War; the Board of Public Works; and the Board of Punishments.

At the distance of about ten miles west and north-west from the city are several extensive gardens, with thirty distinct places of residences for the emperor and the officers of state, whose presence is occasionally required. Each of those constitute a considerable village, which are occupied by eunuchs, servants, and His

majesty's artificers: but these imperial abodes scarcely deserve the appellation of palaces. All the palaces of the emperor are filled with eunuchs, who are required to look after the gardens, and attend on the harem.

Peking is sustained by its being the seat of government. It has no trade, except that which is produced by the wants of its numerous inhabitants, who are said to amount to between two and three millions, including those that live in the suburbs. The country around Peking is less productive than many other parts of China. The provisions and manufactured goods required by the inhabitants are conveyed by the Grand Canal. Beef and mutton are brought from Mongolia; and coals from the mountains of the north-west. A considerable portion of the taxes levied upon the productions of the whole empire, is paid in kind, and is here stored up; the amount of rice alone in these granaries, at one portion of the year, is enormous; but they are often empty before the new crop is gathered, so that a great many die for want of food. The large establishment of the emperor, and the numerous persons in the employment of the government, who are paid out of the public revenue, absorb a great portion of the grain.

Tien-tsin, situated in the province of Chih-le, on the right bank of the Peiho, about thirty miles up the river, is the emporium of the capital, not two days' journey from Peking, and is one of the richest trading places in the empire. The junks of Siam, Cochin-China, and the south of China Proper, (Keang-nan and Shan-tung), may be seen here for miles together, as close as they can possibly stow, from June to October. Near the city, the Great Canal joins the Peiho, and thus it is the resort of some thousands of grain junks. The chief article for sale here is salt, which may be seen piled in mounds for miles, on the north side of the river; it is chiefly procured in the eastern and southern provinces, several thousand boats are constantly engaged in its transport. Mr. Barrow calculated the quantity he saw in 1816, to be six hundred millions of pounds in weight.

The land in the vicinity yields few productions, and the only articles manufactured are a coarse kind of woollen cloth, tapestry, and glass. Woollens and furs are large articles of import, and all transactions are paid for in silver and in bills of exchange on the southern provinces. The few privileged salt merchants who reside here live in the style of princes. The city, with all its wealth and extensive trade, has a miserable appearance, from the government prohibiting the use of bricks in building their houses. Tien-tsin ought to have been one of our consular ports; and by prudent negotiation we may yet be enabled to establish a trade there, to supply Peking and Tartary with our manufactures, and especially with woollen cloths, which are worn for six months, at least, by those who do not use furs, skins, or wadded garments.

CLIMATE OF CHINA.

The varied latitude and elevation of China must necessarily produce great difference of temperature; but China, being situated on the eastern side of a great continent, is subject to the usual extremes of heat and cold. Peking is said to be most salubrious; the frost usually sets in about the middle of December, and remains for about two months. The heat in June and July is very great; in September the thermometer is 96 in the shade, yet this month is considered the most pleasant in the year. The refreshing showers that fall during the hottest weather mitigate the direful effects of the intense heat: altogether the climate of China may be said to be as varied as its surface. The rivers of the northern provinces, and particularly the Yellow River, are covered with ice, (which becomes an article of commerce) and communication to the interior is stopped by the frost. Europeans who have lived in China for years, feel the cold weather much more penetrating than what is experienced in Europe, which is accounted for by the large quantities of nitre with which the earth is charged. The heat in summer causes, in the south, a dampness on the walls and pillars of most buildings. Canton and Macao are the only portions of China in which Europeans have had a long opportunity of judging of the climate; and it appears that 70° of Fahrenheit is the average temperature of Canton and Macao: October and April give nearly the mean heat of the year. Vegetation ceases from the first week in November to February, during which period scarcely any rain falls. In the month of May the fall of rain has exceeded eighteen inches, being a fourth of the year. On the whole, the climate of China Proper is much the same as that of Asia in general. The number of people met with of an advanced age in the northern provinces, is the best proof that the air is salubrious and bracing; it neither approximates to the rigour of the northern regions, nor to the wasting influence of the southern. The tropical monsoons do not extend much beyond Canton City. The ty-foons only occur during the hottest months, about August or September: they are equally as destructive as the West Indian tornadoes, the extensive sea-coast appears to conduct the wind. Along the extensive channel of Formosa, N. E. winds are prevalent for full eight months out of twelve. The winds in the interior are conducted by the vast chains of mountains.

CHINESE DEPENDENCIES.

The provinces or countries dependent on or contiguous to China are so little known that a connected statement may be useful.

Soungaria and Eastern Turkeston, called Chinese Tartary, is separated from China by the Teenshan, or Celestial Mountains. The district extends from lat. 47° 30′ N. to 33° 30′, and from 22°

23′ W. of Peking to 42° 25′. It is bounded on the N. by the Altai Mountains, which separate it from the Kirghis territory, the Chamor Mountains, and River Irtish; on the N. E. from the Mongolian district, Oulai-Soutai; to the E. it borders on Kansuh, in China Proper; the Kwanben and Kobi separate Turkestan from Tibet; and the Belour Mountains from Buckharia.

The whole of this territory, up to the year 1772, was in the possession of the Kalmucks, or Eleuths; and each district was governed by a chief (turah). The Emperor Keen-lung conquered, and successfully governed the whole province. In 1833, a descendant of the ancient princes, Jehangir Khojeh, took advantage of the unpopularity of the Chinese government, and rose in rebellion, aided by a large body of Khirgiz, and 8,000 troops from the Khan of Kokan. Kashgar was taken from the Chinese, who, it is said, lost a large army. One victory followed another, so that the whole of the territory was in Jehangir's possession for more than seven months.

From the tyranny and oppression practised by the new ruler, he became unpopular; and the Chinese returning with a large force, Ishak Khojeh, a chief of some Kashgar tribes, betrayed his ally to the Chinese, who sent him to Peking, where he was executed. The betrayer was made Prince of Kashgar by the Emperor of China; and on visiting Peking, the following year, never returned. He is said to have been poisoned, the government being afraid of his influence.

Chinese Tartary contains many towns, the chief are: Yarkand, Kashgar, Oksei, Ele, Yengi Hissar, Ooch Turfan, and Koneh Turfan, (called Hami,) Gummi, and Lopp.

Yarkand is the capital of a large territory. The population of Yarkand is said to be 80,000 families: there are resident in Yarkand 200 Chinese merchants; but many others visit it at stated times. A considerable number of Tungani merchants are permanently settled there. The Tungani are Mussulmans, and said to be descended from the soldiers of Alexander the Great, who pushed his conquests as far as Solar. (Tungani signifies "left behind," or "looking back.") It has two forts of large extent; one of them surrounded with a mud wall. There are 300 Tartar, and 600 Chinese soldiers. Horse-flesh sells for the same price as mutton. Yarkand is surrounded by a number of towns and villages, which are very populous. Traffic is very active, as Chinese traders from Shanse, Shense, Keagnan, and Chekeang, proceed thither to meet traders from various countries not governed by China.

The productions of Yarkand are wheat, rice, barley, and a variety of seeds, from which oil is extracted. Fruit and vegetables are very abundant. Raw silk is cultivated in large quantities: but the staple article is the wool of the shawl goat (akhchah); the dumba, sheep with a large tail, is abundant. The celebrated jade-stone is found near Yarkand in large quantities. About 10,000 lbs. weight

of the spotless *yu* is sent annually to the Emperor, from a neighbouring mountain. Private individuals are prohibited trading in this gem. The customs produce 35,000 taels of silver annually; 30 taels of gold, 35,000 sacks of corn, 800 measures of oil, and 1649 taels for military expenses. The Mahomedans furnish 57,569 pieces of linen, 15,000 lbs. of cotton, 1,400 linen sacks, 1,300 hempen ropes, and 3,000 lbs. of copper; all of which is sent to Ele.

Kashgar is a large frontier town on the N.W. extremity of Se-Yu, beyond the snowy mountains, distant about five days' journey from Yarkand, and was the ancient capital of the province, until the late rebellion, since which time it is declining. The city contains about 15,000 inhabitants. There are constantly 8,000 Chinese troops quartered in and around the city. It has also an Usbeck chief, with a nominal authority. The Chinese government keep a close watch on the Khan of Kokan. The country is fertile: the Mahomedans contribute every year 3,600 small carpets; 3,600 taels of silver; 14,000 sacks of grain; and 10,000 pieces of linen; all of which are sent to Ele. Large quantities of gold and silver brocades are manufactured and sent to the emperor. Merchandise pays a custom-duty of one-tenth. There are eight towns dependent on the chief officer of Kashgar.

Yengi Hissar lies half way between Yarkand and Kashgar.

Oksu is N.E. from Yarkand, and distant about twenty days' caravan travelling. It is a large commercial mart, for the productions of China and Russian Tartary. Coined silver is the circulating medium (tankeh). There are 2,000 Chinese troops stationed here. The population of the town is said to be 20,000 families. The country around produces great abundance of provisions; there are large herds of cattle, sheep, camels, and horses; the Mahomedans collect from every quarter for trade, and much comfort prevails among the people.

Eela or *Ele* is situated N. of Oksu, distant twenty-five days' journey, and forty from Yarkand. It is a walled town, and is the penal settlement of China. The climate is destructive to the constitution of the Chinese; a Tartar general has charge of the civil as well as military administration.

Kouche is N.W. of Oksu, and S. of Ele, and three months' journey from the Russian frontier. The inhabitants are chiefly Kalmuks, who follow a pastoral life. Great quantities of cattle are reared. It is called the eastern gate of China.

Ooch Turfan is two days' journey from Yarkand. Konih Turfan, called Hami, two months' journey from Yarkand, is a place of great trade in all kinds of merchandize; it is governed by two great officers and 1,000 soldiers, and is four *le** in circumference.

* The Chinese *le*, or measure of distance, varies in the north and south of China, those of the south being the longest; 200 *le* are said to be equal to a degree of latitude.

Lopp is two months' journey from Yarkand, and is inhabited by Chinese principally.

Gummi lies between Yarkand and Eelchi (in Khoten).

Khoten. This country contains many large towns, Karakash, Eelchi, and Kirrea, with many others. Karakash is the capital, within ten days' journey from Yarkand, and twenty days' from Tibet. It is governed by two Chinese Umbauns, or residents, to whom are subordinate two Usbeck Karims; one in Eelchi, and the other in Kirrea. The taxable subjects are estimated at 700,000. The military force is 2,000. The country is flat, and the soil very productive. The *Yu* (jade) is found in considerable quantities.

Eelchi is twelve days' journey from Yarkand.

Kirrea is about five days' journey from Eelchi. The Chinese government work the gold mines here, and monopolize the produce. The sand of the river is said to contain a large portion of gold. The commercial intercourse is with Yarkand, and is very considerable in silk, gold-dust, grapes, raisins, &c. Caravans come from the Russian frontier *viâ* Eela, Oksu, and Kouche, and bring broad cloth, brocades, furs, and steel; and take in return, tea, rhubarb, sal-ammoniac, &c.

About ten days' journey from Oksu are two very high mountains; the valley between them is covered for a considerable depth with sal-ammoniac. During the eruptions, (the natives call it God's fire), the sal-ammoniac falls like a mist, and in winter becomes crystallized.

Near Yarkand is a river called Zurufshan, which is frozen over three months in the winter.

Chinese Tartary is subject to the extremes of cold and heat; but except on the mountains snow is never seen in the capital. Rain does not fall more than three or four times in the year.

About the year 1832 the country was much ravaged by earthquakes and the cholera.

We know very little of this region, which separates China Proper from the Russian territories, and may ere long be the battle-field between the two empires, if Peking be made the "Constantinople," or place of intrigue, for the Muscovite policy.

The government of Soungaria and Turkestan is of three kinds:—1st. In the easternmost districts of Soungaria, Barkoul, and Orountchi, it is much the same as China, and these districts have been incorporated with the province of Kansuh; 2nd. In the western districts around Ele, where the Chinese convicts are sent, it is strictly military, being occupied by Mantchou troops, who are considered as inhabitants of the soil; they are commanded by a general and subordinate officers, whose authority extends to the eastern districts, and to Turkestan; in Turkestan, the government is left in the hands of the native nobles, who are Begs of different degrees of rank, under the control of Chinese residents at the principal cities.

MONGOLIA.—The eastern boundary of Mongolia is the Tchitchihar district of Mantchouria; to the N. it is separated from Siberia by the Altai Mountains; to the S. it has the Chinese Great Wall; to the W. it borders on the government of Ele and Kan-suh province. It is situated to the N.W. of Tibet, whilst Kokonor stretches along the western boundaries of Sz-chuen province. It extends from lat. 34° to 55° N., and from east of Peking, 5° to 20° W.; it is about 1,400 miles in length, and 1,000 in breadth.

The government of Mongolia remains, for the most part, in the hands of the native princes. The male population is enrolled, and formed into bodies called *Ke*, the same as the Mantchou troops, who are called *Pa-ke*. Each ke is under a tchassak, or dzassak, who is hereditary. The tchassaks are all nobles. The ke, or standards, are united into corps, over which a commander-general and a deputy preside. There are six such corps in Inner Mongolia, four in Outer Mongolia, and eight between Kokonor and Ouliasoutai on the Russian frontier. The ke are sub-divided into companies. In a few districts in Mongolia, in place of the tchassak, either generals or residents are put at the head of the government. There are two residents in Outer Mongolia, at Kourun, for regulating the intercourse of the Chinese, Mongols, and Russians.

Notwithstanding their anxiety, the Tartar government are quite ignorant of the amount of the population of the Mongols. Each Mongol prince engages to furnish to China from four to twenty squadrons, each consisting of 150 horsemen. Taking thirteen squadrons as an average for each banner, it appears that the forty-nine banners of the southern Mongols, or Kalkas, formed a total amount of 260,000 men; and eight banners of the Tsakhars, which are estimated at 24,000 men. This return was made after the great struggle between the Soungarians and Chinese; ever since that period (1696) the Mongolians have had uninterrupted peace, and the population must have increased.

It is said there are at least 500,000 tents, each of which contains a soldier; reckoning four to each family, the total population would be 2,000,000.

In the northern part of Mongolia there is an abundance of timber, such as the pine, fir, larch, and poplar; the elm is very common. The Selengar, Orchou, Iro, Khara, and other rivers abound in fish; such as salmon, sturgeon, trout, pike, and various other kinds. The quadrupeds are wild boars, wild horses, bears, wolves, hares, sables, foxes, and squirrels. The birds are cranes, geese, ducks, quails, and swans. The horse is small, but strong. All the camels of Mongolia have two humps; those of Gobi are very large and strong. The sheep, which are all white, constitute the riches of the Mongols, and supply them with milk and meat, their only subsistence. Millet, barley, and wheat, are sown in small quantities.

MANTCHOURIA.—The Mantchous, who now govern China, are

said to be of Tongouse origin; and have scarcely existed more than three centuries as a distinct and independent nation. Their country is mountainous and barren, and thinly populated. It was formerly divided among a number of petty chieftains, who seldom remained long at peace with each other. Hence, the people became more hardy and vigorous than their neighbours, the Chinese; and at a period when the empire was torn by dissensions between the imperial princes, and revolts among the people, a Mantchou chieftain began to attack China, over which, after thirty years' warfare, in the middle of the seventeenth century, the Mantchous obtained the dominion they now hold, under the title of the *Tat-sing* dynasty.

The Mantchou territory is divided in three provinces, viz.: Shingking, or Moukden (the ancient Leaoutung); 2. Kirin; and 3. Kihlung-keang, or Tsitsihar. The first of these borders on China, Mongolia, and the gulf of Pechilee, or of Leaoutung; the second on Corea, and the sea of Japan; and the third, on Siberia and Mongolia.

Mantchouria is situated between 29° and 55° north lat. and from the meridian of Peking to 30° 20′ E. To the north it borders Siberia, from which it is separated by the Daourian Mountains; the River Kerbechi constitutes the natural boundary. The boundary line between Mantchouria and Mongolia is a wooden wall, running from the Great Wall along the N.E. boundaries of Leaoutung; the frontiers take then a N.W. direction, along the Songaria and other rivers, to Kobi, and the territory of the Kalkas. On the E. it borders on the channel of Tartary and the Japan Sea; on the S., the Yellow Sea and Corea. The extent from N. to S. is about 700 miles; from E. to W. 900. The principal rivers are the Amour, or Segalien, Songari, the Noun, or Nonni, and Ousouri. The Segalien rises in Mongolia, and forms the boundary between Mongolia and the Siberian province of Nertchinsk. The Songari rises in the Chang-pih-shan, near the northern frontier of Corea; running N.E. by E. it unites in lat. 47° 50′, long. 16° 10′ with the Segalien. The Nonni rises near the inner Daourian Mountains, and falls into the Songari. The Ousouri rises in the Seih-hih-tih Mountains, and falls into the Amour.

The lakes of Mantchouria are the Hin-ka, situated in Kirin; the Hoo-rien and Pir, and several smaller ones. The Seih-hin-tih Mountains lie along the sea-coast. The Daourian Mountains are branches of the Stanovoy chain. These mountains form the northern boundaries: they are high, and are covered with perpetual snow. Between Leaoutung and Corea are several other high mountains.

The description of Mantchouria as given by the Emperor Keenlung, may be correct, but it has been greatly improved since the present dynasty came on the throne. He commences thus: "In a space of ten thousand *le* (Chinese mile) you find a succession of

hills and vallies, parched lands and well irrigated territories, majestic rivers, impetuous torrents, graceful streams, smiling plains, and forests impenetrable to the rays of the sun. The Iron Mountain and the Ornamented Mountain are seen from a great distance. Wheat returns the labour expended on it one hundred-fold; fruits are produced in great abundance. Gin-seng grows on all the mountains. Leaoutung exports large quantities of wheat, peas, rice, and rhubarb." The population are returned at 943,000, which is considered too little. The Chinese residents far outnumber the Mantchous, who are both proud and indolent.

Moukden, the capital, is built on an eminence, in lat. 41° 56′, and 7° 11′ E. of Peking. Great efforts have been made by the Chinese Sovereigns to make this a large and elegant city.

Kin-choo is a considerable emporium, in lat. 40° 10′, long. 4° 55′ E. of Peking. As a market, it ranks high for drugs, peas, and flour; upwards of 1000 junks obtain cargoes. Kae-choo, in the neighbourhood of the capital, in lat. 40° 30′, long. 6° E. of Peking, is a place of great trade; the produce of the surrounding country is collected here, and exported to Fo-keen, Canton, and Keang-nan. In the season, the mercantile activity is very great: the town is nearly eight miles from the sea, and the merchandize is sent thither by horses and carts. Fung-hwang-ching is the only emporium between Manchouria and Corea. The Coreans are permitted this for the purpose of exchanging their paper and raw produce for Chinese manufactures. The Corean commerce is so much fettered by restrictions and heavy duties, that the trade is almost stationary. The Chinese merchants have engrossed nearly all the commerce of the place.

The government of the provinces of Mantchouria consists of a supreme government at Moukden, and three provincial governments. That of Moukden is the same as in China Proper, while that of the other provinces is wholly military. The province of Moukden includes two departments, that of Fungteen-foo, the metropolitan department, and Hingking, or Kinchou-foo. These are sub-divided into chow and heen districts, as in China. The City of Moukden is not under a che-foo, but one of higher rank, called foo-yuen, who cooperates with one of the Boards in the government of the metropolitan department. His assistant has the direction of the literary branch of the administration. The three eastern provinces, Moukden, Kirin, and Tsitsihar, are under the government of a general, who is always a Mantchou. His subordinate officers are lieutenant-generals, at the head of each principal division of the province. Subordinate to these are garrison officers, of rank varying according to the importance of the districts under them; these delegate their authority to officers, or assistant directors. The frontiers are under a separate class of officers.

The emigration to Mantchouria, from the province of Shantung, is very great, so that, in a few years, there will not be a spot

uncultivated. The summers are short, but very hot. The cold weather commences in October, and the whole country is one sheet of ice until March. The changes of heat to cold are sudden; within a few hours the thermometer falls from 40° to 10°. Fruits, and even tropical productions, are grown to perfection. The Chinese and Mantchoo languages are in use; the latter is the language of the court.

Sagalien Island, or Tahoka, on the coast of Mantchouria, is represented in Chinese maps as an island, with a small islet between it and the main land. Late travellers represent the intervening water to be so shallow, that the natives ford it. On the northern side of the mouth of the river Amour, the Tartar-Chinese have a town, and general mart (Tsetalcho), to which the Chinese resort, and carry on a large trade.

The extent of the rivers which disembogue at the mouth of the Amour, is amazing; and all the principal cities of eastern Tartary are accessible by them. They extend to upwards of 30° of longitude. The river, nearest the sea, runs N.E. and has two forked branches; the one in the E. and W. direction, and the other in the same direction, nearly, as the trunk or stem; in European maps, it is called Songari. The stem and branch Songari, which communicates with Kirin Ula, and Ningkuta, the principal cities in Mantchou Tartary, the Chinese call Hwan-tung-keang, and the Japanese give the same name to the great stem which enters the sea at Okotsk. The branch which lies E. and W. extends beyond the Russian city Nipcha, and is called Hilung-keang (Dragon River). This is the Amour of the Russians, and the Sagalien of the Tartars.

TIBET DEPENDENCY.

Tibet may be considered as comprehending all the tract of country from the eastern boundaries of Cashmere to the frontiers of Kokonor, from long. W. of Peking 18° to 42°, and from lat. 28° to 35°, Ladhak included. Its eastern frontiers are Sefan, Kokonor, and Turkestan; its northern, the government of Ele and Great Bukharia; its southern, Nepaul, Sikkim, and Bootan; its western, Bukharia and Cashmere. Its divisions are two, Anterior and Ulterior Tibet; by the Chinese it is called Se-tsang. Anterior Tibet, called Lassa, is the most eastern part; it borders upon China, its capital is Lassa, and it contains eight cantons. Ulterior Tibet, called Tes-hoo, Loomboo, and the Umdes, contains six cantons, all situated to the west of the capital.

Lassa, in 30° 43′ north latitude, the chief city of Anterior Tibet, is situated in an extensive valley, which is forty *le* from N. to S., and about 450 *le* from E. to W. Under this name is understood all the country Yuiba, which runs eastward to Kamba, the greater part of which is incorporated with China.

The district of Lassa is bounded on the east by the province of Sze-chuen and Yun-nan; in China proper, on the N.E., by Kokonor; on the N. by the Hwang-ho, or Yellow River; on the W. by the Western Sea, or Lake Terkiri; on the S. by Tako. It is stated that the numerous temples and splendid edifices, noble streets, and large market places, prove it to be one of the most flourishing cities of the West.

The next considerable city in Tibet to Lassa is Jiga-gounggar, in the province of Wei, 104 *le* S.W. of Lassa, which contains 20,000 families. Its position is 29° 58′ N. lat.

The government of Tibet, like Turkestan, remains in the hands of native authorities, but with an inferior degree of control on the part of the Chinese residents. The chief native authority lies in the dalai lama for Anterior Tibet, and in the bantchin-erdeni lama for Ulterior Tibet; both these have secular deputies. There is a Chinese resident at the court of each lama, who is consulted in all important affairs. There are also feudal townships, called Toosze, and some Mongols in Tibet, entirely under the authority of the residents.

There are said to be upwards of 60,000 soldiers in Tibet; at Lassa, 3,000 cavalry; 2,000 in Dzang; 5,000 in Ngari; 1,000 in Koba; 3,000 in Tardzi, Landzi, Lanmautso, and among the Mongols living in black tents in Ngari. The troops are recruited by taking one man out of ten or five; the same with horses.

Formosa, ("the beautiful island"), or Tewan, is about 300 miles long. A chain of mountains runs through its centre, from N. to S.; beyond this on both sides there is a continued flat, and towards the sea a barren alluvial sand, nearly four miles in breadth. The south-east point of Formosa is in lat. 21° 53′ 30″ N., and in long. 120° 57′ E. Ke-lung, the most northern point, is 25° 16′ N., and 121° 4′ 3″ E. from Greenwich. The channel which separates Formosa from the Chinese coast, is from 70 to 100 miles in breadth; about 24 miles from the island lie the Pang-hoo, or Pescadore islands. The position of Formosa for trade is excellent, within one day's sail of the port of Amoy, within thirty leagues of the coast of China, about 150 from Japan, and nearly the same distance from the Philippines, Except Ke-lung harbour, there is no other that has yet been explored. Nieuhoff visited the island, and states that Pang-hoo-ting has several good harbours, and two commodious bays, where ships may ride safely in eight or nine fathoms of water. The islands are numerous; the best is Fisher's Island (western).

The aborigines of the island of Formosa are divided into three classes:—first, those who have not only submitted to the Chinese, but have advanced towards civilisation. This class was instructed by the Dutch, when they had possession of the island; many of them still have some slight knowledge of the language, although a period of 170 years has elapsed since the Dutch occupied part of

the island. The second class is composed of aborigines, who submit to the Chinese authority, yet retain their own habits and customs; these are styled "raw natives." The third portion includes all the unsubdued tribes, whose number is unknown. They are ruled by a chief and elders, and are of a slender shape, and olive complexion; live in wretched huts, have no written language, or established religion.

Formosa, together with the Pescadore islands, forms one foo, or department, of the province of Foo-keen, which is subject to the foo-yuen of that province. The departments comprise six heen, or districts; five of which are in Formosa, the other includes the Pescadore isles. Tae-wan, the chief district, is a narrow tract of land, in lat. 23° N., and is considered equal to the first-class cities of China in wealth and appearance. Attached to it are twenty Chinese and three native villages. Its harbours are not good, one of the entrances being closed with sand. To the north of Tae-wan, is Choo-lo-heen, which comprises one town, four Chinese and thirty-two native villages, with a tolerable harbour (Lo-kang); next is Chang-hwa-heen, which has one good town, fifteen villages, and 132 Chinese farms, and 51 native villages.

Tan-shwuy-heen has one town, 133 farms, and 70 native villages. Fung-shou-heen lies in a southern point, and has one town. The native villages are 73, of which eight only are occupied by civilised natives. The Pescadore, or Pang-hoo, constitutes the sixth heen, or district. This cluster of islands, 36 in number, although barren, forms an important naval and military station for the Chinese government, who find it necessary to watch the inhabitants, as they have a reputation for lawlessness, occasioned it is said by the unjust extortions of the Mandarins, on the thousands of emigrants who come from Foo-keen, Canton, and Che-keang provinces. The eastern part of the island of Formosa is still in possession of the native chiefs. The revenue of Formosa exceeds 1,000,000 taels of silver, and the whole population is between two and three millions of inhabitants.

The portion of Formosa under the government of China is most fruitful and healthy. The vast plains of the southern part may justly be called a garden. Every kind of grain and fruit may be produced on the island; but rice, sugar, tobacco, and camphor, are the chief articles of export. The number of junks employed in conveying rice to Fo-keen and Che-keang provinces is upwards of 200. For sugar, more than 70 junks are annually employed between the single port of Tein-tsin. The camphor is sent to Canton, and the quantity is very considerable. Cattle, sheep, goats, and poultry, are abundant. The mountains produce gold, silver, cinnabar, copper, and coal, of which latter some excellent specimens have been recently sent to England. Formosa exceeds Manilla and Java in the quantity of its exports; and the circulating capital is in proportion to the commerce.

The whole of the preceding details must necessarily be considered as vague in many points; they are derived from various sources, which will be particularized at the end of the work; and they are given rather as an incitement to further inquiry, and as illustrative of the vastness and importance of the empire of China, than from any implicit reliance on their accuracy. At any rate, this imperfect description may awaken investigation, by showing what immense regions yet remain for exploration, and it is to be hoped for commercial profit.

CHAPTER II.

POPULATION,—CHARACTER,—MANNERS, &c.

THERE is no country in the world where there are more opportunities of knowing the amount of the population than China, as every district has its officer; every street its constable; every ten houses, its tything-man; and every family is required to have a board always hanging up in the house, ready for the inspection of the regular officer, on which the name of every man, woman, or child, in the house, must be inscribed. There is even a law to constrain Chinese householders to give a faithful return. All persons are required to be registered according to their several avocations.

When the master of a family, who holds land that is chargeable with contributions to the revenue, omits to make any entry in the public register, he is liable to be punished with one hundred blows; but if he possess no such property, with eighty blows. When any master of a family has strangers, who constitute, in fact, a distinct family, he shall be punished with one hundred blows, if such strangers possess taxable property; and eighty, if not. In all cases, the register must be immediately corrected.

The reigning dynasty has adopted a system, that a reasonable proportion of money and grain shall be retained by each province for the use of the state, to meet the wants of the people: the government could not know the amount to be reserved, if they did not know the average amount of inhabitants; so that, it seems most likely that it is to help the government, and not to impose on foreigners, that the census is taken. The following table is from Chinese authorities.

DYNASTY.	EMPEROR.	YEAR OF REIGN.	A. D.	POPULATION.
Ming	Tae-tsoo	27	1393	60,545,811
Tsing	Shun-che	18	1662	21,068,600
"	Kang-he	6	1668	25,386,209
"	"	49	1710	23,312,200
"	"	50	1711	28,605,716
"	Keen-lung	18	1753	102,328,258
"	"	57	1792	307,467,200
"	Kea-king	16	1812	361,221,900

The first period of 60,000,000 was under the peaceful rule of the old Ming dynasty. The falling off in the second period may be occasioned by the sanguinary wars that took place between the Tartars and Chinese, before the accession of the former to the Chinese dynasty; and from the want of knowledge of the state of the country, which the Chinese themselves were not inclined to give willingly to their conquerors; it may likewise be accounted for by emigration, and because the Tartars could not reckon the people of the western and southern provinces as their subjects, as they were not subdued for several generations: moreover, the present dynasty levied a capitation tax and many evaded enrolment. In the year 1710 the capitation tax was annulled, and a land tax substituted; and in year 1711, according to the census returns, there is an increase of upwards of 5,000,000, and it is very likely, had there been a return for the following year, there would have been four times as large an increase. The increase from 1711 to 1753 may be accounted for by the increasing power of the Tartar dynasty, and partly by the facts above mentioned. The next increase is from 1753 to 1792, which seems enormous; the length of peace that was enjoyed for years, and the encouragement given to cultivate waste lands, which the terrified people had abandoned, and now received bounties to cultivate and re-inhabit, render it by no means improbable.

The increase from 1792 to 1812 seems very inconsiderable when compared with former years, scarcely one per cent. per annum; this may be accounted for by the large number of inhabitants now in the country, and as a matter of course, by emigration; and likewise, in the opinion of Mr. Medhurst and others, by the introduction of the opium to an enormous extent, sufficient to check population, for it ruins the constitution, the health, and energies, and cuts off in a few years all those that indulge in it.

In the statement given to Sir G. Staunton, in 1795, by Chew-ta-jin, a Mandarin of high rank, the population of Fokien province is stated to be 15,000,000; and that of the whole empire 330,000,000. In the Appendix to the Report of the Anglo-Chinese College for 1829, it is stated, on the authority of the Tae-Ch'heng-

hwuy-teen, or collection of statutes of the Tae-Ch'heng dynasty, in 261 volumes, that the Emperor Keen-lung, in his 57th year (A.D. 1793), found the amount of the whole population to be 307,467,200.

The Jesuit Missionaries, and those who have traversed various parts of China, see no reason to doubt the accuracy of these statements: indeed, if we examine the amount of population in China, in proportion to the area of surface, the density of individuals to each square mile will be found less than it is in Ireland, and not much greater than in England.

Father Alvarez Semedo, a Portuguese, who resided twenty years at Peking and various other parts of the empire, in his History of China, published in London in the year 1655, thus speaks of the population: "I am amazed at the great population of this empire; it is not alone in cities, towns, and public places, but also in the highways, there is as great a concourse of people met with every day, as you may only occasionally see in Europe on some particular festival-day: and by a reference to the general register-book, wherein only the common men are enrolled, leaving out women, children, eunuchs, professors of letters and arms, there are reckoned of them to be fifty-eight millions, fifty-five thousand, one hundred, and fourscore."

China is not remarkable for longevity. An examination was made in 1827, by the Emperor Kang-he, to ascertain how many persons were above seventy years of age, that they might be exempted from the public service and nourished by the state. Those of eighty, ninety, and one hundred were successively honoured with higher rewards.

In nine provinces, containing 158,793,306 inhabitants, there were but 194,086 of seventy and upwards—which latter sum is the eight hundred and eighteenth part of the former.

In *sixteen* provinces—the number of people at eighty years of age was 168,850; at ninety years, 9,996; and at or above one hundred years of age, but 21. Not a two-thousandth part of the whole empire reached the age of eighty years; not the thirty-six-thousandth part, ninety years; and only about one in seventeen million inhabitants reached the age of a century.

Only three provinces evince this longevity; viz.: Shan-tung, 9; Ho-nan, 5; Hu-nan, or Hon-quang, 4; Keang-nan, 3=21.

In the Canton province, on a population of 19,147,030, but 9,415 reached the age of eighty, and only 519, that of ninety years: none attained a century.

Amidst such a vast mass of human beings there must necessarily be a very great variety of individual character; but the Chinese, in general, may be said to be mild, laborious, and patient. No occupation is considered mean, provided they can become rich by it; this desire for riches is so great that it is generally asserted they will lie and cheat any one with whom they have dealings. The

vicissitudes of life are very marked: the children of men who have held the highest offices under the government, are often reduced to poverty. The poor are divided into two classes: the labourer and the mendicant; the latter are a most degraded class, resembling somewhat the gipsies, and may be seen in the streets almost in a state of nudity; no one will shelter them, lest they should rob the house. They sleep at night on bridges, and in public places, being denied even the caves of rocks, lest they should die there, for, in that case, the proprietor would be obliged to pay the officer whose duty it is to inter the corpse. The love of gambling is said to be the cause of great destitution: the poorest labourer will gamble for his breakfast or dinner, and may be seen doing so at the road-side.

I visited various parts of the country, and found the inhabitants in the north of China much more civilised and social than those in the south. Dr. Gutzlaff, who has examined a great portion of the empire, thus writes of the population on the coast:—"I invariably found the people civil and obliging, but for the most part poor and wretched, and dreadfully diseased. Books and medicines were received with avidity. What appeared most surprising was, their submitting to surgical operations by barbarians." The villages a few miles from the coast, visited by the medical Missionaries, were not much better than those along the coast. The houses, built of red and white bricks, have a neat appearance at a distance; but on entering them, a bedstead and one or two stools constitute the whole of the furniture.

The government, in theory at least, allot waste lands for the poor; but local extortions prevent such proclamations as the following being carried into effect:—

"Loo, Governor of Canton, &c. &c.

"Choo, the Foo-yuen, &c. &c. A.D. 1834.

"Hereby issue a proclamation to make known the regulations to be observed on commencing the cultivation of waste lands. In government there is nothing so important as a sufficient supply of food for the people. In villages the most honourable occupation is agriculture. In Canton province thieves and robbers are exceedingly numerous, which no doubt have originated from the want of a suitable employment. In endeavouring to eradicate evil practices, the first thing is to provide the means of subsistence.

"The plan is to invite poor people to locate themselves on waste spots of land, wherever they may find them, on hills or plains, and cultivate them in any way of which the land is capable, and for the cultivators' sole benefit, without land-tax or quit-rent, or any charge whatever from the local officers. The land thus cultivated may be liable to land-tax hereafter, but the land itself is to become the freehold estates of the occupants for ever. Government will give a grant or deed of occupation to the settlers. Only small lots are granted, and none but poor people need apply. The local

magistrates are strictly charged not to extort money from the settlers."

The Missionaries, who travelled through the province of Shautung, in 1837, thus write:—"We saw nothing of the squalid misery that was every where to be met with in many of the other provinces. The men were robust, and apparently well fed and cheerful. We saw no beggars, and very few ragged people; their clothing was chiefly cotton, sometimes doubled and quilted; most of the people wore shoes and stockings. Some wore coats made of skins, with the hair or wool inside. Every one carries a smoking pipe, and a bit of steel, and as the ground is covered with a kind of quartz, a light is easily procured. The females were pale-faced, and had an unhealthy look, with any thing but pleasing features. The poorer sort of females work in the fields up to their knees in mud, and with truth may be said to drag out a miserable existence. The majority of the houses are about thirty feet long, ten wide, and eight high. The streets are from ten to twenty feet wide, running parallel to each other, crossed by narrow dirty lanes. Each village is supplied with a temple; small shrines may be seen in fields, with a simple inscription on them. The houses of the better class are built of granite; those of the poor, of mud. The people possess few of the comforts of life; neither table, chair, nor any article of furniture can be seen in the dwellings of the poor."

Nowhere did I observe great individual wealth, property seems much subdivided. The Chinese buildings have a striking appearance, which is more from their extent than their magnificence. Those of the princes and great men contain four or six outer courts, in each of which is a separate building, with three gates. The halls set apart for receiving visitors are provided with chairs and tables; but there is an absence of all grandeur. The chambers appropriated for the females and children, are inaccessible to even the most intimate friend. The beds of the opulent are furnished in winter with curtains of double satin, and in summer with white plain taffety. The common people use curtains of linen, with mattrasses stuffed with cotton; in the northern provinces, they sleep upon *beds constructed of brick*. These beds are larger or smaller in proportion to the family. They are kept warm by means of a *small stove*, placed on one side, in which a coal fire is lighted, while a small funnel, that rises above the roof, carries off the smoke. Some place over the bricks a mattrass, which is removed in the day, and the bed becomes a couch, upon which the whole family work.

Among other indications of an altered state of society in China, the following lamentations of a Chinaman at Whampoo may be quoted:—"The times are changed, and the people are rapidly growing worse. The people of frugal and honest habits are fast disappearing; a new and bad race is growing up. Formerly it

was not the rage to gain wealth, but when a man earned a subsistence he retired, and thus gave an opportunity to others. Thus, when a ferryman had earned sufficient in the morning to support him for the day, he retired, and made room for others who were not so fortunate. The thirst for gain is so great, that the people will work both day and night, and yet are not satisfied. Robberies, kidnapping, and keeping the well-disposed in alarm, are more and more frequent. The common crime is carrying off young girls, and selling them as slaves, unless ransomed by their friends. These kidnappers treat in the most open manner with their parents, and fix a price, which averages from 15 to 100 dollars."

There is, however, much difference in the character and condition of the people, and no general description will suffice to pourtray them. For instance, the men of Chin-chew are the most industrious and independent people in China. The "celestial empire" has few spots so remarkable as the territory situated between the 23° and 26° of lat., and the 116° and 119° of longitude. It is divided into three districts, or fooritz:—*Tseun-choo* (*Chin-chew*), about 54 miles in length, and 24 in breadth; *Chang-choo*, 65 miles in length, and 83 in breadth; and *Chau-choo*, 90 miles in length, and 50 in breadth: the two former are the south-westernmost parts of Fokeen; the latter, the easternmost of Canton. The mountains are barren, the tracts along the sea-coast are sterile in the extreme, and only yield by dint of hard labour a scanty crop of sweet potatoes. With the exception of sugar, this country has no staple article of export; the rice cultivated is not sufficient for the consumption of the population, which is immense. The territory, being indented, has many good harbours, and nearly the entire of the maritime commerce of China is in the hands of the Chin-chew men. Almost the whole of the imperial and mercantile navy is manned by natives of this territory, and there are not less than 150,000 sailors amongst them. The number of fishermen is not inferior. In the interior cities there are tens of thousands of the natives of this territory; they do not confine themselves to the coast. The bankers of the capital, the pedlars, the actors in all hazardous undertakings, are natives of Chin-chew. They cultivate the most barren soil, and may be seen perched on rocks, that would not apparently yield a blade of grass; yet, from those mountains and rocks, by labour and attention, they extract three crops annually.

In Canton almost every article of traffic is under their direction. They have penetrated to the Woo E. tea-hills, planted the Ankoi regions with this shrub, and nearly engrossed its commerce. More than a million of these people are scattered over China; the island of Haenan was reclaimed by them. Formosa has only for the last two centuries become the scene of their industry, and is now the most productive island in Asia. There are about two million of their tribe, who, as peasants and merchants, have pos-

sessed themselves of the fairest portion of that island. It is said that the fecundity of this tribe is so great, as to furnish a sufficient number of inhabitants for all the islands of the Indian Archipelago; yet they have never been encouraged to emigrate in so large a number as to Formosa. The Chin-chew men, who inhabit Siam, Annam, and Tonquin, with the other parts and isles of Southern Asia, cannot be less than two million. They are in those countries, as well as in all Chinese locations, the very soul of commercial enterprise. In examining the districts from whence these swarms issued, there is no diminution of the population; on the contrary, those regions are teeming with human beings. Thus, a district not larger than a county in England, pours forth thousands of colonists, in defiance of the laws of their country. The fecundity of population must be very great, which can establish colonies greater in extent some hundred times than the native land. It is not by the sword, but by the plough that they conquer: and they are still opening new roads for other needy adventurers, from China.

It is truly observed, in an official report to the British government in 1837, that the Jews perhaps excepted, no nation is so much influenced by the love of gain; and at the same time, so utterly regardless about the means to attain this end. The more wealthy classes absorb their very existence in trade. Commerce is the invariable topic of conversation, the most important pursuit, the highest object of pleasure, and the goal of all their wishes. Trade is the first and last word in which all unanimously join, whilst the energies of mind and body are consumed in following up this bent.

Trade is not here confined to one class of men, but to all ranks and ages. Scarcely can a boy lisp, when he begins to sell a few cakes, or a little sugar-cane. The poorest try to gain a subsistence, if it be only to dispose of a few rags. There is nothing in all nature which a Chinaman might not turn to advantage, and trade in. All recesses are ransacked to find a few trifles which may be sold to advantage, and he would rather procure a pittance in this way, than receive the money without displaying his inventive genius.

The Chinese may justly be termed the pedlars of the world; wherever you go, there seem to be more sellers than buyers. Nothing can exceed their affability if they think you are going to purchase anything from them: they will refuse no money if they can be ever so little gainers; they are therefore quite the reverse of the Japanese, who are rough, disobliging, and positive; and when they ask a price, will not abate their demand. But the Chinese turn every thing to advantage that offers, and undertake the most difficult things for the least hope of gain.

The Chinese maxim is, that he who buys is for getting things as cheap as he can, and would give nothing, did the seller consent to it; upon this principle, they think they have a right to ask the

greatest price. The dealer does not deceive, say they; it is the buyer who deceives himself. The buyer is under no compulsion; and the profit which the merchant gets is the fruit of his industry.

In all ranks of life, but more especially among the magistrates and officers of government, vivacity and activity are less esteemed than sedateness and deliberation; gravity is considered as the test of wisdom, and silence of discretion. A magistrate should never attempt to joke, and should forbear to talk; he should "resemble great bells, which seldom strike, and full vessels, which give little sound." He should never show his anger, as this would put the person that has offended him on his guard. If two persons meet they know, from the button on the cap, their respective ranks. If any of the poor people should fail to pay proper respect in meeting a superior, he is instantly ordered fifteen or twenty blows of the bamboo.

Amusements, when resorted to, are either childish, or have reference to gambling. Kite-flying, and shuttlecock (played with the feet) are favorite pastimes with the men. Among the amusements to which they are addicted, notwithstanding the doctrine of Buddah, is cricket-fighting. While the British are preparing for the Derby and Epsom, the Chinese are matching their crickets. About Midsummer the cricket fights commence; and all classes, young and old, rich and poor, take part in this sport. The species selected is the male of the common gryllus campestris, which is found on the neighbouring hills; their price varies from one cash to fifty dollars; and the wagers on favorite crickets amount to an incredible sum.

In the higher circles of society the mode adopted of cultivating friendship with foreigners (and probably amongst themselves) is the day after a visit is paid, to send a present of tea, fruit, and sweetmeats, in separate baskets; the total of the lots being even, and the contents of each made up of an even number of packets; a superstitious idea is very prevalent against an odd number. The contrary is practised on the occasion of a death in a family. If the present sent is of any magnitude in size, it is expected that only a portion of it will be retained, and the remainder returned with your card as an acknowledgement. The persons who convey the presents must be handed a gift in money; and not unfrequently three or four will accompany the gift, each of whom must get an equal sum.

Ceremonial is the most essential branch of education, and is the study of a life. The master of a house meets an approaching guest half-way, with his head covered. At entertainments, the guest is always at the upper hand. If the guest is from the southern provinces, he sits on the right; the northern, the left: the guest takes the right or left hand of his host, (according to the difference in north and south,) who consequently stands on the other hand; they bow very low three or four times, with their

hands towards the head; some are so polite as to change places right and left on meeting.

In the house the guest is conducted to the upper seat, foreigners in preference to all others. The forms observed at departure are still more ceremonious, as the servants have their part to go through. After paying a visit, the visited sends his card, and messengers to enquire if the visitor has got safe home. The size of the card, or coloured paper, (some are a foot long and upwards,) indicates the rank and respect paid; but a smaller card accompanies the large, to shew independence.

Interviews and social visits between officers of government, are conducted with minute regard as to ceremony and dress; the official robes are always at hand, as they never appear to each other en déshabille; nor do they travel any distance without them.

An interview, after a long absence, is usually on the knees, or three bows with the fingers touching the ground.

An invitation to an entertainment is not supposed to be given with sincerity, until it has been renewed three or four times in writing. A card is sent on the evening before the entertainment; another on the morning of the appointed day; and a third when every thing is prepared and nothing to do but sit down to table. A Chinese classical book prescribes the following rules: "When you entertain any one, or eat at his table, pay the strictest attention to decency; be careful not to devour your victuals greedily; never drink at long draughts; avoid making a noise with your mouth or teeth; never sup up the broth that is left when every one is done; nor testify, by exterior signs, the pleasure you receive from any particular kind of food or wine; neither *pick your teeth*, nor blow upon wine to cool it; take small bits at a time; chew your victuals well, and never let your mouth be too full. The ancient Emperors established it as a law, for those who might give entertainments, that they should salute each guest, separately, every time they drank."

Previous to the Tartar dynasty, the Chinese allowed their hair to grow, both men and women, without ever cutting; and being almost universally black-haired, were called the black-haired people by foreign nations. When the Tartars obtained dominion, they introduced many changes, and among others, barbers, a calling previously unknown in China. At the first city taken by the Tartars a proclamation was issued, which declared that none of the inhabitants should be killed, if they would cut their hair and beard, and use the Tartars' dress, viz.: garments, or long robes, falling down to the feet, with sleeves not so wide or large as the Chinese use. No difference is perceptible between the male and female garments.

As in all countries devoid of a true knowledge of God, superstition has strong hold on the people. When the father of a family is at the point of death, they put a piece of silver to his mouth, and cover his nose and ears, which must really hasten his death.

The moment life departs, they make a hole in the roof of the house, to permit the spirits that leave his body a free exit; then the priests are brought in, and prayers commence. A tablet is first set up (beside the coffin) to keep away evil spirits; and beside it, on a table, a quantity of eatables, perfumes, and lamps. If the family are not too wealthy, every visitor is expected to bring some presents.

The Buddhist priests call on the visitor to assist them in weeping and wailing; this lasts several days, until the priests, by the dint of prayers, make a breach in the "nether world," for the escape of the departed spirit: when the soul is released from purgatory, the priests give it a letter to Buddah, which procures it a residence in the "western heavens."

When the interment takes place, the corpse is dressed in the best clothes the family can afford. All who attend the funeral must be dressed in mourning (white), or, at least, some conspicuous part of their dress must be white. The body is laid in the tomb, under the discharge of rockets and fireworks.

After the interment all return to the house of the deceased, where feasting and enjoyment is carried to an excess.

The doctrine preached by this sect, is that every man has three souls: the first comes to live in the body; the second goes to Hades; and the third resides in the tablet which has been prepared for it.

They regard the perpetuation of their names to posterity as an important matter. Daughters inherit nothing from their parents, and anything bestowed is in the nature of a present. The eldest son of the principal wife, or the grandson of this eldest son, if he be dead, becomes the head of the family at the death of the father; it is his duty to support the other children of the two beds as if he were their father. If the principal wife has not had a son when she is fifty years old, the husband can choose as his heir the eldest son of any of his other wives: but the eldest only. If there are no sons from the first or second beds, the husband can adopt the son of one of his relations, provided he bears the same name as himself.

So stringent is custom, a Chinese is less the master of his own movements than any other part of mankind. When born, if a boy, he is taken care of; if a girl, she stands a chance of being drowned. Infanticide is not confined to the poorer classes: as a proof of the existence of that crime, foundling hospitals are erected in all large towns to receive girls only, in which they are kept until they are fourteen years of age. Some contend that child murder does not exist to a great extent, in some provinces, as the females are more numerous than the men in several districts. The crime, however, is not held in the abhorrence it should be. The first instruction of a boy consists in making obeisance and prostrating himself in company; this ceremony is instituted at an early period, and not forgotten in old age.

Rich and poor are polite in the extreme, until their interests or passions are disturbed; then they are equal to the savage, and their manners coarse and insulting; but they are early taught to hide their real sentiments; their politeness and meekness are only assumed, the better to enable them to overreach their fellows. Their minds are perverted by unmeaning compliments, and truth is sacrificed to gain their object; deceit and hypocrisy seem the ruling passions of their nature. When a boy goes to school he is taught nothing but the classics of Confucius, as whatever was not taught by the ancients is not fit to be learned by any of the "sons of Han;" by this means, the Tartars are better enabled to rule and oppress the Chinese. To attain this end, the system of education is the same all over the empire; so that when all minds are tutored in the same mould, the restraining powers, when necessary to be enforced, answer for the whole community. The officers of government keep the people in constant terror; and having no opportunity of resisting or revenging by open force, they resort to craftiness, deceit, and lying, to escape the myrmidons of the law. To this may be traced the cause why the Chinese character is proverbially deceitful.

A Chinese woman spends her time at home, and, if poor, works at the loom. Ladies prepare embroidery, and are fond of gaudy dress. Girls get little or no education, and boys are sent to school at an early age. Match-makers are in much repute, as ladies are not allowed to make a selection for themselves. The marriage-vow is said to be strictly observed on the female side, but the same cannot be said of the men. A small foot and a pale complexion are the tests of beauty. Celibacy is only known to a poor man who cannot buy a wife: all parents expect a dowry for their daughter, to repay them the expense of bringing her up.

The suspicion of the Chinese character is manifest even in their marriages. The wedding-day being fixed on, the bridegroom sends a sedan (a particular kind is made for this purpose). The mother of the bride puts her in the sedan, securely locks the door, and sends the key to the mother-in-law. On the arrival at the bridegroom's house his mother unlocks the door, and delivers her to her intended husband, when both repair to the chapel of the idols, where are kept the names of their ancestors. In the outer temple they bow themselves four times upon their knees, and then enter the inner temple where their parents are sitting, to whom they make the same reverences. All parties then retire to the bridegroom's house, where a private room is set apart for the bride, into which no male relative can ever enter, not even the father of either parties. Should the father have occasion to chastise his son, which is not uncommon, the son contrives to get into this private apartment, and is safe.

Marriage appears to have been a formal ceremony in use from the earliest time. There are two kinds of marriage: the first is

called a true marriage and lasts for the life of both parties, unless causes of divorce can be shown, which are numerous and trivial. The second marriage is permitted by the laws in case they have no sons; these concubines, or second wives, are regularly purchased from their parents, or some other person who has brought them up from childhood with that object. The price obtained for an accomplished female is very considerable. As soon as she brings forth a son she is probably parted with, and disposed of to another; the first wife takes the son, and the real mother never sees it again. There is no prohibition against widows marrying; but the higher classes never do.

Clanships in China are very general, and many small islands and villages are solely inhabited by one or more clans, and probably only two surnames among them. By this means feuds are perpetuated from one generation to another, and occasionally break out into fatal quarrels. Two families, Chung and Chuy,—the former inhabits Dane's Island at Whampoa, and the latter the second Pagoda—have for years been on the most unfriendly terms with each other. The head of the Chung family at the near approach of death bit off his finger, and with the blood wrote the wrongs which had been perpetrated by the other clan, enjoining on them to exact full vengeance. From that day to this, if any member of either clan is found alone, he is sure to be robbed and beaten. On the north side of the river, their lands adjoin each other. The watercourses are generally a fruitful source of contention. If death ensues, it is rigidly kept secret from the authorities, as their mutual interests are concerned. But if the affair gets wind, and an investigation takes place, to meet the charge, a society is formed, the members of which voluntarily surrender themselves to government as the real perpetrators. The society then employs lawyers, and makes the case out one of homicide, which is punished by fine or banishment. The society lay a tax on the members of the clan, to provide support for the families of the convicted. The guaranteed amount is 300 dollars when capital punishment takes place.

There is a strange mixture of self-government mingled with the despotism of the Pekin government.

Many villages in China are without a single government-officer or policeman; and in that case the inhabitants combine together and select a head-man, pay him a yearly salary, and depose him and elect another should his conduct not meet the wishes of the majority of the inhabitants. Custom has given this head-man a degree of authority. Although unconnected with government, as the head of the village he is held responsible. His duties are chiefly arranging petty disputes, but his powers extend to flogging.

The salary of this head man, in the village of Whampoa (7,000 inhabitants) is 300 dollars per annum: and he has under him fourteen policemen. Appeals from the decision of the head-man

are to the seunkeen, the chief officer of a sze, which is the name of the subdivisions of a heen or district. Of these sze, the district of Pinanyu has four; and the sze which includes Whampoa comprises 164 villages, each having a head-man.

Secret societies (the triad) have lately caused a great increase of crime among this population. And for the better government of its affairs, twenty villages have subscribed, and built a court-house in a market town on the island of Honan. A president is elected with a salary of 400 dollars per annum, who is chairman over the other head-men, when they deliberate in secret. When a man is selected for prosecution, he is forwarded to the cheheen, and seldom returns.

Moral apothegms are much in favour among the Chinese, although there, as elsewhere, not carried into practice. These inculcations are painted on their temples, on tablets hung up in halls, on pictures, vases, &c. A few examples will indicate their nature. "A woman has merit no longer than while she applies herself to the virtues proper to her rank in society; and these are, filial reverence, respectful fear, sweetness, modesty, gravity, sincerity, complaisance, a spirit of economy, and a compassion for the wretched. What she ought to shun is, levity, pride, anger, indiscretion, and a hardness of heart towards the unhappy, idleness, &c.; but most particularly, not to be guilty of anything which gives her husband a right to divorce her."

The faults authorizing divorce according to ancient laws, are seven in number:—1st, To be otherwise than submissive; 2nd, to be barren; 3rd, to be guilty of adultery; 4th, to be jealous: 5th, to have some grievous disease; 6th, to talk too much; 7th, to steal. Any of these gives a husband a right to put away his wife. The fourth article is such as would cause a primary or legitimate wife, to hinder her husband taking a second wife or concubine. The fifth is meant by such a disease as leprosy, epilepsy, and the like. The four other articles require no explanation. Theft is a subject of divorce only when a wife robs her husband to enrich her relations. Among other aphorisms we find—

"Learn to conquer your passions, to regulate your heart, and form it to virtue. Should you commit any crime, be very careful never to do it any more; the dike once broken, you can never stem the torrent. The desire of gaining riches never ceases but with life, which men are very often indifferent how they accumulate, and which extravagant children soon squander.

"Do not be one of those gloomy spirits that everything displeases, and who dislike everything belonging to the whole human race; but at the same time do not give your heart up to everything tender, nor trust to slight protestations of fidelity. In the ways of civil life observe a just road, and you will escape a great deal of trouble and repentance.

"You have secret dislike to good men, and you do not like their

conversation; a certain proof of the depravity of your heart, and a disordered understanding: you are richly clothed, you ride fine horses, nothing disturbs your tranquillity; your table abounds in delicate meats, you swim in joy and pleasure; death will come and surprize you in the very midst of your delights, and perhaps asleep, and you will cause passengers to say, 'Whose son was this young man?'

"If your friend has different notions from you and won't give the least concession, if it only relates to indifferent things, let him indulge in them; if, on the contrary you always contradict him, what will you gain? You will breed ill-blood between you, and will lose by little and little his affection and confidence."

The following are classed as rules of conduct relative to ourselves:

"Never employ your authority in its full extent; temper whatever is severe in it by an air of sweetness and goodnature. Neither abuse the fear and respect which your rank and dignity inspire. It will do you honour to adapt the exercise of your power to the circumstances and situation of the persons with whom you live.

"If some disaster or great misfortune befall you, and you see no means to extricate yourself; submit to the will of Heaven. To complain, to sigh, to bemoan youaself, to strike the earth with your foot, is not to diminish but increase the evil. No one is ignorant of this truth: but how seldom do we see it regarded in men's practice?

"Think much and speak little. A great parade of words only dazzles the eyes of fools; and is far inferior to a judicious silence. There are especially certain occasions, when a wise man, how fine a speaker soever he be, and whatever inclination he may have to speak, will always put a seal upon his lips.

"Forget the services you have done to others: it is their business to remember them. Do not point out the shining advantages which distinguish you from the common run of mankind: it is the part of others to find them out. The peach and the plumb speak not, they naturally leave traces of their worth.

"If you have a sharp, subtle, penetrating spirit; only apply it to the well governing of your domestic affairs: in your commerce with the world study simplicity and plain-dealing. If you affect to appear more cunning than others; if there are discovered in your air and expressions, constraint and artifice; you will always be distrusted, and will never acquire sincere friends.

"Do you love sweet things? Taste first those that are sour. Do you seek repose and pleasure? First experience fatigue and toil. He that would take a high leap, must first of all stoop and bend his body.

"It is not enough to study the world in order to adapt yourself well to it; study yourself, and examine every evening what you have done during the day. If any action hath escaped you which you have reason to be sorry for, take proper means to correct your-

self, and commit it no more. If, on the contrary, you have nothing to reproach yourself with, taste the sweet pleasure which arises from the testimony of a good conscience.

"If you hear the praises, which are bestowed on you, with a modest simplicity, you add a new lustre to your merit. If, on the contrary, you are puffed up with this slight mark of esteem, and are seduced to assume an important and supercilious air, the favourable opinion that was entertained of you is instantly converted to prejudice, and people retract in secret the applauses of which they think you no longer worthy.

"Ruin follows gain very near: and misery is at the tail of good fortune. He alone leads a tranquil life, who is content with a decent mediocrity.

"How difficult it is to live in the world and to preserve therein irreproachable manners! It is nevertheless possible; but for this end one hath need of a continual attention and watchfulness over one's self.

"The soul ought to rule the body. How unhappy is he who suffers himself to be governed by his passions and irregular desires! You see that great man: he is an hero, that hath not his equal among all our warriors: his name makes the earth tremble; he hath crossed the four seas, he hath subdued all before him; himself is the only one he hath not been able to conquer; for he is still a slave to his body.

"You employ yourself in study, with outendeavouring to comprehend what you study: the time you spend therein, is to you so much time lost. When you read the books which the sages have left us, read them with reflection: every letter, every expression, ought to appear precious to you: the doctrine ought to be deeply engraven on your heart: that which goes no farther than the eyes and ears, is like a repast which one only makes in a dream.

"A kindness or favour opportunely done, may procure sometimes to him who did it a considerable fortune. A trifle often occasions great joy. Excessive love frequently turns to bitter hatred.

"Neglect not an affair because it appears of small importance: a slight chink may cause shipwreck to the greatest vessel. An insect never so small may by its bite occasion your death.

"If you are charged with an important and difficult employ, away with *sound* and *colour;* but on the other hand, imitate not those senseless young men, who take their pleasure, and at the same time make complaint; who are overpowered with the slightest business, and who trouble their neighbours incessantly about it.

"If you have but a small share of genius and virtue, and have nothing to recommend you but a self-sufficient and decisive air, your fall is certain: of ten, who resemble you, nine fall. If you have never seen the heavens, but from the bottom of a pit; if you can only show the road by the direction of a wall, the best advice is never singly to undertake any great affair.

"Propose great models for your imitation. *Yao, Shun, Yu, Ven-vang, Chew-cong, Cong-tse,* differed not in shape from common men, but in the qualities of the mind and heart, which have rendered them famous to ten thousand generations. Form yourself after the pattern of their integrity, their greatness of soul, their sweetness, their facility of pardoning, and their other virtues, and you will become a real sage: but if you neglect to improve the talents you have received from nature; if you are blunt, imperious, and harsh to others, you will only be a despicable creature.

"Do you see this frantic person—this madman? he tears his clothes, he runs about everywhere, he would get upon the top of the house naked, he bites, he tears those who endeavour to stop him. It is the picture of a hair-brained man, who will do everything head foremost, and in the manner he likes best; that is to say, in the most unreasonable manner in the world. If you make the least remonstrance, he chafes himself, he is in a heat, he flies out into a rage, and only repays the affection you show him, with ingratitude and hatred.

"One of the best actions we can do in this life is to succour the afflicted and to relieve the indigent. If Heaven did not send calamities into the world, we should have no opportunity to exercise mercy.

"Three things are absolutely necessary to him who addicts himself to study. In the first place, to conquer his passions, and to render himself their master. Secondly, to have a sweet, tractable, complying temper. Thirdly, to hold all bad doctrines in abhorrence, and never to engage in any false sect.

"Who hath loved you more than your father and mother? What inquietudes hath your infancy caused them? What pains have they taken to bring you up? How many kinds of labour and toil have they endured to place you in your present condition? And can you carry your ingratitude and harshness so far, as to displease and afflict them?

"Yet this will be the consequence, ye fathers and mothers, if you do not pay attention to the faults of your children, and if you neglect to correct them in their tender age. Above all, never permit them, under a pretence of showing their wit, to answer you pertly, or to contradict those whom they ought to reverence: if this is permitted, you must never expect to see them obedient and respectful when more advanced in years.

"What shall we say of that person, who labours under great ignorance; who knows but imperfectly the nature of things, and the true principles of morality, and who nevertheless appears with his head lifted up, opening great eyes, bridling his chin, thrusting out his belly, marching haughtily and as if he counted his steps? Is there an object more worthy of compassion? Were he a hundred years upon the earth, could one say of such a one he had lived a day?

"If you have reason on your side make it appear with a soft and gentle air; to what end those emotions of anger? This is not the way to persuade a reasonable mind. But if you have not reason on your side, and yet would carry it by downright force, you are no better than the public robbers.

"Your neighbour hath acquired a large fortune; gold and silver melt in his house; everything prospers with him, and you are ready to burst with spite. Another groans under a weight of affliction which overwhelms him, and you feel at the bottom of your soul a secret joy at it. Sad effects of the malignity and baseness of your heart!

"You are only employed in procuring for yourself all sorts of pleasures, and in leading a sensual and voluptuous life; you enjoy calmly all the favours of fortune, think yourself secure from hunger, thirst and poverty; senseless, as you are, are you ignorant that heaven endures not the wicked, and leaves not any evil unpunished?

"Would you become skilful in the administration of public affairs? Apply yourself to the reading of our history. But if you have an antipathy to books, if you cannot endure them in your house, your children will be worse than if they were born blind.

"In a famine the sourest and bitterest things are pleasant to your taste. Are you in abundance, the best meats seem to you tasteless and insipid. The *heart* of heaven cannot content your *heart*. Did you ever see any one die of hunger, who knew how to be content with what little he had?

"There are three things you should always have before your eyes: the law of heaven, the law of the empire, and the honour of your neighbour. If you neglect these three articles, go wherever you will, you must not hope to live at ease.

"Study, science, and virtue, make whole families shine: application and economy serve to govern them: complaisance and pacific disposition, to keep them united: tranquillity and conformity to reason, to preserve them. A man who hath neither equity, application, nor politeness, is a savage beast, whose head is covered with a bonnet.

"However dexterous a man may be, whatever service he may have performed, if he is vain enough to make it the subject of his conversation, if there escape a single word in his own praise, it is all over with him, he loses all the merit of it. If, on the contrary, he chance to fall into any fault, and do but acknowledge it and humble himself, his fault is repaired.

"If the father of a family bathe every day, his children will be skilful swimmers. If the father steal melons or fruits, his sons will be assassins and incendiaries. One is apt to spare a child, and laugh at his faults, instead of correcting them; it is pretended he is still young; and while this is incessantly said and repeated, the child grows up; he is now a great boy and becomes your punish-

ment. People torment and afflict themselves when they have no children, and yet they frequently suffer much more when they have them.

"How hard is it to escape a bad character? It is still more difficult to deserve general esteem and approbation.

"Be not too eager and lively, have no precipitation in your words and in your motions; he who is least pressing often arrives first at the goal; too much vivacity only serves to perplex affairs. When one swallows whole morsels, one is liable to cast them up: when one runs too fast, one is liable to fall headlong to the ground.

"What end do you think can be answered by that blunt and haughty air, which distinguishes you? Be good and severe at the same time; eternal peace shall reign in your family. Put a seal upon your mouth, and guard your heart as you would guard the walls of a city. Above all, do not become a relater of false reports, nor of all you hear said at random.

"Suffer not yourself to be hurried away by excess of joy for any unforeseen good luck: Be always equal and cool at either fortune."

The rules of conduct relative to the brute creation, translated from the *Kung-Kwo-Kih*, evince an excess of amiability; and yet there is scarcely any nation more cruel or indifferent to human or animal suffering.

The rewards and penalties, are thus estimated by comparative numerals:—

1. To save from death an animal that is unable to render any service by way of recompense. (e. g. swine, sheep, geese, &c.) 1
2. To save the lives of an hundred insects. . . 1
3. To bury an animal that has died of itself . . 1
4. To relieve a brute that is greatly wearied with work 1
5. To purchase and set at liberty, animals intended to be slaughtered. (For each hundred STSEEN so employed.) . 1
6. Not to eat the flesh of an animal killed on purpose for our own use. (Perhaps so killed without thought—or by the kindness of a friend.) 2
7. To abstain for a whole year from the flesh of oxen and dogs 5
8. To save the life of a brute, which, by its services, can recompense us. (e. g. the dog, the ox, the ass, the horse, &c.) 20
9. To abstain from killing every kind of animal for one whole year. 20
10. To take the lead in exhorting men from the slaughter of animals, and in advising them to set free those which are appointed for slaughter. 100

A LIST OF ERRORS ON THE SAME SUBJECT.

1. To confine birds in a cage. . . . 1
2. To kill ten insects. 1
3. To be unsparing of the strength of wearied animals. 1
4. To kill an animal that is without the power of remunerating kind treatment. (e. g. poultry, sheep, &c.) . . 3

5. To disturb insects in their holes, and to frighten away birds perching on the boughs. 3

6. To despise those persons who compassionately set at liberty, brutes that were intended for the shambles . . 3

7. To stop up the dens of wild beasts, and destroy the nests of birds. 20

8. Without great reason to kill and dress animals for food 20

9. Secretly to butcher oxen and dogs. . . 100

10. To be the foremost to encourage the slaughter of animals, or to hinder persons from setting them at liberty. . 100

Notwithstanding this apparent sensibility, one of the ordinary punishments for criminals is to place them in the town square, fixed in a wooden collar, with a guard to prevent any food being given them, and nothing but a little water allowed daily, in order to render their sufferings more severe. The torture is thus prolonged for ten or more days, until death releases the victims of barbarism. A people who would suffer this mode of punishment must be as cruel as they are selfish and sensual.

There can be no doubt that slavery exists in China. Several of the Europeans engaged in the opium trade on the coast, buy Chinese girls, at a price from 100 dollars and upwards according to their beauty.

Mr. Biot has minutely investigated the laws relative to the hired servant and the slave. The law protects the two last classes against their masters. The punishment varies according to the condition of the parties, for the purpose of keeping up the distinction. Marriage between slaves and free persons is strictly forbidden, and punished by banishment, and the marriage is declared null and void. A slave guilty of criminal intercourse with a wife or daughter of a freeman, shall be punished more severely than a freeman would have been under similar circumstances. The punishment of a freeman under similar circumstances, is much lighter, as it is considered he has disgraced his character. The penal code lays down responsibility on all parties of the social circle, for the concealment of the untimely death of either master or slave.

The laws are severe against slaves, and decree that any slave who purposely strikes his master shall be beheaded. All slaves designedly killing, or striking their master, with a design to kill, shall suffer death by a slow and painful execution. All slaves who accidentally kill their masters, shall be strangled after having been imprisoned the usual time. Every slave who shall accidentally wound his master, shall suffer one hundred blows, and perpetual banishment to the distance of three thousand le.

Every hired servant who strikes his master, or the maternal grandfather or grandmother of his master, shall be punished with one hundred blows and three years banishment; if he wounds the said persons, he shall be punished with one hundred blows, and perpetual banishment to the distance of 3,000 le.

Section 314 of the penal code decrees, that in case of theft or adultery committed by a slave, if the master or one of his near relatives secretly beats the slave to death, instead of informing the magistrate, this master or his relation shall be sentenced to receive one hundred blows. If the master of a slave, or the relation of a master in the first degree, intentionally kills this slave, or beats him to death; the slave not being guilty of any crime, the delinquent shall be punished with 60 blows and one year's banishment. The family of the slave killed have a right to be affranchised. A master can beat his *hired* servant without being punished; but if he kills him he is punished by strangulation.

Section 322 relates to a master who strikes his late slave, and reciprocally. Both shall be punished as equals, the tie between them having been broken by the sale of the slave; but if the master has freed his slave, his right is not transferred to any other, and thus the sentence is pronounced as if the slave had not been set free.

Section 328 provides against abusive language from a slave or hired servant to his master or his relations. If the words are addressed to his master, the slave is punished with strangulation. If they are addressed to the relations of his master in the first degree, the slave receives 50 blows and two years banishment. In all cases the language must have been heard by the person so insulted, and such person must always complain of it publicly.

There can be no doubt, from a perusal of these laws, that slavery is general is various parts of China, but it appears specially so in the southern provinces. The number of slaves that are annually sent to the island of Formosa from Fookeen is very great. The Chinese when spoken to, gravely answer, "What can poor people do that have no rice?" It is possible that the Chinese authorities are disposed to subdue the whole island to themselves: lately they have formed new settlements on the N.E. and E. side of Formosa. An eye-witness who had seen 150 slaves shipped by natives of China, says, the junk was only about ninety tons burthen, divided into compartments. Previous to the celebration of the new year, children are regularly sold, and the money is squandered. The prices average from twenty to fifty dollars each: elderly women bring about thirty dollars; female children, who are goodlooking, bring very high prices, from 500 to 5,000 dollars. The price is said to go towards foundling hospitals, in which many of them have been brought up.

The Emperors of the Han, Tang, and Sung dynasties bestowed most of the civil offices of state on the eunuchs: there is no doubt that political principles governed their choice; in this they were disappointed, as the eunuchs have often excited the greatest dissension in the Chinese empire. Since the Mantchou dynasty, the number of these dependents has been reduced: according to law, there can be no eunuchs in a private house; this right is only con-

ferred on the princes of the imperial family; the number at present in China is about six thousand. By law castration is performed on the children of rebels, under sixteen years of age. All the male relations of criminals guilty of high treason suffer death, if over sixteen years of age; and all under that age are made eunuchs of, to be employed in the palace.

The existence of infanticide in China has been often asserted; and either doubted or totally disbelieved, especially by those who extol Chinese civilization. In proof of its existence, the annexed proclamation from the Governor of Canton is given:

"February 19, 1838.

"Lieutenant-Governor Ke, to the People of Canton.

"Whereas heaven and earth display their benevolent power in giving existence, and fathers and mothers exhibit their tender affection in loving their offspring; it is, therefore, incumbent on you, inhabitants of the land, to nurse and rear all your infants, whether male or female. On inquiry, I find that the drowning of females is quite common, and practised by both *rich* and poor. Had there been no mothers, whence would you have obtained your own bodies? If you had no wives, where will be your posterity? Reflect: consider what you are doing. The destruction of female infants is nothing less than the murder of human beings. That those who kill shall themselves be killed, is the sure retribution of omniscient Heaven. And you, elders and gentry, ought by exhortations and kindness to prevent the destruction of human life. Hereafter no clemency will be shown to such offenders: so give heed to these instructions."

The medical missionaries, since the opening of the northern ports, have been ceaseless in their endeavours to check this cruel system, and have endeavoured to trace the probable extent to which it is carried.

The excellent missionary, Mr. Abeel, who was for several years at Koolungsoo and Amoy, says, that from a comparison with many other parts of the country, there is reason to believe that a greater number of children are destroyed at birth in this district, than in any other department. By an inquiry of persons from forty different towns and villages (of which the names are here omitted), the number destroyed varies exceedingly in different places; the extremes extending from seven to eight tenths (Chinese mode), i.e. seventy or eighty per cent. to one-tenth, or ten per cent.; and the mean of the whole number, the average proportion destroyed in all these places, amounted to nearly four-tenths, or exactly thirty-nine per cent.

In seventeen of these forty towns and villages, the informants declared that more than one-half of the children born are deprived of existence. Taking eight other places, as a standard, it lies between one-fourth and three-tenths, or near thirty per cent.

According to the opinion of the inhabitants of eighteen towns

and villages in the department of Changchaw, the number killed is more than one-fourth, and less than three-tenths. From inquiries made of the inhabitants of Fuchou-foo, the existence of the crime is admitted, but its prevalence is not so extensive. An examination which was held at Amoy, in 1843, to confer literary honours, brought many hundred candidates from various districts, who were asked as to the extent of the crime; they all deplored it, and expressed themselves freely on the subject. But, as suicide is no crime in China, and self-destruction is even regarded as a favour by the government to an alleged criminal, so the taking of the life of an infant, especially that of a female, is not generally regarded as murder.

To check this brutal custom, efforts are made in large cities, by the erection of foundling hospitals by benevolent individuals, but they are too limited in number and resources. There does not appear to be any disgrace connected with infanticide, except an exposure of their poverty; what excuse the rich make it is difficult to know, but avarice must be the mainspring in their calculations.

Foundling hospitals are met with in the large cities of China. One in Ningpo accommodates from sixty to seventy children of both sexes: outside the building is placed a wooden cradle, and over it an inscription: *Kian-ching-pau-ch-ih, "Nurture to maturity, and protect the babes."* Each nurse has the charge of two children. Male children remain until they are fourteen years of age; girls until they are sixteen. This institution is upwards of 100 years established. The six districts connected with Ningpo are taxed in kind for its support; it has a yearly income from land and money funded. It is presided over by a superintendent and a government inspector.

Extreme poverty is often the cause of infanticide; but as a nation or people, the Chinese have more food than the Hindoos. The labouring classes have two meals in the day, at ten o'clock, A.M., and five, P.M. The table furniture is uniform among the several ranks of society: a large bowl for rice, several small dishes for fish, and a small bowl for each person, with a pair of chop-sticks, complete the requirements of the poor. In eating, each person holds the small bowl up to his chin, and shovels the rice, or whatever it is, into his mouth. What most surprises a foreigner is the number of dishes at a rich banquet. But one kind is brought to table at once, and probably there will be thirty courses. Fruit is often served first; fish, or soup, last; there does not appear to be any fixed rule. The Chinese custom, when giving a large party, is to provide each guest with a separate table. Games of chance are often introduced between the courses. An ordinary feast will occupy five or six hours at least. In feasting out, the Chinese are proverbial for eating voraciously. If an invited guest is prevented from attending, his share is carefully sent to his house. The

female portion of a family is always excluded; among the higher ranks, males and females sit at separate tables.

The domesticated animals used by the Chinese as food, comprise most of those known in Europe, but inferior in size. Cattle for agricultural purposes are plentiful; the pasture ground is usually on the hills among the graves. The broad-tailed sheep is known all over China, the mutton is tender and well-flavoured; goats are abundant, but of all quadrupeds the swine is most common and esteemed for the fat; horse-flesh is found in the markets of the north, and brings a good price: dogs, cats, rats, mice, snakes, toads, and other reptiles, are eaten by those who can afford to buy little; indeed every thing that is found, even to the elephant, is eaten by the poor.

The beverages of the Chinese are few in variety, and every thing is drunk warm, but tea is used by every one even at dinner, and without sugar or milk. On all complimentary visits tea is presented instead of wine.

The castor oil plant and camellia oleifera, or oil-bearing tea-plant, are in great demand. The Chinese use the castor oil in cooking, as its purgative qualities are not great when fresh. The oil is obtained from the seeds by parboiling them and then pressing them in a cylinder. The young shoots of the bamboo, as a vegetable, are in more extensive use than most other vegetables. Tobacco is almost universally smoked by men and women; and not unfrequently mixed with opium. The rivers, lakes, and canals, teem with fish, and the *millions* of people who live on the water and near the shore, wholly live on fish, the right of fishing being open to all. They have a species of bird like a cormorant which is trained to dive for fish; all the other modes, such as hooks, nets, and snares, are in use. All the water-products known are to be found in China; and fish is more or less an ingredient in every dish among rich and poor.

The grains which are cultivated include all those used for food, rice, wheat, rye, &c. Rice is the chief article of diet, and is raised in almost every part of the empire. The southern parts are best adapted; but it has been found growing in the extreme northern part of China. Wheat and millet appear to be the most general crop in the region north of the Yangtzekang. Millet is the great staple on the banks of the Pei-ho; there are several species of plants under the name of millet, the seeds of which differ much in size and taste; the Barbadoes millet is most common: panicum, which is planted much later, is also called millet. Rice and millet are generally boiled together. Wheaten flour is preferred for pastry, cakes, &c. Bread is prepared from wheaten flour, but without leaven: bread is rarely seen in shops or houses, so that it is not a common article of food, among the Chinese. Maize grows to great perfection in the nothern regions, and is most gene-

rally eaten green. Oats and barley are known, but not esteemed for food. Garden vegetables of some sort, always form a part of the Chinese meals. Leguminous and cruciferous plants are cultivated in every portion of China that has been visited by Europeans. The kidney-bean and horse-bean are well known; the whole plant is frequently boiled. From the dolichos soja, or soy-bean, is manufactured the condiment called soy. The white bean, when ground with water, appears like the curd of milk, and in that state is hawked about the streets. Peas are in season in February.

Among cruciferous plants, cabbage and turnips are the most extensively cultivated. One description of white cabbage grows upwards of three feet high, and will weigh twelve or eighteen pounds. Onions and garlics are pickled, boiled, and fried; carrots, asparagus, melons, and cucumbers are esteemed. Edible tubers are cultivated in lakes, rivers, and wherever they will grow. The Irish potatoe is chiefly confined to the vicinity of Macao. The nelumbium roots are frequently seen five feet long, and nearly three inches thick; in taste they resemble a turnip. They are eaten raw and cooked, generally boiled. The cooking and mode of eating among the Chinese are peculiar: cooking is uniform from the governor to the cooley, as far as regards the preparation of the staples: as to the mode of eating with two smooth sticks, it is thoroughly national, and unlike any other people in the world. Oil is universally used in cooking, also garlic or onions; the most common mode is stewing and frying. There is no limit to the number of ingredients in a single dish, which will often amount to ten or twelve different substances. The entire body of an animal is sometimes baked whole; the outer side is first made clean, and the body pierced with holes into which salt is rubbed; this is the common mode of dressing hogs and dogs. Roasting is hardly known in Chinese cookery. Puddings, custards, pies, or such like, so much esteemed in Europe, are nearly or altogether unknown in China.

All attempts to introduce European wines among the Chinese have hitherto failed. They make a wine from rice, by putting yeast in it, but it soon turns sour, and is then converted into vinegar. An ardent spirit (samshoo) is distilled from millet and rice, and has a smoky flavour somewhat like Scotch whisky. Rum is distilled from molasses, and is an abominable drink. Cherry brandy (imported) is a favourite drink with the rich. If inebriety be practised among the Chinese, it is done in private, for to see a drunkard in the streets is very unusual. Complimentary healths are drank at dinner, and the cup is generally drained.

Eating-houses and taverns are numerous in large towns and cities; board and lodging are reasonable. The number of taverns in Canton is very great; but the greater number of eating-places are in the principal thoroughfare in the streets, where the provisions are cooked and vended. The average price for a meal is from two

mace to three candereens. Every thing is hawked about the streets; the markets are merely open spaces near the temples. Fuel is expensive, and only used for cooking and manufactures; in cold weather the cheerful fire is dispensed with, and an additional number of garments, sometimes five or six in number, are worn over each other; in warm weather almost every garment is dispensed with: body linen is by no means in general use.

Spirits are used extensively, but drunkenness is very rare. The spirit termed "samshoo" is drank hot at the principal meal.

The following extracts from a native work called "Tung-shen-luh," or "Essays to Good," show how sobriety is inculcated:—

"Spirits are maddening medicine. They destroy virtue, and throw man's nature into confusion. Unless men possess sage-like virtue, they can never control themselves when under the influence of spirits. The officer who indulges freely in their use, blindly and sluggishly conducts the duties of his office. The learned and unlearned when steeped in spirits, turn all things upside down. The licentious and lewd it leads on, acting as their go-between. They excite anger, and induce quarrelling—they darken and mislead the intelligent, and make the careful and discreet careless and disorderly. There are miseries without and diseases within. Spirits ulcerate the stomach, destroy the intestines, and eventually cause death."

The dissimilarity in the style of living, between the extremes of wealth and poverty, is remarkable: the rich Chinese collect on their tables everything that is curious and expensive; and the cost of a dish enhances it in their estimation. On the other hand, it would be difficult to know what it is the poor of China do not eat: and it is not in times of famine only, but at all times, they consume food that no other people would eat from taste or fancy, but from sheer necessity. The principles of the Chinese law are to admit of no distinctions among the subjects, except those of learning and office; and the most rigid laws have been imposed to check vanity and splendour which wealth is apt to assume; but with regard to diet, the difference between rich and poor is more marked than in any other country.

Public granaries are established in every province. Those of the government are presided over by an officer who has the charge of them, and complaints are made of the misappropriation of the provision only intended for the poor in times of famine. There are other granaries, which belong to individuals who have raised a fund for that object. When once filled, the surplus incomes go to the expenses of the district. In years of abundance they loan or sell the rice, and at the harvest cause it to be returned with interest. The Emperor in times of famine sends a subscription. There is a description of almshouses or hospitals, chiefly supported by government, but they only admit the aged and infirm. The abuses of these desirable institutions are

very great; it is said not one-half the incomes are expended on the poor.

Under the head of manufactures, the rates of wages and prices of provisions are given. Many of the most skilful men do not earn a guinea a month; the most industrious manufacturers get only three dollars monthly, on an average, and with this they are content.

Rice, salt, and a few vegetables, with some fish, are their daily food. They work from daylight to sunset, and have no holiday except at the new year. There are very few large manufacturing establishments; the artizans work on their own account, and sell their work when it is finished.

Notwithstanding the rudeness of their looms, yet in several articles of silk and cotton manufactures, the Chinese compete with European skill and capital, as regards cheapness of production: and certainly their products are superior in durability, in softness, and frequently in brightness of colour.

The wages of mechanics and skilful workmen are very low, and seldom exceed one-fourth of a dollar per day; those engaged by the month still less. The number of itinerant tradesmen, that hawk their labour and tools through every part of China, is incalculable: they very much resemble the gypsies. A common labourer's wages average about thirty cash (fourpence); ordinary servants about three and a half dollars per month. When very poor and not able to work, many turn Buddhist priests.

The laws and custom require all cities and towns to be built on a plan laid down by government. The first is, they must be square, as far as the ground will admit; this is in order that the gates on each side may face the cardinal points. They are, when built, divided into four nearly equal divisions, and then subdivided into smaller divisions, each not to have more than ten houses; over each subdivision an officer presides, whose duty is to take notice of the most trifling circumstance that occurs, such as contention, or the visit of strangers: all is reported to the Mandarins. This inquisitorial system commences in the capital of each province, and descends, step by step, down to the father of every family, who is held answerable for the ill-conduct of either his slaves, servants, or children.

Dwelling-houses must be built according to a law which regulates the height only. If built in any respect to cope with the temples, the owner exposes himself to punishment, and the house is liable to be pulled down. In some of the provinces where wood is abundant, the houses are chiefly composed of wooden posts, covered with a coarse kind of mat-work, plastered and whitened. In Canton the houses are chiefly built of brick, and are only one story high; in large cities they are generally two stories high. The windows are chiefly carved latticed-work, and covered with silk-paper, or split oyster-shells. When viewed from the exterior, the

Chinese dwellings have a neat appearance; but they will not bear examination as compared to the internal arrangement of similar houses in Europe.

The temples in China have generally a handsome front, with a stage for theatrical performances. The corners of the roof are more pointed than those of private houses, and no limit is placed to their height. The interior of these temples are very extensive, as they serve for a dwelling-place for the priests. Figures in wood and stone, are very numerous throughout the principal edifice. Before these are placed dishes and large vases, bearing lights and incense, which are burnt in honour of the gods. An iron bell and a large drum are requisite to complete the furnishing of a Chinese temple. On festival days, after the good things are first offered to the idols, they are then partaken of by the worshippers; and sensuality of the grossest nature often closes the "religious" duties of the day.

Fairs and markets are held at stated times. In small towns there are nine fairs every month; in second-rate towns, fifteen; and in large cities there is a fair or market every day—besides fairs which are held specially for the sale of cattle. At the Chinese fairs, every thing in use amongst them is sold. Any considerable quantity of goods is usually bought on credit, and security given for the payment at a stated time. There is a class of men, who are called mediators, whose duty is chiefly to reconcile two parties who cannot agree as to the real value of a commodity. These "go-betweens" are very numerous, and generally make both parties pay them for their services.

Inns of a miserable description are to be found in all great thoroughfares. The beds are very uncomfortable; the Chinese generally carry a blanket with them when they travel any distance from home. Inns on the road-side seldom or ever have sleeping accommodation for travellers, so that nothing is to be had in them but boiled rice or vegetables, except tea, which is the usual beverage.

The military roads are made at the government expense; and are rarely laid out in a straight line for any considerable distance, their direction depending entirely upon the owner or occupier of the land through which they are made. The provinces that have no rivers or canals, are intersected with roads, the average breadth of five or six feet. It is said, that in the provinces of Honan, Shense, and Chih-li, there are waggons and public conveyances. In districts that produce salt and coal, and that have no rivers, the narrow roads are covered for miles with porters, who divide their burdens into two equal parts, which they attach to each end of a bamboo pole. Asses and mules are generally made use of in mountain districts.

The dikes in the low sea-board districts of China, require constant repair and attention; as also the banks of the great rivers.

Applications are very numerous to government, which are answered by calling on those who have received imperial favours for subscriptions: those who seek promotion in office, generally give liberally: when this amount fails to finish the works, a grant of money is given, to be restored by means of a sinking fund, within a number of years. But a free grant for this most necessary purpose is a rare occurrence. Great damage is done from time to time to large districts of country by the overflowing of the rivers; which one of our ordinary engineers, if in the service of the Chinese government, would effectually prevent.

Many of the enactments of China read well on paper, but are never acted upon, and are practically inoperative: thus, for instance, by the laws of China it is enacted, that all widowers and widows, the fatherless and childless, the helpless and infirm, shall receive sufficient maintenance and protection from the magistrates of their native city or district, whenever they have neither relations nor connexions upon whom they can depend for their subsistence; any magistrate refusing such protection shall be punished with sixty blows. But as no funds are provided for the maintenance of the indigent, no mandarins thinks it requisite to attend to the enforcement of the law: the poor are, however, permitted to beg from door to door, and to beat a small gong, or drum, in or at every house or shop, until they receive some alms, however small. A beggar may be seen keeping up a hideous din in a shop in Canton for half-an-hour, without receiving the slightest attention from the shop-keeper, until some customer comes in, when the noise of the beggar is quelled by a "cash," the (seventh part of a farthing,) and he goes off to another door.

The Chinese are probably the most expert robbers, pirates and burglars, in the world. Thieves are divided into two classes: pickpockets and housebreakers. The first are migratory, and visit every fair; when they arrive, they call on the chief officer, and request permission to trade (plunder), which is readily granted, with the caution not to make a *noise*. Should they be caught in the act, they get a few blows. This fraternity have strict laws, which are rigidly obeyed. Should two bands meet at one fair, they must fight for the day, or surrender. They have regular places for depositing their plunder. These bands are very numerous, and are subject to the direction of chiefs, some of whom have 600 men under them. The farmers all keep dogs to protect their property.

The maritime population are much addicted to piracy; the Fookeen men and those of Canton, are famed for their lawless daring. In various places along the coast, and on the islands, villages are plundered by piratical junks, who carry off not only goods, but young girls. The people are surprised that we do not plunder them also, and that we pay for whatever we require.

The first foreign ships that visited China, anchored near Macao,

and were attacked by pirates; from that time to the present, no boat's crew or junk is safe going any distance along the shore or from port to port. The East India Company's ships were all fully armed, a circumstance well known to the pirates, as they never ventured an attack. The numerous edicts issued by the Emperor against the pirates, read well on paper but have no effect. The present mode of hunting them is to start at an appointed time, first letting off fireworks, and making a great sound of music, to give them timely warning to hide. But if the government were really disposed to destroy the pirates, it could soon be accomplished, by the authorities quietly embarking on board a merchant vessel, as their haunts are well known. From Turner's account, who was compelled to live with them in 1810, their junks amounted to upwards of 500, the average size of them from 100 to 300 tons, the largest carried from 150 to 200 men with guns, (some of British manufacture) and long pikes, swords, &c. It is to be regretted that the mandarins are too ready to compromise the matter. With all the boasted severity of the laws, these miscreants continue along the coast and put the Imperial forces at defiance. The ancient mode was to appoint the leaders of the band of robbers to some important office; that was not found to answer well, as Ching, the notorious pirate, who was made admiral of the sea, afterwards aimed at the throne of China unsuccessfully, but obtained for his son one of the princesses of the blood in marriage. His position was of great importance to the contending parties in China at that time.

The daring acts of piracy committed on the Chinese coast, are a source of much uneasiness, particularly to merchants who find it necessary to ship treasure from one port to another. It appears to be essential that all vessels coasting should be well prepared with fire arms. The first mode of attack with the pirates is to throw fire-balls on deck, which causes confusion. Captain Kelly, of the Isabella Robertson, and four of his men, were overpowered, and plundered of three boxes of money, of the value of 7,440 dollars, at eleven o'clock in the forenoon.

The province of Fookeen is allowed by all writers to be more independent than the others, and the coast is the stronghold of the pirates: the people are bold, fearless of their own authorities, of a shrewd character, with but little knowledge of trade as connected with European foreigners. The quarrels in the interior are very frequent, and savage encounters take place between whole villages and towns; clanship being most prevalent; several fierce attacks were made on towns close to Amoy during the residence of Captain Gribble, and many lives were lost. The sea-board is infested by pirates, and may be considered under no control whatever. Our Consul was informed of the capture and destruction of a war-junk within six miles of Amoy, and partly from curiosity visited the place; he succeeded in driving off about 400

pirates, and delivered her over to the nearest mandarin; in twelve hours the pirates re-appeared, and the war-junk was destroyed. No notice was taken of this capture by the authorities, although detection was easy. Our Consul, Captain Gribble, had only five armed-men in the boat when he drove off the pirates.

Religion of the Chinese.—It is difficult to convey a distinct idea of the religion of the Chinese. The higher classes are Deists; and I heard their learned men express an utter disbelief of a future state. In order that we may be the better enabled to see the prospects which pure Christianity would have in China, the following explanation of the Confucian and other systems is given; for which I am indebted to Drs. Medhurst, Gutzlaff, Bridgeman, and others: While in China, I was favoured by Dr. Gutzlaff translating my "Analysis of the Bible" into Chinese, which I caused to be printed; it is now extensively circulating throughout China, and said to be producing a good effect.

The Confucian system of religion, if religion it can be called, for it has little or nothing to do with theology, is merely a scheme of ethics and politics, from which things spiritual and divine are generally speaking excluded. In the works of Confucius, there are some allusions to Heaven as the presiding power of nature; and to Fate as the determiner of all things; but he does not appear to attribute originality to the one, or rationality to the other. "Life and death are decreed by Fate; riches and poverty rest with Heaven."

The Book of Odes, speaks of the Imperial Supreme, as "majestic in his descending and surveying the inhabitants of the world, and promoting their tranquillity;" who is to be worshiped and served with abstinence and purification; while he views the affairs of men, and rewards or punishes them according to their deeds.

"The principle of order, which regulates the universe," is called the soul of the world. The heavens and earth, together with all animate and inanimate things, are, according to them, but one principle; which is as universally diffused through nature, as water through the ocean.

Their description of the creation of the world is as follows: "Before heaven and earth were divided, there existed one universal chaos; when the two energies of nature were gradually distinguished, and the yin and yang, i. e. the male and female principles, established. Then the purer influence established, and became the expansive heavens; while the grosser particles descended, and constituted the subjacent earth. From the combination of these two, all things were produced; and thus heaven is the father, and earth the mother of nature."

Hwaenantze, an ancient author of China, whose works are in great esteem, writes thus:—"Heaven was formless, a chaos; and the whole mass nothing but confusion. Order was produced in the pure ether; out of the pure ether the universe came forth; the

universe produced the air. When the pure male principle yang, had been diluted, it formed the heavens. The heavy parts coagulated and formed the earth. The refined particles united very soon, but the thick and heavy went on slowly; therefore the heavens came into existence first, and the earth afterwards. From the subtile escence of heaven and earth, the dual principles, yang and yin, were formed; the joint operation of yang and yin produced the four seasons, putting forth their generative power, gave birth to all the products of the earth. The warm air of yang produced fire, and the finest parts of fire formed the sun. The cold air of the yin, being condensed, produced water; and the finest parts of the watery substance formed the moon.

Their system of cosmogony is connected with a scheme of diagrams, which consists of a square, according to the following form:—

4	9	2
3	5	7
8	1	6

Of these every odd number represents heaven, or the superior principle; and every even number earth, or the inferior principle: the odd numbers combined make 25, and the even ones, with the decade, 30; and by these 55 numbers, they imagine that all transformations are perfected, and the spirits act.

Another portion of their faith is in a material trinity, called heaven, earth, and man; meaning by the latter sages only. Heaven and earth produced human beings; but without communicating instruction, their work was incomplete. Thus the sages aided nature in teaching the principles and correct forms for the government of the world; and thus a triad is established of equal powers and importance.

An extract from one of the Four Books, will better illustrate their belief.

"It is only the thoroughly sincere, who can perfect his own nature; he who can perfect his own nature, can perfect the nature of other men; he who can perfect the nature of men, can perfect the nature of things; he who can perfect the nature of things, can assist heaven and earth, in renovating and nourishing the world." Of Confucius, it is said by his followers, that his fame overflowed China like a deluge; wherever there is blood and breath he has been honoured, and therefore he is equal to Heaven. There are 1550 temples dedicated to him; 62,600 animals annually sacrificed to his manes; and 27,000 pieces of silk offered; all of which are paid for by government.

Confucius was born in the year 550 B.C.; his father was a magistrate in the then petty kingdom of Lu, now the province of Shantung. At the early age of seventeen, he was appointed as a clerk in the grain department; which was then, as it is now, a government tax. When he was twenty-four years of age, he lost his mother, and resigned his appointment in order to mourn for her three years, according to ancient custom. This sacrifice on the part of a young man, in imitating and reviving the ancient custom, made a great impression on his neighbours, and they all successively followed his example. From this province the practice spread throughout the empire, and it is at present strictly adhered to, even by the emperor.

During the three years he paid great attention to the customs of the ancient kings, Yau and Sheen, in order to ascertain how perfection in morals was attained. In order to carry out his principles, he composed a series of works which set forth his doctrine. His next plan was to establish schools, for which purpose he traversed the whole empire, and became a favourite at court, so that free admission to the archives of the kingdom was given to him.

Confucius had great aptitude for illustrating his doctrine from the works of nature; one of his dissertations will give the reader an idea of his style. On one occasion, when walking with some disciples, he perceived a fowler catching birds with a net. Confucius asked him how it was he had caught no old birds. "The old birds," said he, "are too wary to be caught, and the young ones that follow them attentively, likewise escape; but the young ones that separate from the flock are what I generally catch. Occasionally I catch an old bird, but only when he follows the young ones." "Now," said Confucius, "attend to my instruction: the young birds escape the snare only when they keep with the old ones; the old ones are taken when they follow the young; thus it is with mankind. Presumption, hardihood, want of forethought, and inattention, are the principal reasons why young people are led astray. They rashly undertake acts without consulting the aged and experienced, and thus, following their own notions, are misled, and fall into the first snare that is laid for them."

Confucius, after many years' travelling, settled in his native state, Lu, where he established a kind of college, which taught and disseminated his doctrine, by the aid of 3,000 students, who collected his sayings, and called them Lun-yu, now one of the Four Books.

Every district in the empire has a temple dedicated to Confucius; and every school-room has a tablet with his name on it, before which incense is burnt by the scholars twice a day.

The writings of Confucius are held in great veneration, and consist of nine books, five of which are called the canonical works. The Four Books must be committed to memory by all who attain

to distinction in literary rank. The first of the Four Books is the Ta-heo, which endeavours to show that in the knowledge and government of one's self the economy and government of a family must originate; and from thence to a province; and that the same rules and maxims should be practised in governing the empire. The whole work has a political tendency; one extract will readily show this: "Let those who produce revenue be many, and those who consume it few; let the producers have every facility, and let the consumers practise economy; and thus there will be at all times a sufficiency of revenue." The leading features of his morality are subordination to superiors; kind and upright dealing with our fellow-men; children to obey parents, who, in their turn, are to obey the king, who is himself to obey Heaven—whose son the king is.

It is recorded of Confucius, that the Prince of Lu dying, his son called on Confucius to take the entire management of the state. The wisdom of the philosopher was very soon apparent in the good government of the state, and the happiness of the people was greatly augmented.

There was one of the nobles of this state who had hitherto committed great crimes with impunity. Confucius had him tried and executed; this courageous act made him still more popular.

His austere and truly moral principles, and the propriety and decorum that were observed at court, procured him many enemies; and his prince once more relapsing into a licentious state of life, Confucius left the helm of affairs, and took again to travelling, and writing his books, which, when completed, (at the age of sixty-eight,) he dedicated with great solemnity to Heaven. He died in 479 B.C. in the seventy-third year of his age. His posthumous honours are numerous, and his descendants continue to dwell in Shantung province to this day; and the heads of the family are the only hereditary nobility in the empire. The chief is called the holy duke. The Emperor Kanghe had a correct list made out of the descendants of the sage, and they numbered 11,000 males: the present is the seventy-fourth generation.

A few of the select sayings of Confucius illustrate his doctrines. The *Seaou King*, a treatise on filial duty, was written by Confucius; a work in more general circulation than any other in the Chinese empire.

Section the first is on the origin and nature of filial duty.

Question.—"How did the ancient kings render the kingdom so obedient that the people lived in peace and harmony, and that no ill-will existed between superiors and inferiors?——A.—Filial duty is the root of virtue, and the stem from which instruction in moral principles springs forth. Filial duty requires of us to carefully preserve from injury the bodies which we have received from our parents; and to acquire for ourselves a station in the world, thus regulating our conduct by correct principles, so as to transmit our

names to future generations, and reflect glory on our parents: this is the ultimate aim of filial duty.

Think always of your ancestors;
Talk of, and imitate their virtues."

Section 2nd.—Filial duty as practised by the Son of Heaven.

"If he loves his parents, he cannot hate other people; if he respects his parents, he cannot treat others with neglect. When his love and respect towards his parents are perfect, those virtues will be extended to the people, all will imitate his example.

When the one man is virtuous,
The millions will rely upon him."

Section 3rd.—Filial duty exhibited on the part of nobles.

"When those who are above all others are free from pride, they are not in danger from exaltation. To be elevated, and yet secure from danger, is the way in which continually to maintain nobility; and of abundance to have nothing wasted. Thus preserving their nobility and riches, they will be able to protect their ancestral possessions, and keep their subjects and people in peace and quietness.

Be watchful, be very watchful,
As though approaching a deep abyss,
Or as when treading upon thin ice."

Section 4th.—On the practice of filial duty by ministers of state.

"No robes but those which were allowed by the laws of the ancient kings should be worn: language opposed to their usage should not be employed. If ministers of state speak only according to the rules, and act only in harmony with the principles of those ancient kings, their words will be unexceptionable, and their conduct irreproachable.

Morning and evening be watchful:
And diligently serve the one man."

Section 5th.—On the attention of scholars to filial duty.

"With the same love that they serve their fathers, they should serve their mothers likewise; and with the same respect that they serve their fathers, they should serve their prince; unmixed love, then, will be the offering they make to their mothers: unfeigned respect the tribute they bring to their prince; and towards their fathers both these will be combined.

From the hour of early dawn, till late retirement at night,
Always be careful not to dishonour those who gave you birth."

Section 6th.—On the practice of filial duty by the people.

"To observe the revolving seasons, to distinguish the diversities of soil, to be careful of their persons, and practice economy. Therefore, from the Son of Heaven down to the common people, whoever does not always conform to the requirement of filial duty, will be overtaken by calamity: there can be no exception."

Section 7th.—Filial duty is the grand law of heaven, the great bond of earth, and the capital duty of man.

How glorious was the good master Yin,
All the people anxiously looked up to him."

Section 8th.—The influence of filial duty on government.

"In ancient times, the illustrious kings governed the empire on the principles of filial duty. They would not treat with disregard even the ministers of small countries, how much less dukes, counts, and barons of every grade; hence all the state gladly served the ancient kings. The masters of ancient families would not neglect even their servants and concubines, much less their wives and children.

They exhibited a pattern of virtuous conduct,
And the nations on all sides submitted to them."

Section 9th.—"Of all things that derive their notions from heaven and earth, man is the most noble; and of all duties which are incumbent on him, there is none greater than filial obedience. The feelings which ought to characterize the intercourse between father aud son are of a heavenly nature, resembling the bonds which exist between a prince and his ministers.

The great and good man,
Is never guilty of an error."

Section 10th.—Of crimes and punishments.

"There are three thousand crimes to which one or the other of the five kinds of punishment is attached as a penalty; and of these no one is greater than disobedience to parents. When ministers exercise control over the monarch, then there is no supremacy. When the maxims of the sages are set aside, then the law is abrogated; so are those who disregard filial duty, as though they had no parents."

Section 11th.—The best moral principles explained.

"In teaching the people to love one another, there is nothing so beneficial as a proper understanding of filial duty. In teaching them the rules of politeness and obedience, there is nothing so good as a thorough knowledge of the duties which brothers owe to each other; for improving their manners, instruction in music is the most efficient means that can be employed. Nothing is equal to properly inculcating the principles of propriety. Now, propriety of conduct has its foundation in respect. When princes respect their parents, children take pleasure in imitating them. When respect is shewn to elder brothers, the younger will rejoice to follow the example. When the sovereign is respected, his ministers will be delighted. Thus when one is respected, thousands and tens of thousands receive pleasure; and the few by paying respect, render the many happy."

Section 12th.—On remonstrance.

"Formerly, if the emperor had only seven ministers who would remonstrate with him, though he were destitute of virtue, yet he lost not his empire. The nobles, though they might be devoid of principle, yet if they had five servants who would remonstrate with

them, lost not their countries. And if a scholar had faithful friends to remonstrate with him, he would not lose his good name."

Section 13th.—On the retributive results of filial duty.

"The ancient kings served their parents with respect; hence they could serve heaven intelligently. With them concord and obedience were maintained between seniors and juniors; hence superiors and inferiors moved in their respective spheres. Even the Son of Heaven (emperor) must have some one above him, namely his father; some one senior to himself, to be regarded as his eldest brother. But it is in the ancestral temple that he displays the most perfect degree of reverence for his parents, adorning himself with virtue, lest he dishonour his progenitors; it is while worshiping with reverence, that the spirits of his ancestors manifest themselves to him."

Section 14th.—On the death of parents.

"The sages taught the people, not to destroy the living on account of the dead, nor to injure themselves with grief. The time of mourning is limited to three years, to show the people it must have an end. When a parent dies, a coffin and case is made ready, and the corpse wrapped in a shroud is laid therein. The male and female members of the family, moving by the side of the coffin, weep as they advance. A felicitous burial-place is selected, and the body laid *down to rest*. And in spring and autumn, sacrificial rites are performed, to keep the dead in perpetual remembrance. This is the fulfilment of all filial duty."

There is a state religion practised by the court, at Peking, and by all provincial governments. The objects of worship are things and persons; the sacrifices are thus divided. 1st, great sacrifices; 2nd, medium sacrifices; 3rd, small sacrifices for the multitude. In the following list, the 1st, 2nd, 3rd, and 4th, are the objects to which the great sacrifices are offered. From the 5th to the 13th are those to which the medium sacrifices are offered; from the 14th to the 30th they are only entitled to small sacrifices. 1st. The heavens or sky, called also the imperial concave expanse. 2nd. The imperial earth. 3rd. The great temple of ancestors. 4th. The gods of the land and grain. 5th. The sun, called the 'great light.' 6th. The moon, 'night light.' 7th. The names of the emperors of former ages. 8th. The ancient master, Confucius. 9th. The first patron of agriculture. 10th. The ancient patron of silk manufacture. 11th. The gods of heaven. 12th. The gods of the earth. 13th. The god of the passing year. 14th. The ancient patron of the healing art; and the ghosts of faithful statesmen, scholars, &c. 15th. The stars. 16th. The clouds. 12th. The rain. 18th. The wind. 19th. Thunder. 20th. The five great mountains of China. 21st. The four great seas. 22nd. The four rivers. 23rd. The famous hills. 24th Great streams of water. 25th. Military flags and banners. 26th. The god of a road where any army must pass. 27th. The god of cannon. 28th. The gods of the gate. 29th. The queen goddess of the ground. 30th. The north pole, &c. &c.

The priests of this state religion, are the emperor, (who is high priest,) kings, nobles, statesmen, and an indefinite number of civil and military officers. When the "high priest" worships heaven, he wears robes of azure colour; for the earth his robes are yellow; for the sun his dress is scarlet; for the moon, a pale milky white. The nobles wear their court-dresses. The altar on which the sacrifice to heaven is laid, is round; the altar dedicated to the earth is square. It is only when the sacrifice to the patron of silk manufacturers takes place, that the empress, princesses, and imperial concubines are permitted to take part. All who take part in the first order of sacrifices, are required to fast three days. They must abstain from listening to music; from cohabitation with wives or concubines; from mourning for the dead; from eating onions or garlic, or drinking wine. The victims offered are bullocks, cows, sheep, and pigs. There is no particular rule for killing them, but they are all cooked and made ready for eating when blessed. The sacrifice to Heaven is offered on the day of the winter solstice; to earth on the day of the summer solstice; and the remainder at fixed periods.

The ceremonies consist in kneeling, bowing, and knocking the head against the ground. When the Emperor officiates, this ceremony is partly dispensed with; the nine knockings of the head are turned into bows.

Any informality in attending to the state religion is punished by a fine; but as none but high officers of state are permitted to take part, this is of small moment. The punishment awarded to common people for holding communion with the gods, or announcing their wants in the same manner as the emperor, is, for the first offence, 70 blows; and for a repetition, strangulation. According to the 161st section of the criminal code, if the priests of Budha and Yaou imitate the state religion, it shall be deemed a profanation of the sacred rites, for which they shall be expelled.

On occasions of drought, pestilence, famine, war, or any other calamity, the Emperor alone prays to heaven for the people. The following prayer for rain was made by the Emperor, in 1802.

"Kneeling, a memorial is hereby presented, to cause affairs to be heard.

"Oh, alas! Imperial Heaven, were not the world afflicted by extraordinary changes, I would not dare to present extraordinary services. But this year the drought is most unusual. Summer is past, and no rain has fallen. Not only do agriculture and human beings feel the dire calamity, but also beasts and insects, herbs and trees almost cease to live.

"*I, the minister of Heaven, am placed over mankind, and am responsible for keeping the world in order, and tranquillizing the people.* Although it is now impossible for me to sleep or eat with composure; although I am scorched with grief and tremble with anxiety; still, after all, no genial or copious showers have been obtained. Some days ago, I fasted, and offered rich sacrifices on the altars of

the gods of the land and the grain; and had to be thankful for gathering clouds, and slight showers; but not enough to cause gladness.

"Looking up, I consider that Heaven's heart is benevolence and love. The sole cause is the daily deeper atrocity of my sins; with but little sincerity and little devotion. Hence, I have been unable to move Heaven's heart, and bring down abundant blessings.

"Having respectfully searched the records, I find that in the 24th year of Keen-lung, my imperial grandfather, the high, honorable, and pure emperor, reverently performed a 'great snow service.' I feel impelled, by ten thousand considerations, to look up and imitate the usage, and with trembling anxiety, rashly to assail heaven, and examine myself, whether in sacrificial services I have been disrespectful? Whether or not pride and prodigality have had a place in my heart, springing up there unobserved? Whether from the length of time, I have become remiss in attending to the affairs of government; and having been unable to attend to them with serious diligence, and strenuous effort, I deserve reprehension? Whether perfect equity has been attained in conferring rewards or inflicting punishments? Whether in raising mausoleums and laying out gardens, I have distressed the people and wasted property? Whether in the appointment of officers, I have failed to obtain fit and proper persons, and thereby the acts of government have been petty and vexatious to the people? Whether punishments have been unjustly inflicted or not? Whether the oppressed have found no means of appeal? Whether in persecuting heterodox sects, the innocent have not been involved? Whether or not the magistrates have insulted the people, and refused to listen to their affairs? Whether in the military operations on the western frontiers, there may have been the horrors of human slaughter, for the sake of imperial rewards? Whether the largesses bestowed on the afflicted southern provinces were properly applied, or the people left to die in the ditches? Whether the efforts to exterminate the rebellious mountaineers, or to pacify them, were properly conducted; or whether they led to the inhabitants being trampled on as mire and ashes? To all these topics, to which my anxieties have been directed, I ought to lay the plumb-line, and strenuously endeavour to correct what is wrong; still recollecting that there may be faults which have not occurred to me in my meditations.

"Prostrate, I beg Imperial Heaven, (Hwang Teen) to pardon my ignorance and stupidity, and to grant me self-renovation; for myriads of innocent people are involved by me, a single man. My sins are so numerous, it is difficult to escape from them. Summer is past and autumn arrived; to wait longer will be impossible. Knocking head I pray, Imperial Heaven, to hasten and confer gracious deliverance, a speedy and divinely beneficial rain, to save the people's lives; and in some degree redeem my iniquities. Oh,

alas! Imperial Heaven observe these things, be gracious. I am frightened. Reverently this memorial is presented."

The following is a copy of the prayer of the Emperor *Kang-he* before going to war:—

"Sovereign Lord of Heaven—the supreme Ruler—receive my homage, and grant protection to the humblest of thy subjects. With respectful confidence, I invoke thy aid in the war, which I am compelled to wage. Thou hast heaped on me thy favours, and hast distinguished me by thy special protection. A people without number acknowledges thy power. I adore in silent devotion thy manifold kindness, but know not how to manifest the gratitude which I feel.

"The desire of my heart is to give to my people, and likewise let strangers enjoy, the blessings of peace; but the enemy has put a stop to this, my most cherished hope. Prostrate before thee I implore thy succour, and in making this humble prayer, I am animated with the hope of obtaining thy signal favour. My only wish is to procure a lasting peace throughout the immense regions over which thou hast set me."

One of the sects of religionists into which the inhabitants are divided is called *Taou*, signifying a way or path, a principle, and the principle from which heaven, earth, man and nature emanate. Laou-tan or Laou-tsze, the founder of this sect, was a contemporary with Confucius; but the Taou, or Reason itself, they assert is uncreated and underived. His fabulous incarnation is as follows: "The venerable prince existed before the creation, but was incarnate in the time of Yang-kea, of the Shang dynasty, B.C. 1407; when from the regions of great purity and eternal reason, a subtle fluid descended from the superior principle of nature, and was transformed into a yellow substance, about the size of a pill; which rolling into the mouth of a pearly damsel while she was asleep, caused her to conceive: the child was not born till eighty-one years afterwards, and on his appearance was grey-headed, and was called Laou-tsze, 'the venerable one.' The second appearance of this wonderful individual was in the person of Laou-tan, who was visited by Confucius B.C. 500. The third appearance was in A.D. 633, when a man reported he had seen an old man, who said. 'Go and tell the Emperor that I am Laou-keuen his ancestor.'"

The votaries of Taou preach virtue, and profess to promote it by abstraction from the world, and the repression of desire; the latter object they think is effected by eating their spirits, *i. e.* stopping their breathing for a considerable time. All depends on the subjection of the heart; so they mortify every feeling, in order to attain unto perfect virtue. To prevent intercourse with the world, many of them retire to the hills and mountains. The theory of this faith teaches the votaries to despise wealth and worldly objects. Alchemy is a great study with them; but the frequent impositions practised

by them having been discovered, they have been driven from the court. The head of this sect, professes to have intercourse and perfect control over the demons of the invisible world, and consequently removes the deities from one temple to another, as the Emperor does his officers.

As a matter of course, superstition reigns triumphant among the votaries of Taou, so that ghosts and accidents are guarded against by having possession of a charm, which this prince of ghosts disposes of; to be efficacious they must be renewed every year. The services of the priest, are particularly required after death has taken place in a house, to cleanse it from evil spirits. The estimation in which this sect is held by the government, cannot be better illustrated than by giving an extract from a commentary on the Sacred Edict. The Sacred Edict was written by the Emperor Kang-he, A.D. 1723, and the commentary by his son and successor Yungching.

The 7th article inculcates the policy to degrade strange religions, in order to exalt the orthodox doctrine.

"All these nonsensical tales about keeping fasts, collecting assemblies, building temples, and fashioning images, are feigned by those sauntering priests of Budha and Taou to deceive you. Still you believe them, and suffer your wives and daughters to worship at their temples; with their hair oiled, their faces painted, and dressed in scarlet, trimmed with green. I see nowhere the good they do; on the contrary, they do many shameful things, which give people occasion for laughter and ridicule. All their object is nourishing well the animal spirits, and lengthening out life for a few years: that is all."

The fundamental doctrine of Buddah is that all things originated in nothing, and will return to nothing: annihilation is the summit of bliss; and nonentity the future anticipation of all. The priests are held in great respect by their adherents, but the literati hold them in the greatest contempt. Their indolent lives and celibacy, so opposite to the Confucian doctrine, may account for their degradation. Taken from the dregs of society they are what they preach, poor—from necessity not from choice. There are several grades amongst them, and when better opportunities offer, they throw off the garb, and take some other occupation. When strolling play-actors arrive in a city or village, they take the chief management of the performance. The caps they wear are made after the shape of some of the Roman Catholic sects of Europe. The similarity of their forms of worship to the Roman Catholic is very observable; namely celibacy, holy water, prayers for the dead, fasting, rosaries, (beads which they reckon while repeating their prayers), the worship of relics, together with nunneries which are attached to their temples. From the vast number of the Buddhist priests in China, they are wretchedly poor, and subsist by begging chiefly, and are not allowed while priests to attend the public examinations. This degraded state of the priesthood and

the dilapidated state of their temples, intimate that the system is on the wane.

The Buddhists, to reconcile the Chinese to their doctrine, have adopted a precept of Confucius, viz.: that the children are bound to sacrifice to their deceased ancestors. Thus, those who leave children and grandchildren endeavour to provide for them; but those who have nothing to leave behind them, must wander about cold and hungry in the invisible regions. To provide the hungry ghosts who left no posterity to supply their wants, this sect have taken advantage of this general feeling, and have a ceremony every year during the seventh moon; and as every district, village, and street is supposed to have hungry ghosts, there is one held in each; this is all under the cloak of charity and benevolence, for which large collections are made. The quantity of provisions collected for those occasions is immense, so that one day in the year these impostors are sure to fare well. Money is remitted to these poor ghosts, also clothes, furniture and houses, made of paper; for the money a small bit of gold leaf or tin foil is attached to a bit of paper about three inches long; clothes are drawn on or cut out of paper, houses of card, cooking utensils of wood, all of which are consumed by fire. The baskets, when seen on the altar, are crammed full—to all appearance piled up: but on examination both baskets and rice bowls have false bottoms or are filled with shavings. The consumption of sacrificial paper forms a large item of trade.

Buddhism was imported into China about the year 60 of the Christian era, by Ming-ti one of the Han dynasty. At the present time the priests of this sect actually swarm in every province of China. Their commandments or interdicts, are five. 1st, From the meanest insect up to man, thou shalt kill no animal whatever; 2nd. Do not steal; 3rd, Do not marry, or violate the wife or concubine of another; 4, Speak not falsely; 5, Drink no wine or intoxicating liquor.

The ten sins—1, killing animals; 2, theft; 3, adultery; 4, falsehood; 5, discord; 6, offensive language; 7, idle-talk; 8, coveting; 9, envy-malice; 10, following the doctrines of false gods. Their vows are to renounce all family connexions, shave their head and reside in temples. The gods they worship, are the three precious Buddahs—the past, present, and future; the goddess of mercy, the goddess of small-pox, the patroness of barren women, the god of wealth. The three Buddahs are generally represented half naked, with woolly hair, in a sitting position.

Their temples are adorned with images to their various gods and goddesses; an altar on which are placed candles and incense, and in the centre a very large iron cauldron, for burning gilt paper in; on one side of the hall is placed a large bell and a drum, which is only put in motion when a person of some importance comes to adore the god; he is not to be aroused for every plebeian. They

have no sabbaths, but observe the new and full moon with great solemnity; they have service every day, besides one hundred and sixty fast days in every year.

The service consists in offering up forms of prayer in the Sanscrit language, which few of the priests understand, and in repeating the name of Buddah ("O-me-to-Fuh") two or three hundred thousand times; the devotee is then at no great distance from a personal vision of the god. The advantages promised, are that all the gods will protect the true devotee; all the demi-gods will attend him; all the Buddahs will think of him; no devil can harm him; all his former crimes shall melt away, and he shall be delivered from the crime of *murder*; and when he dies he shall see O-me-to-Fuh! What a field of promise China offers to the missionaries of the one and true God!

Nunneries in China are numerous. They are dedicated to the "Goddess of Mercy," and are connected with Buddhism. Vacancies are filled up by purchase and self-dedication; and parents very often sell their female children. The inducement held out is the certainty of being, after death, completely absorbed into the unknown Budha. Their dress is so much like that of the Buddhist Priests, that in the streets it is difficult to distinguish between them. The distinction between the novice and the nun in orders is, one has the head completely shaven and the novice only a small portion of the crown; the other requirements are to eat and drink sparingly, and wholly to live on vegetable diet, with a perpetual vow of virginity; the sick and poor are to be visited. Their services are performed morning and evening, and consist of reciting out of their sacred books; and when specially employed to perform a service they are remunerated by sums varying from 50 to 100 cash. Their means of support arise from donations and subscriptions, and letting out their nunneries into lodgings, not unfrequently for the basest purposes. In the district of Ningpo there are upwards of thirty of these bagnios.

The number of Mahommedans in China is said to be considerable. There is a large mosque inside the city of Canton. Many learned Mahommedans, from Balk and Samarkand, accompanied the Western Tartars when they invaded China, A.D. 1278. These men were of infinite service to the state, particularly in imparting to them a knowledge of astronomy, and correcting their calendar. But still they were quite astray in their calculations until the arrival of the Jesuits in the sixteenth century; in fact, the Chinese had not proper instruments until then. Astrology appears more sought after than astronomy, even to the present day.

The increase in the number of the Mohammedans was so great in a few years, as to attract the attention of government; it was discovered that their increase was owing to their purchasing children whom their parents were unable to rear, and would otherwise have destroyed. Many of this persuasion have held important

offices under government. They are still numerous about the borders of the province of Shen-se, and generally congregate in districts.

We have no account of the number of Jews in China; but that there are many in the inland provinces, is very probable. There is an early record, of Jews in China, given by two Arabian travellers, who traded with China, A.D. 877, (see Foreign Intercourse). Peristal, an Italian Jew, who wrote two centuries ago, states that the Jews were at one time powerful in India and China. "Their chief residence was Chabor, to approach which you must double the Cape of Good Hope, enter the Indian Ocean, make the continent of Asia, and you will find Chabor."

A Rabbi, named Benjamin of Tudela, in the 12th century, visited many countries of the East to discover the scattered tribes. He found them in Persia, Samarckand, Tibet, and China. He states that part of the Ten Tribes crossed the Great Wall which divides China from Tartary, and settled in the former. Father Ricci, the learned Jesuit, while residing in Peking in A.D. 1610, met with a Jew who informed him that there were ten families of Jews residing in Keafung-foo, which is the capital of the province of Honan; and that they had preserved a copy of the Pentateuch 600 years. Father Ricci showed him a Hebrew Bible. The young Jew (although a Chinese student) identified the characters.

The onerous duties of Ricci, and the distance from Peking (200 leagues), prevented him personally inspecting this Synagogue. But three years after he sent a Chinese Jesuit with a letter to the chief, who seemed so well aware of the fame of Ricci, that he invited him to take possession of the Synagogue, as he was very old, provided he would abstain from meats that were forbidden. On this occasion the Pentateuch was minutely examined, and found in every respect conformable to the Hebrew Bible.

The subsequent year, Father Aleni, a Jesuit and distinguished Hebrew scholar, visited this Synagogue; but the chief was dead, and nothing could induce them to show their books. They stated that their ancestors came from a kingdom of the West; and that their alphabet had twenty-seven letters, but that they seldom made use of more than twenty-two; when they read the Bible they cover their face with a transparent veil. They read a section every Sabbath-day, and thus read the law in the course of the year. They call themselves Tiau-kin Kiau* "the sect which plucks out the sinew." They date their entry into China B.C. 258. Several Jews have been governors and ministers of state in China.

LANGUAGE.—According to the Rev. Mr. Medhurst, who is inferior to none of our Chinese scholars, and whose benevolent character leads him among all classes of the people, the elements, or radicals of the Chinese language, refer generally to well known

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* The children of Israel eat not of the sinew which shrank.—Genesis xxxii. 32.

things, such as the human species, man and woman; the parts of the body, head, mouth, ear, eye, face, heart, hand, foot, flesh, bones, and hair; human actions, speaking, walking, and eating; things necessary to man, such as silks, clothes, door, and city; the celestial objects, sun, moon, and rain; the elements, wood, water, fire, metal, and earth; the vegetable, animal, and mineral kingdoms. The words referable to their substances or subjects, are classed so as to be discernible without much difficulty; and by a nice calculation of the additional number of strokes, the position of the character as given in the dictionary, is as well ascertained as by an alphabet. Every character occupies an exact square, of whatever number of strokes it be composed; uniformity is the point of excellence in which the Chinese delight, so that the page shall appear as divided into an equal number of sections. The Chinese read from top to bottom, and commence at the right hand, going down each column. They write and print only on one side, so double each page. The edges are not cut in front; but on the top, bottom, and back of the book. Each volume contains about eighty pages, and the book is not more than half an inch thick.

Where exactness is necessary, communication by oral medium is difficult. The sound *E*, for instance, has upwards of 1800 significations. When any business of importance is to be discussed, it can only be properly understood by each party writing down his ideas. In the courts of justice, accusations and defences are obliged to be written; even the instruction is not imparted verbally, in the Chinese schools, and to this may be attributed the slow march of civilization, as anything not seen is ill understood. Nothing can more strongly prove either their want of capacity or unwillingness, than that few, if any, of their most distinguished scholars know anything of foreign languages, not even to pronounce a double consonant.

Dr. Gutzlaff, who well comprehends the language, referring to the roots, says a horizontal, a perpendicular, two oblique lines drawn in opposite directions, with an acute angle and dot, constitute the rudiments of which all Chinese characters consist. Like stenography, many characters are alike in form, but a slight stroke or dot makes the difference. It is said that the number of words ranges from ten to sixty thousand. Morrison's dictionary contains upwards of twenty thousand; but it is not to be supposed that anything like this number are required either to speak or write the language. S. G. Stanton contrived to translate the Chinese penal Code with less than two thousand words, not including repetitions. Morrison's Bible, consisting of twenty-one volumes, has not more than 2,500 characters. The number of elementary roots or characters, under which, as heads of classes, all others are arranged, is 214. The original plan of the framers of this system, was evidently to form a separate symbol

for each idea. The multitude of authors which China produced, and the premium that was at all times held out to scholars, are sufficient to account for the different meanings attached to one character.

Thus there is scarcely a single character which is confined to one meaning; but a great number which signify fifteen or twenty ideas, either alike in some points or diametrically opposite. This confusion and difficulty is remedied by a note, which assists the student, in translating the numerous ambiguous characters with which the language abounds; figures bear a resemblance to the forms of material objects, such as the sun, moon, hill, eye, horse, child: combinations of ideas consist of two or three symbols, united to represent one idea. For instance, the sun and moon express brightness; a tree or piece of wood in a door-way denotes obstruction; two trees stand for a forest; the junction of eye and man points out the idea of seeing. In this system of symbols, the Chinese government have been enabled to preserve the union of so many millions of families, otherwise the kingdom would have been divided into many independent portions, in every way different from the parent stock; again, their exclusive policy never could have been maintained, if it were not for this almost unsurmountable barrier. The Chinese are proud of possessing this advantage, and besides, of having a universal language that speaks more distinctly to the eye than to the ear.

The learned and amiable Dr. Bridgman says, diversities in the modes of speech, and deviations from the most approved usages, exist in every tongue. That most prevalent in Peking among the people about the court, differs considerably from that once dominant, and still extensively used, known as the Nanking dialect, or the language of the southern court. In their present position, foreigners are unable to ascertain even the number of dialects spoken within the empire. The difference between the colloquial style and that used in books, seems to be greater in the Chinese than in most other languages. Standard works, which form the great body of national literature, are read and understood with nearly equal ease by people in every part of the empire, however their local dialects may differ from the style of those works. The system of intonation, with few exceptions, appears to be one and the same in all the dialects. Again, the characters preserve an unvarying form in all parts of the empire: a partial exception to this, however, is occasioned by the use of well-known characters, slightly changed to express local phrases; and then regard is had only to the sound of the characters.

The antiquity and originality of the Chinese language give it a claim to consideration, independent of its being the standard language throughout the empire, and also cultivated in the neighbouring kingdoms and colonies; so that it may be computed as the

spoken and written medium of communication between four hundred millions of people, spread over a surface in extent larger than all Europe.

The various dialects in which it is spoken, notwithstanding that the body of the language has never been changed, is thus accounted for: first, there is no alphabet; and, secondly, China, like other countries, has been rent into separate states, and the conqueror and conquered prevented from all communication; and in this way the diversity of expression and phrases must have originated.

How it has been maintained with so few changes for a score of centuries, is still more easily accounted for; as all who are disposed to improve their position must be intimately acquainted with the writings of Confucius, and what is termed the court dialect, or mandarin pronunciation.

CHINESE LITERATURE.—The Chinese are a reading people, and the number of their published works is very considerable. In the departments of morals, history, biography, the drama, poetry, and romance, there are no lack of writings, such as they are. The Chinese Materia Medica comprises forty octavo volumes: of statistical works, the number is very large. Their novels are said to be excellent pictures of the national manners. China is full of books; new authors are continually springing up; the press is active, and the traffic in books is a lucrative and most honourable branch of trade. When examinations take place in the capital or the palace, the most clever students are chosen to fill the office of bookmakers. There are, however, few really new works, and all that appear are compilations and quotations; the author never venturing an idea of his own: and in this consists true learning according to Chinese notions. There is one work in the Royal Library, on the topography of China, which is said to consist of 5000 volumes; some of the best translators that have had access to some extracts from this giant, were sadly disappointed, as it appears to be a mass of confusion, without any attempt at order or proper arrangement. There are numerous small treatises, similar to our tracts, gratuitously distributed by private individuals, inculcating morality and virtue. Printing is evidently cheaper in China than in Europe, when ten volumes, each containing 100 pages, can be purchased for less than a dollar. Every peasant and the poorest fisherman can read and write. Private and public schools are numerous in every province, and entirely independent of government. Occasionally an examiner visits all schools to ascertain the qualifications of the teachers.

The third report of the "Society for diffusing useful knowledge in China," held at Canton, 20th November, 1837, contains a review of the existing literature of the Chinese, and an enumeration of the "catalogue of works contained in the imperial library at Peking." It concludes with these remarks:—

"From this cursory review which we have taken of Chinese

literature, we are enabled to perceive what is the range of existing knowledge in this country. A philosophy, which, leaving alone all speculations concerning the origin and future state of man, confines itself wholly to the relations between man and man in this life, occupies one fourth portion. A history and a geography, almost exclusively national, occupies another fourth portion; while the existence of other nations, and the practical lessons to be learned from the rest of mankind, are almost wholly forgotten. With the exception of agriculture and weaving, the useful arts of life find hardly any place in Chinese literature. Mechanical and chemical sciences are scarcely thought of. Medicine we know to consist, for the most part, of mere quackery. Astronomical and mathematical sciences are chiefly derived from Europeans, and the knowledge of them is confined to a very few persons; while the vagaries of astrology and divination, find a place not only in their literature, but also in the arrangements of government. Natural history is regarded only as an adjunct to medical science, if the practice of medicine among the Chinese can be dignified with the name of science. Seeing that so many are the defects of Chinese literature, it becomes our imperative duty to exert our utmost energies to supply their lack of knowledge."

As regards their philosophy, the committee observe:—

"Several of the classical works, which form the foundation of this first department of Chinese literature, have already, by means of translations, been placed within the reach of the European public. From these we are enabled to perceive to how low an elevation in philosophy the most esteemed sages of China have attained."

In the geography of even their own country they are almost as deficient as they are of that of foreign countries. A map of the province of Fokien, which I saw at the viceroy's residence at Foochoo, would have disgraced the New Zealanders, or any other barbarous nation. It had no bearings—no divisional lines—no proportions; and that part which we know, the Min river, was entirely incorrect. Yet this map was kept a secret; and our Consul at Foochoo could only procure a copy, by paying a Chinese largely for copying it by stealth. In astronomy, music, surgery, medicine, chemistry, military and naval science, fine arts, &c., they are utterly deficient.

The imperial historiographers of China, are employed to relate every thing said and done by the reigning Emperor, and to record, likewise, a true account of every public event during his reign.

These documents, when prepared, are all sealed up, and deposited in a large iron chest, which is placed in the prime minister's tribunal; and is not opened until after the emperor's death, when, should there be any thing unfavourable in his biography, it is again locked up for several generations; this is to prevent the

compilers being influenced by either fear or flattery of the prince or his descendants.

Dr. Bridgman states, in his Chinese Christomathy, that there is published in China, by order of the government, the most complete topographical and statistical history of all the provinces and departments of China, which taking the whole as a body of works on statistics, is unequalled in any country. It is much to be regretted that this work has never been translated, as it would be of great benefit to the trading community, and a hope is entertained that our consuls will endeavour to procure so desirable a work.

It is on the literary institutions of China, the government chiefly relies for stability and support. The military forces are not adequate to the task; and hence the great attention and uniformity of their system of education throughout the whole of the "Celestial" dominions. Wealth and station have their influence here as well as elsewhere, but learning is indispensible to attain to an office of trust, and this is the policy of the state by opening a way to the ambitious, that they may attain to the highest office in the government, and thus prevent the overthrow of the ruling powers. The governors and all the officers under the crown have distinguished themselves by their intellectual powers; but they must yield implicit obedience to a most absolute monarch; strict examinations are held triennially to discover the talent of the community, and are open to all, except priests, play-actors, and menial servants. Two examiners are selected by the Emperor, and on those who come to Canton 600 taels are bestowed for expenses; these are assisted by ten others, who are selected from the local officers. The average number of students in Canton on those occasions, exceeds eight thousand, who assemble at a large hall (*Kungyuen*) or college designed for the purpose. These students must have been at former examinations called *Sewtsae*,—and are divided in classes, but none are admitted unless previously enrolled by the literary chancellor, of their native province, who certifies that their family have resided there three generations; their age, features, and lineage are recorded. The examinations continue several days, and the students enter the hall the day previous, and are detained there two nights and a day without food. On the last day of examination five questions are given, relating to the history and political economy of China. The themes must be sententious; the poetry grave and important, and all must concern things of real importance; but any reference to state policy must be avoided. Each thesis must be inspected by the proper officer; the number of themes and the characters are limited; and at the close of every theme it must be stated how many alterations were made in the characters; and if the number exceed one hundred the student is excluded. It appears that upwards of one hundred are subject to that punishment at each examination. All intercourse with friends must cease, and if it is discovered that any one wrote any portion of the theme of another,

both of them shall be severely punished. On entering the hall the student is searched, and if any book or writing be discovered on his person, he shall be punished, and compelled to wear the wooden collar round his neck; his tutor and father are also severely punished. A watch is kept at the examination hall by military officers day and night. Out of so many candidates only seventy-one can obtain the degree *(Keu-jin)*; the names of these are published by proclamation, within twenty-five days after the examination has closed. Three guns are then fired to commemorate this important event; a banquet is prepared on a grand scale, and is attended by all the civil officers of Canton, together with the governor. Two lads, dressed like naiads, holding in their hands branches of the olive tree, contribute to the enjoyment by a song from the ancient classics, and thus closes a scene worthy of imitation in other countries.

The Chinese system of education entails great misery on those who do not succeed; as, in their early years, all their energies are devoted to the attainment of the degrees which qualify them for holding civil offices.

Almost every family selects one or more of their sons to devote their whole attention to Confucian principles. But numbers of candidates are doomed to disappointment: on some occasions, probably only one hundred will be qualified out of seven thousand; and many that obtain the qualification never get employment, particularly if they are without the means of *interesting* the mandarins in their favour.

The first degree is conferred by an officer who is generally resident in every considerable town, with the sanction and approval of an officer from Peking, who periodically visits each town. The second degree (keu-jin) is only conferred at the capital city of each province, perhaps many miles from a man's own locality. The third degree (tsin-sze) is only conferred at Peking, which may probably be a thousand miles from his native place. Thus, the disappointed spend all their energies, hoping against hope; occasionally they become tutors and schoolmasters. The frequency with which examinations are held diverts them from persevering in any useful occupations; and the consequence is, that in the neighbourhood of Canton, thousands of them may be seen lounging and begging in a most miserable state of destitution; nevertheless, they maintain the position of "gentlemen-scholars," and refuse to lower their dignity by turning to any useful employment.

Books of good advice are published, from time to time, by the emperors; some of the following are said to have been composed by the learned Jesuit, Adam Schall. The following sermons, or instructions, were written by the emperors of the present dynasty, on the art of governing the people, especially directed to the attention of all the officers in authority.

Hwang-te Shing-Heen.—This elaborate work consists of nearly

200 volumes, printed in very large characters, that aged statesmen may study this vade-mecum with greater facility; each volume contains about twenty leaves.

The first lesson, or sermon, was written by Teen-ming, who was the first Mantchou chief that aspired to the throne of China; it was written before the conquest was completed.

1st. A prince is the son of Heaven; all the ministers and public functionaries are his sons; and the people are again the children of the former. A prince serves Heaven as a father, and never forgetful, thinks with reverence about rendering his virtues illustrious, and looking up, receives the gift (empire). The ministers should, therefore, view the emperor as their father, and serve him as such; never be rapacious, or play the traitor; protect the people; observe the laws, and, *above all things, see that no treason is spreading amongst the people.*

2nd. "Lasting peace." This is only to be attained by having a wise prince and a faithful minister, who must, with united strength, co-operate: second to these is the blessing of Heaven. Let there be the utmost justice, in imitation of the righteous arrangements made by heaven and earth; then prosperity and success will prevail throughout the land. Now, when the one man (emperor) loses his virtue, calamity spreads to all regions, and the evil is worse than that wrought by demons. This was instanced on occasion of the Emperor Wanluh's attacking a friendly empire, when all the troops brought against the Mantchous were killed.

The third sermon is addressed to all kings, princes, ministers, and those in authority. Be wise, and just in all things, do not hanker after wealth, and your rule will be more firmly established. All evil practices proceed from the heart, keep it therefore in a virtuous state, and all events will prove fortunate; you will be praised, and become popular; riches will fall to your share, and your glory will be resplendent. On the other hand, if you harbour vicious thoughts, the contrary will take place.

The next emperor was *Shunche,* who had for his adviser and most intimate friend, Adam Schall, the Jesuit. The first volume contains a discourse on government, piety, sacred and filial duty, study of the sages, humility, economy, and continence. The 2nd, instructions for ministers, on petitions or receiving reproof. 3rd, On choosing people for officers; on restraining inferiors. 4th, On managing wealth; on giving alms; on propriety towards the generation past and gone. 5th, On promoting literature; exhortations to commanders-in-chief. 6th, On quietly governing the people, avoiding punishments; repressing greedy parasites; avoiding evil, and forgiving faults.

In his discourse on government, the emperor acknowledges the great responsibility he is under to Heaven, to whom he is alone accountable; and strongly inculcates the doctrine that princes were created for the people. He duly admits the claims of the

people to good government. He expatiates on the oppression of his predecessors (of the Ming dynasty), in imposing taxes that the people could not pay; on the usurpation of the nobles in taking possession of the people's ground, and converting it into hunting and pleasure grounds. The emperor's respect for the departed was proved by his having the tombs of the Ming princes repaired and beautified.

Kanghe, who inherited the throne of his father, Shunche, and also his taste for writing and preaching, has bequeathed sixty volumes. That addressed to the authorities is—for plain speaking and good sense—a novelty in Chinese literature, and in theory excellent.

His Majesty says: "I am at my post early in the morning; assemble in my presence, and do not spend the time in idle foolish ceremonies, but let business be despatched. The land is full of robbers; the people are suffering oppression; assist to put an end to this state of affairs, then you will be ministers indeed."

Science is now at a very low ebb in China, whatever may have been its former state.

Marco Polo states that he found in China upwards of five thousand astronomers. But it has been proved that their early astronomical observations were absolute forgeries—as the Jesuits found no one able to calculate an eclipse. The instruments found by the Jesuits must have been introduced from a distant country, as they were only adapted to the latitude of 36° north, whereas Nankin is 32°.

The learned M. de Guignes remarks, that they never knew anything of astronomy, not even in his day: they are astrologers, and consult the stars for both public government and private affairs.

EMIGRATION.—The migration of the Chinese, originated in the Tartar conquest. The Chinese sought peace in a distant country. Fookeen and the adjacent districts were the last conquered by the Mantchoos, and from thence are the principal migrations.

The tide of seaward emigration from China, is principally to Singapore, the islands and stations in the Straits, and to the Dutch settlements of Java, Borneo, Bauca, &c. Great complaints are made by those who return, of the Dutch system of farming the revenue to any one who will bid most; consequently authority is conferred without any regard to character, and the consequence is oppression and tyranny. The industrious and well-disposed Chinese emigrants, give a sad account of the treatment they are subject to by the officers of the Dutch government, and by secret associations of their own countrymen. As for justice, it is out of the question to obtain it. According to the laws, the *majority* of witnesses decides the magistrate's judgment; and from the great extent of the Triad Society throughout the Straits, there is no lack of witnesses to swear against any who do not belong to their nefarious

system. The well-disposed Chinese emigrants are plundered, and frequently murdered; but such is the pressure for food, that emigration is yearly increasing to the Eastern Archipelago, &c.

Chinese emigration differs from that of all other countries in this respect, that it is only sheer necessity that will compel them to leave their native home, and it is always their intention to return as soon as circumstances will permit them. But it frequently happens that they remain and intermarry with the natives, and are at the present day by far the most numerous colonists in the Eastern Archipelago. The better class of Chinese settlers may be described, as enterprising, keen, laborious, and persevering; those in trade are expert, speculative, and judicious. Their intelligence and activity have obtained for them the management of the public revenue, in almost every part of the Archipelago; the traffic with the surrounding foreign states of the Archipelago is principally in their hands. The majority of these settlers are in Singapore, Java, Penang, and Borneo.

The number of Chinese settlers in the Straits, Eastern Archipelago, Siam, Cochin and China, the Phillipine islands, is probably between one and two millions. In Siam alone the number is estimated at 500,000; in Borneo at 150,000; in Java 120,000; in Banca at the tin mines 50,000; in Singapore 30,000, and so on. At Singapore they are rapidly reclaiming the jungle from the abode of the tiger and the serpent, and substituting plantations and manufactures of sugar, nutmeg, pepper, cathechu, terra japonica, sago, &c. No nation is so well adapted for reclaiming and civilizing the beautiful, but still almost useless, regions of the Eastern seas as the Chinese, and under our rule encouragement would be given to their migrations. The Dutch, Spanish, and Portuguese governments are afraid of Chinese colonists.

When at Amoy, in June, 1845, I found a French barque laden with Chinese emigrants, bound for Bourbon. I obtained an interview with the French gentleman who was conveying the labourers, and he favoured me with a copy of the agreement (which I have given to Her Majesty's government), signed by himself, and a Mr. F. D. Syme, an intelligent Scotch merchant, then residing at Amoy. Monsieur Bocque informed me that he could have obtained any number of able-bodied useful labourers; that the mandarins expressed themselves gratified at the poor people getting a prospect of subsistence, and that not the slightest obstruction was offered: quite the reverse. M. Bocque had to guard against the Chinese running away, or jumping overboard, after they had received their money in advance. Last year he took a cargo of emigrants from Penang and Singapore to Bourbon, but found them rather troublesome characters, hence his present voyage to Amoy. Australia and our West Indian colonies might be largely supplied with labourers from China. A respectable gentleman, named Brown, proposed to convey a ship full of labourers from Hong-Kong to Jamaica,

but a timid and procrastinating policy ultimately defeated the project.

We know nothing, either as regards the numbers or the condition of the dependent possessions; but among the people subordinate, allied to, or incorporated with China, one in particular deserves special notice, viz:—the *Meaou-tsze*; a word said by Dr. Morison, to signify "grain growing in a field; the first budding of any plants; numerous descendants," &c.

These unsubdued tribes are supposed to be the aborigines. They are divided into forty tribes, and occupy the borders of the provinces, lying in the western part of the empire, Sze-chuen, Kwei-choo, Kook-wang, Yun-nan, and Kwang-se. The various tribes all differ in their way of living, as also in their language; and although scattered over an immense territory, their national character as to clanship, is so strong, that some of them who are in partial subjection to the Chinese government, will forfeit their allegiance, and openly join the unsubdued portion, in open rebellion against the Chinese authorities.

The Meaou-tze, have been many years a great source of uneasiness to the government. The Emperor Keen-lung, wasted an immense army for several years, in unsuccessful contests. The Emperor Kea-king was compelled to sue for peace from these hardy mountaineers. In 1832, a rebellion broke out near Leen-choo, on the frontiers of Kwang-tung, (Canton) province, which proved most destructive to the imperial army. One dark night the rebels fastened lights on the horns of goats and sheep, and let them loose about the mountains.

The imperial troops by this diversion were sent to attack the imaginary enemy, when the real one came down in a defile, and committed dreadful slaughter. Kin-lung, the rebel chief, about the same time, met the Viceroy of Canton in open battle, and slew many of his troops, surprised the garrison one night, and fired the gupowder magazines, so that many thousand Chinese soldiers were blown up. After campaigning a considerable time, the rebels quietly laid down their arms. The Peking Gazette announced it as a victory, but the fact was that the Chinese Generals paid a very large sum of money for this nominal victory, which is the usual case with the Chinese government.

The Meaou-tsze are of middle-size, excellent horsemen, and have few traces of the savage in their exterior, although the Chinese paint them in the worst colors. They manufacture their own clothes and warlike instruments.

The existence of such a race in the neighbourhood of Canton province, often spreading terror to Canton city itself, is one of the numerous proofs of the utter helplessness of the government, general and local.

A summing up, or general examination, of the Chinese character and state of society is reserved for the last chapter; when the in-

ferences to be drawn from the whole of the facts stated will be more manifest, and when the Christian philanthropist will be appealed to in aid of extending the means of improving the condition, and promoting the moral and spiritual welfare, of *one-third of the human race* now existing in the immense empire under review, and with whom we must inevitably be brought into more intimate association.

CHAPTER III.

AGRICULTURAL, MANUFACTURING, AND MINERAL PRODUCTS.

Agriculture and Vegetable Productions.—China owes its internal wealth and extensive population to thrifty and skilful agriculture. Shin-ning, a celebrated inventor, is said have been the first who substituted grain for raw meat, and taught the nation cultivation. The Chinese sovereigns always encouraged agriculture. Wanti (179 B.C.) even took the plough into his hand; which gave rise to a festival and custom that is practised to the present day; and by no former emperors has this branch of industry been encouraged more than by the present sovereign, Taoukwang. The success of Chinese agriculture is conveyed in the homely instructions of the emperor to his children (subjects), viz.: "Keep your lands clean, manure them richly, and make a farm resemble a garden." No fields are laid down in pasture; tillage in every practicable spot is universal: two, three, and four crops are obtained in the year from the same ground, viz., rice, potatoes, pulse, cabbage, and turnips.

Manure in a liquid state is in extensive use; one of the modes of preparation is to steep it several months in a reservoir, and when in a liquid state, it is reduced to cakes, and mixed with putrid vegetable matter, or with oil-cakes, human hair, or lime from powdered oyster-shells, ashes, &c.

The provinces which lie to the north and west of China, such as Chih-li, Shan-se, and Sz-chuen, produce in great abundance wheat, barley, several kinds of millet, tobacco, peas that are always green, also black and yellow peas for feeding horses; but in the southern provinces, these sorts of grain are in no esteem.

The same provinces likewise produce rice, in several places where

the earth is dry, but then the crop is not so abundant, besides it is harder, and requires more boiling than the rice of the southern provinces, especially How-quang and Che-keang, which produce great quantities, as the lands lie lower and have plenty of water.

China produces a great variety of vegetables, including turnips and carrots. Potatoes, except the sweet description, are not encouraged. White cabbage is a most excellent vegetable, particularly in the northern provinces, and constitutes the food of poor and rich; during the winter it is much improved by the frost.

Cotton is grown in Kiang-nan to a great extent: the sugar-cane in the southern provinces, and especially in Formosa, where the best sugar in all Asia is produced. Of grains, rice grows in most of the provinces, except the cold ones, where wheat and barley thrive. As the Chinese are great smokers, tobacco is cultivated with much care. Pulse is in abundance, as food for man and beast.

The camphor tree, a species of laurel, is peculiar to China and Japan, for it is not known whether the camphor tree of Borneo and Sumatra is the same. To obtain the camphor, the branches are cut off, steeped in water, and then boiled. The camphor forms a sediment, which is refined, and then brought to market. There are whole forests of this tree in Formosa; in China itself, it is found only in a few districts. Its wood makes excellent furniture, and is proof against insects. The cassia tree grows in great abundance in Yun-nan province. The bark is stripped off and dried; that of a brownish-red colour is best. Great quantities of this bark are exported from Canton, as it serves all the purposes of expensive cinnamon.

There is in general a great want of timber; the oak is scarce, but the fir-tree supplies its place; the sapanwood, a tree peculiar to China, is inferior to fir. With the exception of the mountainous districts, there are few forests in the country, for every inch of available ground is made into arable land. Mantchoo Tartary abounds in primeval forests, whilst Chih-li does not produce sufficient timber to make rafters for houses. In Fokien, the dwellings are of solid granite, and sometimes not a piece of wood is to be seen in the whole construction. The iron-wood, which is used for anchors, and various other purposes, is met with in China; but teak is not indigenous. The le-pih la-shoo, wax tree, is an extraordinary production. The sweet blossoms attract an insect, similar to our bee, which is an industrious wax manufacturer, as long as the blossoms remain. The tallow-tree resembles the birch-tree; the bark is white, the branches slender, and the leaves of a dark green. The fruit grows in bunches, and is inclosed in a brown capsule, which contains three kernels, every one of which is coated with tallow; the kernel contains a great quantity of oil, which is pressed out and used for the lamp. It grows in Kiang-se, Keang-nan, and Che-keang, and is one of the most useful trees which the

country produces. The varnish-tree resembles the ash. When the tree is full grown, several horizontal incisions are made in the trunk, and oyster-shells are there placed to receive the oil deposited during the night. The paper-tree resembles the fig-tree; the rind is peeled off and made into paper.

The great article of consumption throughout China is rice, of which there are three varieties; the red, the small, and the large rice, together with the dry, and the glutinous; the two latter are grown on dry and usually hilly spots. The great requisites in raising rice are water and manure. The average size of the fields is from four to six acres. After ploughing and harrowing, and completely pulverizing the soil, and reducing it to mud, it is fit for sowing. A few days before the rice is sown, it is first steeped in liquid manure: the shoots may be seen in three days after setting; when the water is gradually drawn off. When about six inches high the plants are all transplanted to fresh ground, and again covered with water, until near harvest-time. In some districts the division of labour is so well carried out, that the husbandmen purchase the rice plant from a nurseryman, or rearer of the vegetable, when it is ready for transplanting; thus time is saved for the land, while it has been employed growing other crops, and the nurseryman is responsible for the good quality of the seed-plant. The usual period from seed-time to harvest is six months for a crop of rice. When one crop is cut, or even before that period, another is planted, or rather transplanted, the same day probably. The increase is calculated at about thirty-fold. The average wages for the labourer's work of transplanting (up to their knees in mud and water) are thirteen cents per day. The straw of the rice, called "paddy" straw, is converted into brooms and brushes, and also largely exported. The importation of rice from America is increasing; the average importation is about fifty-five million pounds weight.

A separate account of the growth and manufacture of tea will be given in a subsequent part of this work, when treating of the commerce of China.

The Chinese may more properly be called gardeners than agriculturalists, as the space allotted to each family is very small, and on this they must subsist. A Chinaman, in the country parts, is seldom seen without a basket and rake, with which he collects anything in the shape of manure; Chinese have been seen dressed in silk, following the buffaloes and hogs, to collect whatever is dropped. They convey sand a long distance to mix with a heavy soil, and loam to put on that which is too loose. In winter, the soil is frequently thrown up in large heaps, after being mixed with manure; but it is never allowed to remain fallow long. A small grass border divides one field from another. Their domestic animals are confined to one particular place at a time by a rope: only those that are required for agriculture are kept, as the Chinese have a

horror of using the milk of any animal. Fowls are raised in great quantities, and fattened to an amazing size. Domestic cattle are scarce; the cow is seldom bred for food, but is used, as is also the buffalo, extensively in agriculture. Horses are small, compactly built, and hardy; they are only employed for carriage.

The Emperor of China has at all times in the country of the Kalkas twenty thousand camels, and immense herds of horses; and camels are furnished as tribute by the Sounites and Kalkas. These are kept for service in time of war, and are separated into herds. Each herd consists of three hundred camels, with one chief superintendant. Every six years there is an inspection. During peace, the camels are employed in conveying grain from Ele and Gobdo, where great quantities are cultivated by the convicts. The average stock of other animals in the western frontier belonging to the Emperor is said to be 40,000 oxen and 180,000 sheep; of horses 230 studs, each containing 300. The good horses at four years old are sent to Peking; the remainder are at the disposal of the war department and the post conveyance.

A farmer in China who occupies eight or ten acres of land is considered a large cultivator; so that the implements required for this garden, as it may be called, are not numerous, nor expensive. The le, or plough, is made of hard wood, except the iron that defends the share, and is drawn by a single buffalo; and in some provinces of China very little used, as the rice fields are too marshy and wet to require a plough. The harrow (pa) is to divide and pulverize the rice grounds, so as to reduce them almost to the consistence of jelly; the teeth are about ten inches long. The ox or horse, either of Europe or China, would never be able to perform this laborious work, hence the buffalo is always employed. The hoe (cha) is made of wood, except the guard of iron at the edge of the blade; this implement is the most general one in use, and women may be seen using it in angles and small places where the harrow will not reach. The spade (reo), is made of wood and iron like the hoe, and is chiefly used in repairing the dykes which separate the fields. The bamboo rake, for gleaning the fields, or for collecting manure in the streets, may be said to be the vade-mecum of the Chinese. The leen, or bill-hook, in spring answers for a pruning knife, in summer as a scythe, in harvest-time as a sickle; the blade is about fourteen inches long and rather thick.

Irrigation is a matter of special attention; the water is conveyed by canals and conduits to the field, from the nearest stream. The rice is ripe in May, is cut with a reaping hook, and thrashed in the field by striking the sheaf against the side of a large tub; the flail is sometimes in use, and it is precisely similar to that in use in England. It is not an uncommon thing to plant a second crop of rice in the same ground while the first is growing, and near maturity; hence the field when reaped has a fine green appearance.

The soil is laid under heavy contribution, but it is well manured and irrigated.

The farmers make use of a sowing machine, which has a resemblance to the common plough in use in Europe; it has three hollow teeth, with iron supports. Above the wheels is placed a box, from the bottom of which the seed falls through the teeth, which are about nine inches in length, constantly following the motion of the plough in the furrows. In place of a harrow is a wooden roller, which covers the seed. The most singular feature about their agricultural implements, is their lightness; for instance, the plough can be conveniently carried on a man's shoulder.

Carts for carrying manure or produce are not absolutely required, except in the northern provinces, where the canals and boats are not numerous. Those employed by the farmers, have no spokes to their wheels. The instruments in use for extracting the oil from seeds are numerous. One made on the principle of a trip-hammer falls into a wooden bowl in which the seeds are placed. The same principle is also extended, and several hammers are elevated by a long cylinder, which is turned by means of a water-wheel. The seeds are placed in a trough, and the machine requires very little attention. Simplicity and cheapness are very conspicuous in all their arts and manufactures; to economise time or labour, is quite foreign to the Chinese.

The bridges over the canals are built of stone, some of them have arches that are high and beautifully constructed. Those over the grand canal would do credit to any nation. There is one that is said to have ninety arches. To pass stationary bridges, the masts of the boats are so constructed as to let down at pleasure. The banks of the canals, seldom require facing as in Europe, as the boats are mostly propelled by a scull. Where the tide ascends, sluicegates are erected in the banks of the adjoining fields, which allow every tide to cover the grain, just as the farmer wishes, and the water can be retained or let off at pleasure. Strength and solidity are quite apparent in all their stone bridges; wooden bridges are numerous over the rivers and canals.

The laws which regulate agriculture, and the transfer of lands, &c., are the same as those laid down by Confucius. The Emperor is the universal owner, so that all lands are held in occupation from him. The occupier can be dispossessed at pleasure. The chief security a Chinese farmer has in the possession of his land, is his means of cultivating it. When this is the case, a spot of land will descend from father to son, for many generations. Many farmers lease out a portion of their land, the rent of which is partly paid in kind. By far more than one half of the cultivated land in China is held in this manner. There is no law against mortgages, except land held by soldiers, which cannot be mortgaged. On applying for unregistered land, the applicant must prove that he possesses the

means to cultivate it. There are no fishing privileges, nor game laws. The land-tax is paid in kind and in money, and remitted in seasons of distress. Evading the land-tax by a false pretence is punished by blows and confiscation.

SILK.—The Chinese annals date their knowlege of the silk-worm to B.C. 2,700. Marco Polo, who resided in China for a considerable time in the thirteenth century, states that he saw, at one period, one thousand carriages and pack horses enter Peking laden with raw silk. This is not improbable, for at the present day, upwards of 300 junks are said to be sent annually to Peking from two provinces, Kiang-si and Che-Keang, alone, laden with wrought silks, satins, velvets, and costly garments, independent of immense quantities of raw silk, conveyed from other provinces as tribute.

The quantity produced must be large, as it is only the superabundant supply that is sent to Europe, and as it is more or less in use by every inhabitant who lays any claim to respectability; every government officer must have by him several silk overdresses, (official) independent of his private wardrobe. Three or four silk dresses over each other is usual in winter.

Silk is the production of the phalaena, or mulberry-moth, and its original locality appears to be China. The substance which the animal spins to protect itself when in the pupa state, is the silk, which before it is dyed, is a bright yellow color.. The time that elapses while the worm is undergoing its changes, varies according to the state of the weather, and the quantity of nourishment with which it is supplied. The Chinese are most particular on this head, as on this depends the quantity of silk which the worm will produce. The Chinese calculate that the same number of insects, which would, if they had attained their full size, in twenty-five days, produce twenty-five ounces of silk, would only yield twenty ounces, if their growth occupied thirty days, and only ten ounces if forty days. During the first twenty-four hours of its existence, the Chinese feed it every half hour, or forty-eight times; the second day, thirty times; and so on, reducing the meals as the worm grows.

The place selected for their habitation, must be quite free from noise or disagreeable smell, the bark of a dog or the crow of a cock disturbs them; females attend to the worms in China; previous to entering their chamber the woman is required to have washed herself thoroughly, and all her clothing; and not to have eaten anything that would cause her breath to have a disagreeable smell, as the insects must be carefully humoured before the first time of casting their slough.

When in the caterpillar state, the silk-worm changes its coat four times, and previous to each moult eats nothing. When its nest is finished, and it has changed into the pupa state, the cocoons are removed from the place where the animal had formed them; and after those which it is intended to keep, that they may perfect their changes, and lay eggs for the ensuing year, are

removed, the remainder are put in large earthern vessels, and covered with a warm blanket; they are then exposed to a heat that is sufficient to destroy the life of the pupa.

The earliest account on record, of the introduction of the silk-worm into Europe was in 550 A.D. when two Nestorians returned from China with some of the eggs of the insect, concealed in the head of a walking-stick. And having got a knowledge of the process of rearing the worm, and manufacturing the silk; they disposed of their secret to the Emperor Justinian, so that the cultivation of the worm became general all over Greece. The quantity to be obtained from China may be very largely increased.

The Chinese government are solicitous for the extension of the production of the raw material: and the following proclamation thereon is translated from the Chinese:—

"Wan-choo-tung, commissioner of revenue of the Kiang-nan provinces, hereby issues a proclamation for general information. "It is well known that from ancient times until now, agriculture and the cultivation of the mulberry have both been regarded as of the highest importance; being not only the sources from which the food and clothing of the people are derived, but the greatest advantages accrue to the whole empire. When the produce of agriculture is deficient, then that of the mulberry supplies it: thus in the instruction of Tsz-yushi (one of the worthies of high antiquity) we read, 'let the husbandman attend to his grain, and the women to their cloth, and the super-abundance of the one will supply the deficiencies of the other.' The Kiang-soo province is heavily taxed, and the population is rapidly increasing. The extent of land remains the same; and with droughts and inundations, the calamities of war have caused the rich to become poor, while the arrears of taxes are daily accumulating. No plan can be better adopted than the cultivation of the mulberry.

"Also, this province is contiguous to Kia-king and Ku-chau, which yearly reap great advantages from silk; yet the people will not attend to their own interests. I can point out five great advantages to be derived from it. The husbandman is heavily taxed, but the mulberry pays no tax; and the first great advantage is, to be free from the annoyance of the tax-gatherer. The tops of the walls, corners of ground, and along paths, will do for planting the tree; and this is the second advantage. The time occupied will be only two months, and this is a great contrast to the husbandman, whose toil is incessant, and his crops exposed to droughts, &c.; this is the third advantage. Feeding the worm and preparing the cocoons is suited to female labour, and will not interfere with the labour of the plough; this is the fourth great advantage. There is free trade at Shanghai, and the sale of silk has greatly increased; and not, as formerly, having to wait for the silk merchants, who sold it far away in Kwang-tung (Canton), the fruits of their labour will be early repaid; and this is the fifth great advantage.

"These benefits are obvious to the dullest and most ignorant; but people delight to gaze and look on, and are involved in doubt, in contemplating an enterprize; but we, more alive to the hardships of the times, do not disdain or dislike, again and again to command and exhort you. We command all our officers to assemble the village gentry and elders, and let them admonish the people, and lay down the best rules, and have them published with descriptive plates. We in haste proclaim our commands to soldiers, and all people of the province: do not be doubtful and slothful, the exertion required is small; let the father instruct his child, and the husband his wife; then shall we see the men at the plough, and the females at the loom; and no labourer will be unemployed, and no resources of the soil lost. The condition of the people will improve, and the state treasury will be full; all will enjoy happiness that will surpass the felicity of peace. That this will be realized, I, the commissioner, have the most ardent expectations; so let none oppose an earnest and special proclamation.

"Taou-Kwang, 24th year, 10th month, and 30th day.
"Shanghai, January, 1845."

Grossius says, there is in China an insect which resembles the caterpillar, and is entirely different from the silk-worm. They propagate with any care, and are very numerous in the province of Canton. Although partial to the mulbery, they will feed on other trees. These insects differ from the silk-worm, as they do not spin their silk circularly; they produce it in filaments and long threads, which being carried away by the wind, are caught by the trees and bushes.

The Chinese collect these threads, and make a stuff called kien-tcheau, which is inferior in lustre to those made of silk; it is like drugget; and is much esteemed for its durability, and washing like linen. These insects are of two kinds; one are larger and blacker than European silk-worms; the other are smaller. The silk of the first is of a reddish gray; that of the second is blacker; and the cloth made of them partakes of both these colours.

Hatching eggs by artificial heat is well known, and extensively practised in China; as is, also, the hatching of fish. The sale of spawn for this purpose forms an important branch of trade in China. The fishermen collect, with care, on the margin and surface of water all the gelatinous matters that contain spawn of fish, which is then placed in an egg-shell, which has been fresh emptied, through a small hole, which is then stopped, and the shell is placed under a setting fowl. In a few days, the Chinese break the shell in warm water (warmed by the sun). The young fish are then kept in water until they are large enough to be placed in a pond. This plan in some measure counteracts the great destruction of spawn by troll-nets, which have caused the extinction of many fisheries.

The introduction and use of tobacco in China are evidently of

modern date, as it is not found in the Pun-Tsaou, or Chinese Herbal. It is called yere (smoke), and is cultivated in every province of China; it differs from the American materially, as it is very mild. All classes use it, including boys, girls, and grown females. Manufactories are numerous in Canton of what is called paper cigars. The fibre and veins are cut out of the leaf, which is first moistened, and put in a screw-press. The workman has a large plane, with an ingeniously contrived moveable box on the top, to retain the tobacco as the plane cuts the leaves. An expert workman will make 1000 of these cigars in one day. Their average price is from two to five cents per hundred.

In the neighbourhood of Canton, lime is obtained from the animal kingdom, and fossil shells furnish almost the whole of what is used; hundreds of boats are employed in dredging for shells in the shallows of the delta of the Pearl river. It is said they are thus procured, everywhere between the Bogue and Macao; they would be found elsewhere if the people had the means of procuring them from the deep water.

The mode of calcination adopted, is to mark out a circular piece of ground, and enclose it with a stone wall, about three feet high. In the centre, which is lower than the sides, a fire-place is built, connected with the outside by a draught which is underground; a fly-wheel is hung at the outside at the mouth of the pipe, to supply the place of a bellows, and so contrived with a treddle that a man can keep up a draught with his feet. The fire-wood is then placed in a pyramid from over the central fire-place; the shells are then placed on the wood, clean and dry; by keeping up a constant blast the shells are calcined in about ten hours; when cool it is sifted and pounded for sale. Enquiries have been made to know if the Chinese are aware of the true properties of limestone, and it does not appear they are; certainly in the neighbourhood of Canton, they are ignorant of the limestone.

Manufactures and Trades of China.—We are unable to understand fully the various branches of manufacture in China, by reason of our limited knowledge of the country; and all that can be done at present, is to collect information from every source and lay the foundation for future observation. With the exception of porcelain, silks, embroidery, and lacquered ware, there are few manufactures conducive to luxury; but in all those branches of art necessary to the comfort of life, the Chinese have made considerable progress. There is little or no machinery anywhere perceptible; all is done by hand, even the grinding of corn is chiefly by manual labour; but a mill for expressing oil from seeds, moved by oxen, and a chain pump for conveying water from canals or ditches into fields for irrigation, worked by men or oxen, are everywhere observable.

Porcelain is made of two different kinds of stone, the Pe-tun-tsze, and Kaou-lin; the latter of a whitish, the former of a greenish

cast. They are pulverized in a mortar, and the substance refined and made into paste. It is then kneaded, rolled, and wrought into a solid substance, to make the ware close and compact. The potter either moulds or forms with a wheel, and afterwards finishes with a chisel. When dried, the ware are painted with a white mineral oil, which adds to their transparency and beauty. They are finally painted with the requisite colours. To heighten or vary the glazing of the pih-yew, or white oil, it is usually mixed with oil of lime, fern ashes, and various other mineral varnishes, according to the design of the potter. Mineral colours alone are sufficiently durable to stand the progress of burning in the oven. The furnaces in use are about two fathoms high, and four in width, with several holes in the top, and are constructed of brick and china-ware. The greatest art consists in baking the porcelain vessels; for if the heat of the oven be not well tempered, the whole set is destroyed, which with all their care frequently occurs. It is an article of great consumption in China, and yields a good profit to the manufacturer.

The manufacture of paper consumes large quantities of bamboo. The stalks are cut close to the ground and sorted; the younger the bamboo, the better is the quality of the paper made of it. The bamboo is first placed in a reservoir of mud and water, and remains there for two or three weeks. It is then cut in pieces and put in a mortar, with a little water, and pounded into pulp with wooden pestles. This mass, after being cleansed of the coarse parts, is put into a tub of water, and additions of the bamboo are made, until the whole becomes a sufficient consistence to form paper. A workman then takes up a sheet with a mould of the proper dimensions, the bottom of which is constructed of bamboo, cut in slips and made smooth round, like wire. The pulp is kept constantly stirred. When the sheets are taken up, they are placed on tables to dry. According to some who have witnessed the manufacture of paper, it is said the sheets when taken up are placed on heated plates of iron, and sized by dipping the sheets in a solution of fish-glue and alum, either during or after the first process of making it. The sheets are made from three to four feet long and about two in breadth. The paper made in the northern provinces is whiter, and superior in every respect; it is said to be made of cotton and some portion of the mulberry tree; the price is about one dollar per ream, medium size; great quantities are used in their sacrifices; it is a large item in the inland commerce.

In the suburbs of Peking is a village, entirely occupied by a class of people who collect old scraps of paper, no matter how dirty or stained. The coarse and fine are separated, and well washed on a stone flag near some running stream. When well washed, they beat them into a pulp or thin jelly; and by means of a mould form them into sheets, and afterwards place them against the

whitened walls surrounding their habitations, where the sun dries them in a short time.

Chinese paper-hats are made from bamboo, which is beaten into pulp, and then mixed with a portion of some glutinous substance, supposed to be agar-agar, or sea-weed, the same article with which lanterns are made. These hats from the lightness are admirably adapted for the climate, and are preferable to straw hats, inasmuch as the hat is less pervious to the rays of the sun. They are covered with silk in the usual way, and sold for something less than a dollar.

The ink universally used in China, and known in this country as Indian ink, is made by placing a number of wicks lighted in a vessel filled with oil. A cover, something like a bee-hive, is hung over the flame, on which is collected the smoke, or lamp black: when brushed off, it is then mixed with gum and made into paste and formed into different shapes. There are modes of making an inferior description from the smoke of the fir timber; but it is not so intensely black nor so free from grittiness; as the Chinese write with a brush, this ink answers all purposes. A small portion of musk is blended with it, which preserves it and also gives an agreeable smell.

According to the best authorities the art of printing was known in China upwards of 900 years ago. In the time of Confucius B.C. 500, books were formed of slips of bamboo; and about 150 years after Christ, paper was first made: A.D. 745, books were bound into leaves: A.D. 900, printing was in general use. The process of printing is simple. The materials consist of a graver, blocks of wood, and a brush, which the printers carry with them from place to place. Without wheel, or wedge, or screw, a printer will throw off more than 2,500 impressions in one day. The paper (thin) can be bought for one fourth the price in China that it can in any other country. The works of Confucius, six volumes, four hundred leaves, octavo, can be bought for *ninepence*. For an historical novel, twenty volumes, one thousand five hundred leaves, half-a-crown is the price amongst the Chinese.

In wood and ivory engraving, the Chinese are not behind Europeans; and what would cost two or three pounds sterling in London, could be done in China for three or four shillings. The beauty and finish of their tortoiseshell, ebony, and mother of pearl, is too well known to require description. The rapidity with which the Chinese cut their characters for printing is truly surprising; when a book is to be printed, the characters are written on a sheet of paper, and transferred to a block of wood which is quite smooth, to which it adheres; when the paper is removed, the writing is found to adhere to the glutinous paste with which the block has been covered. The engraver then cuts all the strokes which run level; then the oblique, and afterwards the perpendicular ones

throughout the whole line; he then cuts the centre parts, and thus completes a block with probably one hundred characters on it, for which he is paid sixpence; this is an ordinary day's work.

Lacquer ware perhaps is the most extensive article of Chinese fancy wares. After the wood is joined, the seams and sometimes the whole surface is covered with thin paper, (not canvass as in Europe), which is made to adhere by the use of hogs-lard. When dry this is smeared over with a paste made of clay, which when dry is as hard as a stone: it is next smoothed with a pummice or whit stone; the varnish is then laid on, an operation that must be repeated several times. The etchings for figures are done by throwing a fine powder upon a piece of paper, which is drilled with minute holes to form the outlines of the picture; and by these dots, the shape of the several objects is traced. The gold is then applied in a powdered state with a dossil of cotton.

Glass-blowing.—The crucible is a cylindrical hole in the side of a mass of masonry, heated by a fire below. It slants downwards and backwards, for the sake of holding the melted glass. The blow-pipe is about three feet long, and an inch in diameter. It has a bulb in the lower extremity, which forms the point of attachment for the glass. The workman inserts this into the melted glass, and turns it round on it own axis several times, to collect a certain quantity upon the end. He then takes it out, and smooths and rounds the ball with a spatula. This process is several times repeated before sufficient has been taken up; he then blows with his mouth, and subsequently takes the blow-pipe to a pair of bellows placed upon two beams, and applies its extremity to the tube that point downwards, while a third person moves the piston.

In this way, gravity is made to accelerate the expansion of the glass. A pit in the floor allows room for the dilation of the beautiful spheroid that is soon formed by the action of the bellows. Sometimes the spheroid of six or ten feet in length is formed by one man with the blow-pipe, who keeps up a continued action on the globe of solid glass until it has obtained this great size. In an establishment which I visited at Canton, the glass-blower had the blood vessels of his face and neck so enlarged, that instant death will probably one day occur in the midst of his occupation. Two persons are employed; one plies a fan to cool the man at the furnace, the other blows the bellows to expand the glass. As charcoal is used, it is not deemed necessary to use the bellows or blow-pipe. The spheroid of thin glass is, by means of a paper model, marked with ink into panes, which are flattened in an oven afterwards; each pane of glass, when heated, being placed on a flat stone, and smoothed with a metal rod. These panes of glass or plates are intended for looking glasses, of which immense qüantities are in use. The glass is very thin, but perfectly transparent. There are many glass establishments to be seen in and about Canton, but none of them are on an extensive scale.

Large quantities of flints are now imported into Canton, and have thus almost superseded the sale of broken glass—once a considerable article of export to China. The Chinese will probably establish manufactories on a great scale. They cut and grind glass with great dexterity, and in beautiful shapes.

Spangles—as an article of ornament, are in great demand among the Chinese, and manufactured on a very simple plan. Copper wire is cut into lengths, and, with the aid of a pair of nippers, bent into rings, which are then beaten out as our gold-beaters do their gold leaf. Shoes must necessarily be an article of extensive manufacture among so large a population who all cover their feet. The shoe-shops have a very attractive appearance, from the painting and embroidery with which they are finished; and as tall ladies are much admired in China, the shoe-maker can hide any defect in this respect by making the soles one or two inches thick, which is about the average size. Felted paper and the buffalo leather are principally used. The leather is bad, porous, and ill-suited to any but an eastern climate. A good deal of inferior-tanned leather is imported from Manilla.

In the manufacture of pewter vessels, the pewter is first prepared in sheets, and in this state hammered into pots, vases, tea-pots, and every article of domestic utensil. A block of about two feet high, and one and a half in diameter, is sunk in the floor. Upon this the double pewter is moulded to the desired shape. Shops for the disposal and manufacture of this article are very numerous; and are laid out to the best advantage for display. Copper ware, such as jars, bottles, drinking cups, and every necessary domestic article, is made of thin copper. They are painted various colours, and have a very tasteful appearance, somewhat resembling porcelain. Many articles for domestic use are made of a metal termed "white copper," which has the appearance of silver.

Bricks and tiles are manufactured in every part of China; and the former are invariably of a peculiar blue colour.

Fire-proof houses are used in China. The tiles are laid on the rafters in rows, alternately concave and convex, forming ridges and furrows, luted by a cement of stiff clay. These tiles over-lap each other, but not so as to form two complete layers. The Chinese consider these roofs perfectly fire-proof.

Stone-cutting is a very large branch of trade, particularly in the southern provinces. The artizans split and shape stone with great dexterity; some blocks of granite for pillars which I measured, were thirty feet long, and split thus from the quarry as even as if they had been sawn timber. The grain or vein of the stone is ascertained, and with iron wedges along a line thus traced, the hardest granite is split like slate.

The grinding mill is very simple, for it is without wheel or pinion. One stone is placed upon the ground, while the upper turns upon an axis, which passes through the centre of both. The

stones are about four feet in diameter. A staff is fastened to the edge of the stone; from which the traces lead to the neck of the ox that turns it. This staff is attached by its middle, and is capable of revolving horizontally, to allow the ox some freedom in his movements. Owing to the slow movements of the stones, the flour is coarse. The hopper used for distributing the grain between the stones, is in the shape of a funnel, with a stick placed across the centre. This, by means of a string that confines it to the wall, slopes and forms a hollow cone as the hopper turns round. Down the sides of this funnel the wheat trickles, and finds its way through the centre of the upper stone to the space between it and the nether mill-stone. By a centrifugal force, the ground-corn is thrown towards the circumference. and drops from between the edges of the stone upon a ledge that runs round the nether mill-stone. As many as five of their mills may be seen at work in one house or yard: it is said that the operation of grinding corn by water power is in use in the interior of the country.

A chain pump is in general use for raising water to irrigate the fields; it consists of a hollow trough or trunk, of a square make. Flat and square pieces of wood, corresponding to the dimensions of the cavity of the trunk, are fixed to a chain, which turns over a roller or small wheel, placed at each extremity of the trunk. The square pieces of wood fixed to the chain move with it round the rollers, and lift up a quantity of water, equal to the dimensions of the hollow trunk. The power used in working the machine is applicable in three different ways : if the machine be intended to lift a great quantity of water, several sets of wooden arms are made to project from various parts of the lengthened axis of the roller, over which the chain and lifter turn. These arms are shaped like the letter T, and made round and smooth for the foot to rest on. Buffaloes and men work the pumps.

Lanterns are in universal use in China, and the manufacture of them employs many thousands of men, women, and children. The frame is made of bamboo splinters, and woven on frames of different sizes, chiefly by females. The workman then arranges all the interstices which are generally large, and stiffens them with glue, and covers the lantern with coarse paper, which becomes transparent by an application of a coat of varnish, the material of which is found on the rocky shores of Hainan. The above are those in common use, and are sold at the low price of six cents.

The lanterns used by distinguished officers, are made of similar materials, but finished in the most costly style, and emblazoned with their titles. Those carried by private persons have their names written on them. Shop-keepers use them on a large scale, so that at night some streets have the appearance of an illumination. There is no article probably in which the Chinese display so much ingenuity; and at the annual "Feast of Lanterns" the display is very striking. They are made in the shape of various animals, fish, or birds.

The Chinese candles are not unlike the segment of a cone, and are lighted at the broad end: the wick is a small stick or hollow reed, round which cotton thread, or the pith of a rush, is wrapped. One end of the reed or stick, serves for fixing on the candlestick, which is made with the point to enter into the hollow. The light produced is very bright and clear; and as the wick is solid, and changes while burning into a hard carbon, it is not easily snuffed; scissors made for the purpose are used.

A substitute for stone or brick pavements is made by mixing sifted sand with quicklime in the proportion of 14 to 1, and thoroughly working them as if making mortar; it is then spread out and well beaten with a broad wooden mallet, and occasionally sprinkled with water; when dry it is a close and solid pavement. The materials for building walls is the same, only that the gravel is much coarser. In building a house the foundation is marked out in the usual manner, and sunk some eighteen or twenty inches; posts are then sunk on both inner and outer sides according to the required thickness; into this casement, is poured the mortar, and pressed in the most solid manner, one coat over the other, until a sufficient height. Where bricks are scarce and dear, this mode of building is generally adopted.

The Chinese stove called kang, consists of a furnace, a pipe for the heat, a brick stove, and two funnels for the smoke. The furnace is proportioned to the size of the stove it is intended to heat. The lowest part is the ash-hole; next the cellar; then the furnace, having a slit or mouth, that conveys the flame and heat into the stove by a pipe or conductor for the heat, beginning at the mouth of the furnace, and forming a channel which falls in a right angle on a second, that goes quite through under the middle of the floor; and this last pipe has vent holes here and there.

The stove is a pavement made of bricks, which being supported at the four corners by solid piles, a hollow space is formed between them and the under pavement, where the heat remains pent-up, and warms the floor. The smoke funnels are at both ends of the stove, with a little opening on the stove, and another outward, which carries off the smoke.

The heat of the furnace, impelled by the outward air, and attracted by the rarefied air of the stove, rushes through the stove by the vent holes, heats the bricks, and from them the whole room. The smoke which has a free passage, is carried off by the funnels.

The furnace may be placed either within or without the house; the middle classes have it in an adjoining room; the rich have it outside the house. The furnace is in the form of a cone somewhat arched, that the activity of the heat and flame may be all impelled into the stove, and not fly off when the aperture at the top is left open. The opening in the furnace is narrow, and the lower end of the conductor must go quick into the stove.

The ground or flooring of the stove is generally composed of bricks placed edgewise. The Chinese cement them with a compo-

sition, consisting of varnish and vegetable oil. The chief advantage of these stoves is, that any kind of fuel will heat them; seacoal is pounded fine and mixed with yellow clay, into the form of bricks, by which plan there is a saving of coals; and the seacoal thus tempered is less offensive. The stove is similar to those used by the ancient Romans.

Pawnbrokers in China.—The establishments of Pawnbrokers are distinct from many shops, and very numerous in China. The licensed shops are divided into three classes. Those who possess large capital, and are licensed to grant loans to any amount, are placed under strict regulations. They allow three years to redeem pledges, with a grace of three months; and have to pay largely for their license, besides being subject to an annual tax. They must give three years notice of retiring from business. Inferior pawnbrokers are licensed to allow only two years to redeem, and others again of a still lower description may sell off their pledges after one year. Persons carrying on business without a license are liable to severe punishment. The length of time allowed by law for the redemption of pledges, proves very injurious to them, as the articles must often lose their value within such protracted periods,—the only reason assigned for this anomaly is that such is the law. If a pawnbroker suffer from fire originating in his own premises, he is not exonerated from the responsibility of refunding to his customers the value of any article pledged and destroyed by fire. But when fire is communicated to the pawnbroker's shop from a neighbour's, he is only to make good half the amount of loss.

The Pawnbroker, according to law can demand from the first to the ninth month inclusive *two per cent per month* on sums of ten taels and upwards; and three per cent per month on smaller sums; but during the tenth, eleventh, and twelfth months only one and a half per cent per month, for sums of ten taels and upwards, and two per cent on smaller sums.

The establishments are frequently on a very large scale; one that I minutely examined at Shanghai, required an hour to go through the different departments; the goods were classified, and so well arranged, that any pawned goods could be immediately found by a wooden label hanging from the end of the compact bundle, with the name of the person, the date of the pawn, and the amount for which the goods were pawned. Many of the poorer classes pawn their winter clothes when summer has arrived, and their summer ones at the beginning of winter; their clothes are thus carefully preserved, and they get the use of the money thus obtained.

Whale Fishing in China.—During the months of January and February, whales and their young resort to the coast of China, especially to the leeward of Hailing Shain, in great numbers; and during those months they are pursued by the Chinese belonging to Hainen and the neighbouring islands with considerable success.

The fish is covered with barnacles, and their object in resorting to that coast is probably to obtain food, and to roll on the numerous sand banks on the coast, and clean their skin of the barnacles. Besides the coast abounds with squid, cuttle, and blubber fish. Sixty of the whaling or fishing boats may be seen scattered over the bays at once. The boats are well adapted for following up the fish, as they may be turned rouud quickly, and make very little noise. They are of different sizes, the smallest about three tons, the largest twenty five, which carry two small boats on deck, and a crew of twelve men. On the bow is a crooked piece of timber, which serves as a rest for the harpoon, and enables the harpooneer to stretch well over the bow.

The harpoon has only one barb; the line is made of native hemp, and is about sixty fathoms long, and about five inches in circumference. Great length of line is not required by them, for there is shoal water along the coast for many miles to seaward. A number of boats start at daylight, and spread themselves in different directions; the first boat that sees a whale blowing, lowers the sails and unships the rudder, which is the signal for the other boats to come to their aid. They strike the fish a little behind the blowhole, on the top of the back. With eight or ten harpoons in it, the whale does not live more than two hours, and is then floated to the shore; the whales average about fifty barrels of oil. English whalers and Americans now fish as far north in the China seas as Japan, and it is said that this gigantic creature is taking refuge from his pursuers in the Southern Ocean by migrating to the Northern Pacific. I saw English whaling vessels recently on the coast of Siam and Cochin China, pursuing their adventurous calling with great success.

In order to ascertain the wages of labour, and cost of food, the following answers were returned to my queries by Dr. Gutzlaff:—

Wages of labour of the lowest description in Canton and in other provinces?—60 cash per day and food, even 40 in the north, during bad times. Canton much better in similar cases, 80—90, as far as 400 cash, which is considered very high, and given to men that are well versed in their profession. Not 20, however, in the north; where I never heard of above 300 cash, even to printers, per day.

Wages or earnings of weavers of cotton or silk in Canton and in the northern provinces?—On an average 2—3 dollars per month, one person.

Wages of artizans, such as carpenters, blacksmiths, &c., in Canton and other provinces?—Five dollars per month on an average. I have found instances of 4 and also of 7 dollars, but not commonly.

Cost of maintaining a labourer, his wife, and three children, in accordance with his wages or earnings?—Lowest 3 dollars. Single elderly persons I have myself maintained at the rate of 1 dollar per

month. Make for each child an allowance of 600 cash, as the lowest; hardy boys will consume food to the amount of 1½ dollar per month.

Cost for maintaining an artizan?—Smiths, and stone cutters, and carpenters, at 3—4 dollars per month, in those parts per person.

Cost for maintaining a weaver?—Two dollars per person. In the north they pay him about 80 cash, per day, and give him food; so also to masons.

Average cost of rice in Canton and other districts?—One and a half dollar per month, 2 beginning to be high; in the north this price is considered moderate.

Average cost of millet, wheat, or other grain in Canton, and in other districts?—When cheap at one dollar per picul, often advances 300 cash. Millet of the best description, one tael per picul, generally in the north that price, here perhaps 20 per cent. dearer; barley 800 cash per picul, seldom one dollar.

Average cost of pulse in Canton and other districts?—The great pulse market is Mantchouria, where a picul in ordinary times fetches about one dollar, never less, often one dollar and a half. In Canton the lowest price is one tael, averaging, however, ½ dollar higher, without being called dear.

Average cost of salt in Canton and other districts?—Varying from 16—20 cash: on the seacoast, where it pays no gabel, not half its price. In the inland districts, however, where the price is enhanced by transportation and extortion, it is often ten times the above price. In Peking it ordinarily fetches 150—200 cash per catty.

Cost of oil in Canton and other districts?—Tea oil averaging for 1 tael 300—500 cash per 23 catties; earth-nut about 10—14 per cent less; mustard oil at about 2 taels; one catty hogslard, 100 cash here.

What is the oil made from that is generally used as fuel or for food?—From the fruits of the Camelia, tea oil; for burning, from earth-nut: oil, very common, and most generally used in cooking. In the north, mustard oil much used; hogslard and other substances exclusively for food.

Average cost of salt or fresh fish in Canton and other districts?—Fresh.—Cheapest, 20 cash; dearest, 200; average, 60; Salt.—40—50 cash, cheapest; 100—120, dearest; which varies according to the quantities caught, as well as to the peculiar situation of a place. The above, however, is a fair average per catty.

Average cost of tea drank by the poorer classes in China?—Three cash per day furnishes to a small family a tolerable supply. The experiment has been made by myself.

Prime cost of a large trading junk ready for sea, say of 300 tons burthen?—Not under 10,000 dollars, when built in Siam; add in China, 50 per cent.; at Fuhchoo, where timber abounds, only fifteen per cent.; more on an average at other ports.

Expenses per month of navigating a junk of 300 *tons?*—The cost varies along the coast, and fluctuates at different periods of the year.

BOAT MAKING AND SAILING.—A large smuggling-boat constructed at Hong-kong, employed forty carpenters for one month, and cost with rigging 1600 dollars. These boats do not last more than three or four years without repairing; their dimensions are about:—

Length	70	cubits.
Breadth amidship . . .	13	„
Depth of hold	5	„
Height of the main mast.	50	„
Do. mizen do.	35	„
drawing water	3½	„

This boat would be only a second class; the first class would be seventy-eight cubits long; a cubit is fifteen inches English. When fully manned, the crew are as follows: first and second captains, sixty rowers, and ten sailors to steer and shift sails. The crews are residents or natives of Whampoa; and if married, their wives are not allowed with them, lest their presence would damp their courage in time of danger. One of these fast boats will carry 350 chests of opium, or 400 of Congo tea. The profits of each voyage are arranged thus. Provisions, six dollars per day, or 180 dollars a month; the proprietor then takes half, and the remainder is divided among the crew; the first captain takes 100 per cent., and the second captain fifty per cent above all the others on board. With a calm sea and a fair tide the boat can go six miles an hour without using sails, with a good breeze ten or twelve miles at the same time. At night the "watch" consists of six men relieved every hour. Time is calculated by burning a joss stick (if they have no watch), with four marks at equal distances. A "watch" extends from one mark to another, and is lighted at eight o'clock, so they burn two during the night. The last "watch" ends at four o'clock A.M. The armament is as follows: one cannon, twelve pounder; one do., six pounder; twelve gingalls or small rampart pieces, on pivots; one English musket; twenty pairs of double swords; thirty rattan shields; 200 pikes; sixty oars; fifteen mats to cover the vessel; two cables, one of them bamboo, and the other coir, fifty fathoms long; one pump of bamboo tubes; one European telescope: one compass, which is rarely used, their voyages being near shore. The crew seldom go on shore. The captain has no power to strike any of the crew nor put a man in irons, but by common consent the disturbers are put on shore; no articles of agreement are entered into; the captain selects his men, and generally advances them one or two dollars. There is no medicine on board; no one is permitted to smoke opium, unless the boat is anchored in a safe place. All breakage and damage are defrayed by the owner; but damage by negligence is

defrayed by the crew. The powder is kept in a wooden box in charge of the captain, and the average quantity is a picul of 133lbs.; the cartridges are made of Chinese bamboo paper, and resemble silk paper; they combine strength and fineness.

Under a judicious policy, our small square-rigged coasting vessels, or schooners, would become extensive carriers along the whole coast of China, and be a great benefit to the Chinese by cheapening the transit of commodities along so extensive a sea border.

SALT MANUFACTURE.—There are more people employed in the manufacture and conveyance of salt than in any other branch of trade in China. The salt in use among the Chinese is manufactured as follows: Over their salt-pans is spread a sandy earth, upon which they pour in an abundance of sea-water; and when it is entirely saturated therewith, and the water has been evaporated by the rays of the sun, this dried earth is chipped off to about one inch in depth. This is then trodden into vats, built of clay, about seven feet long and four feet broad, having a sieve-like bottom formed of canes; sea-water is then poured on the top, and allowed to filter through this earth and cane-work into a reservoir beneath, from which a small gutter, formed of half a bamboo, leads it into large round pans. It is afterwards placed in earthen vessels, and put in charcoal fires, to skim and purify the salt.

The amount of tonnage employed in the freight of salt must be immense, when we consider the enormous population among which it is one of the necessaries of life. The habitual use of salted fish and rice, renders it probable that more salt is used in China in reference to the population, than is consumed by the inhabitants of all Europe. There are salt springs in the western provinces of Sze-chuen, and salt is manufactured there for the supply of the contiguous country. From time immemorial in China, salt has been a governmental monopoly; the mandarins employed in the collection of salt duties take the highest rank among the imperial revenue officers; and salt merchants are, it is well known, among the most opulent individuals in China. The duty levied it is said amounts to nine dollars a ton, which with a population of 320 millions would produce a revenue of £18,000,000. In passing up the river Peiho, travellers have been surprised with the immense stacks of salt which lined its banks.

Dr. Gutzlaff in his journal, says, "the large and numerous stacks of salt along the shore, especially at Teen-tsin, cannot fail to arrest the attention of strangers; the quantity seemed sufficient to supply the whole empire; it has been increasing there during the reigns of five emperors and is still accumulating. Assuming that only two-thirds of the population of China consume sea salt, the tonnage employed would equal the whole amount of foreign shipping which entered all the ports of the United Kingdom, during the year 1839, and more than eight times the tonnage of all

vessels built there during the same period. The principal manufacture of salt is on the island Hainan, and on the coasts of the Canton and Fokien provinces. Mr. Lindsay in his narrative, says, "numerous salt-pans are to be seen in the vicinity of all towns along the coast, laid out in plots of fifty feet square, and paved with small red stones, which give them a neat appearance.

Salt is extensively smuggled, and vended without paying the government duty, and many salt boats make Hong-kong their rendezvous. The Chinese code awards in the case of smuggled salt, the whole of it to the informer, and of all other goods only three tenths. The brown salt is sold in China for about twenty-seven shillings per ton to the wholesale dealer; the white salt is retailed at three and a half dollars per picul. The prime cost of this article in China, where fuel is so dear, can scarcely be under one dollar a picul; double this would be nearer the mark, but at the former rate of one dollar, the dollar and eighteen piculs to the ton, which is 2,600 pounds weight, such sale price (of a better article than the Chinese), would be about £4 a ton. The Cheshire salt manufacturers may deem it worth while to consider whether they could export salt to China at a profit, after paying the tax to the Chinese government.

In a memorial from the governor of Canton to the Emperor of China, loud complaint is made of the diminution in the revenue. The governor states that, "The condition of things is fast retrograding, that salt is abundant, and no one to buy it. This (he says) must arise from private parties manufacturing salt, which calls loudly for increased vigilance; as the number of people employed under the Crown in the sale, manufacture, and transport of salt is not much under one million. Canton is supplied from the districts of Tachow, Pomow, Teenmow, and Kanpih, and provides an extensive market and wide channel for consumption; the price is always the same, but it is quite evident that the soldiers, and all those in authority, neglect your Majesty's interest. It appears that the able-bodied country people band together, and convey it into the interior."

The Coal-fields of China are extensive. It is probable that coal was discovered, and in general use in China, long before it was known in Europe; it is mentioned by travellers of the 13th and 14th century, as abounding throughout the province of Cathay, of which Pekin is the capital; "black stones" are said to have been "dug out of the mountains, which stones burn when kindled, and are used by many persons in preference to wood, of which there is abundance."

The missionaries of subsequent dates give minute descriptions of the various coals supplied to Pekin, and with the aid of stoves and furnaces, experimented on their qualities, with reference not only to domestic, but for laboratory purposes.

There are three kinds in use:—

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1st. The coal used by blacksmiths, which yields a great flame, and is fierce, but liable to decrepitate, which accounts probably for blacksmiths using it in a pounded or powdered state.

2nd. A hard, stony coal, used for culinary purposes, which yields more flame than the other sorts so employed; is less quickly consumed, and leaves a residuum of grey ashes: there are several kinds of this coal; the best are hard to break, of a fine grain, and of a deep black colour, soiling the hands less than the others, and silicious so as to give fire with steel. Others have a coarse grain, and make a bright fire with a reddish ash. Another species, when placed on the fire, falls down in scales, closes the passage of the air, and stifles the fire.

3rd. A soft coal, gives out less heat than the second class; consumes quickly, breaks with great ease, and is a jet black; this description is in most general use for mixing with coal-dust and clay, moulded in the shape of bricks, and extensively sold in the shops of Pekin: it is thought economical.

Nearly the whole of the properties and applications of coal now in use in Europe, have long been familiar to the Chinese. The modern method of warming our dwellings, which we view as the result of superior and scientific investigation, was in use with little deviation many centuries ago by the Chinese: there are many patented fuel-compounds of modern date in Europe, which have been in practical use in China at least a thousand years ago.

An anthracite coal, abounding thirty leagues from Pekin, was not formerly in such general use as the other kinds: it is called by the Chinese *che-tan*. Che means a stone; tan is the name they give to wood. Charcoal, according to their language, signifies a substance having the properties of stone and wood. The Chinese coal forms an exception to the unfavourable impression prevailing against all other with which we are acquainted in the East: a recent high authority ranks it very favourably. In specific gravity it is equal to the Welsh fuel, without its spungy texture.

So late as 1841, a Russian traveller describes the coal mines, particularly the western mountain range of China, in such abundance, as to be almost incredible: not a league can be gone over without meeting a stratum of coal. Mining is in a rude state in China, and yet coal is a moderate price in the capital. Anthracite may be had in the western range of mountains, twenty miles from Pekin.

Where thick beds of coal occur, the formation is largely developed; some of this coal is completely decomposed, and its particles have so little cohesion, that they are almost reduced to a state of powder. Beneath these coals are beds of sandstone; and below those, a much richer seam of coal than the upper formation. In this range are seen horizontal and vertical beds of mixed coal; it much resembles anthracite; it is close and shining, rather difficult

to ignite, has no flame, and yields no smoke: it is homogeneous. This leads to a well-grounded belief that there has been great heat at, or subsequent to, the period of its formation. The horizontal beds are only about four feet thick, of great extent, and, owing to their imperfect mining operations, are the most important and valuable. Artificers and copper-smiths prefer this coal, owing to the intense heat it yields.

In parts of China, where wood is dear, coal is worked on a large scale for market. Mining is not understood, but in the preparation of charcoal, the Chinese excel.

As a substitute for coal or charcoal, coal-dust and clay, to the extent of nearly one-third, was selling at Canton last year at £1 12*s.* per ton. An indifferent quality gives no heat, and consumes quickly; it is principally used by the poorer classes, but is still prepared as described by ancient travellers.

There is no country in the world in which this combustible is so common. The missionaries and Russian travellers state that it abounds in every province of this vast empire, and along the banks of the Yantzekang. At Nankin may be seen amazing quantities of native coal, from which our steamers were supplied during the war. At the Gulf of Pe-tche-le pure anthracite coal was seen, which was brought down from Pekin. Coal of a brownish colour exists extensively around Canton. All the coals seen south of Nankin closely resemble cannel coal: this description may be found for general sale in Shanghai. Brown coal seems confined to the country around Canton. Lord Amherst's Embassy was offered coal for sale in all the cities it passed. Nearly all the brown coal beds were horizontal, and not deep. A sulphureous coal, mixed with slate, generally found on sand-stone strata, prevails largely around Canton. There is abundant evidence, that extending over large areas in China, are beds of every description of coal, consisting of brown coal, cannel coal, and varieties of bituminous coal, all of which have been in use for ages, and used for all domestic purposes known to civilized nations, including gas-lighting; smelting iron, copper, and other metals.

It is rightly noted as surprising, that in China, where most of the practical arts have been more or less in use from time immemorial, and with the characteristic perseverance of that most industrious people, the operations of mining are conducted without any regard to science. At Pekin, as well as at Canton, their process is bad in the extreme. Machinery to lighten labour is unknown: not even the idea of pumps to draw off the water. The shovel, pick, and hammer, are the only instruments in use amongst the Chinese in their mining operations. The water is emptied by filling sacks, which are brought to the surface by manual labour.

The prices of coals at Pekin averaged, in 1844, at the pit's mouth, four dollars sixty-three cents per ton: land carriage over

mountains on camels' backs, &c., enhances the price in cities to £2 10*s.* for 2,240 lbs.; the best fuel is, therefore, expensive in many places.

Le Compte says, no country can be better supplied with coal than China; especially mountains in the provinces of Shen-si, Shan-si, and Chih-le; without this convenience there would be no living in so cold a country, where wood is scarce. Peking, he adds, has been supplied with coal, from a mountain two leagues distant from the city, at least two thousand years past. This coal is a jet black, and found between the rocks in very deep veins; it is difficult to light, but casts a powerful heat, and is very lasting. This coal yields a bad smell sometimes, which is counteracted by the Chinese keeping a large bowl of water in the apartment, which draws the smoke in such a short time that the water must be frequently changed.

Coal of a good quality has recently been found in abundance on the island of Formosa, in the direct tract for steamers up the coast of China.

GAS-LIGHTING IN CHINA.—To what extent the Chinese produce illuminating gas is not known; but it appears certain, that for centuries spontaneous jets of gas have been burning, and turned to various useful purposes. Salt water is obtained by boring coal-beds, and the gas is forced up thirty and forty feet high: from these fountains the vapour is conducted through pipes to the salt works, and used for evaporation: along-side these are gas tubes to convey the gas to cities; and it is in general use in kitchens, bazaars, &c.: the excess is conveyed away to burn bricks and lime. This application of gas to various purposes, is worthy of trial in Newcastle, Durham, and other coal districts.

Mineral productions.—The mountainous districts of Kwei-choo and Yun-nan are rich in mineral treasures; but mining is not encouraged, because it withdraws the people from agriculture, and the greatest riches are still hidden in the earth. There are gold mines, but no European can point out the place where they are to be found. The quantity of gold current, in bars about the value of £44 sterling, is considerable; it is issued from the capital and from Shan-tung province. Tibet possesses the precious metals. The first-rate Chinese sycee, which is the native silver of the country, contains some parts of gold, and surpasses in fineness and purity that of every other country in the world.

Gold-dust is found in the River Yang-tsze-keang, and in several rivers of Yun-nan; it is also imported into China from the Laos country, Birmah, and Borneo. Iron is found in every part of China, but great quantities are imported. Lead, though obtained in many places, is not sufficient for the consumption: the same may be said of tin. Copper is imported largely from Japan. Tutenague is an alloy of copper, iron, and zinc, of great whiteness; and is a composition of Chinese invention. Mercury is common; the

oxydation of vermilion is so great, principally for export, as to require large importation from abroad. Yun-nan furnishes the chrystal, ruby, amethyst, sapphire, and topaz. Alum is found in slates in great quantities; as are also rock-salt, marble, porphyry, and jasper; several districts are impregnated with saltpetre.

On another authority it is stated, that the western districts or provinces of Kwang-se, Yun-nan, and Kwei-chow, are richer in mineral productions than any other part of China. They possess tin, gold, silver, iron, and copper mines; also cornelians, jasper, rubies, and beautiful marbles, in Yun-nan: gold and silver exist, likewise, to some extent, in Szechuen, Canton, and Keang-se; and to a smaller amount, in Hoopih and Fooh-keen. Iron and lead are found, more or less, in all the southern provinces. Mercury is obtained chiefly in Sze-chuen and Kwei-chow: and there are a few coal mines in Kwang-tung (Canton), even inside the city itself. The yuh stone, or jade, is found in Shan-se and Hoo-nan; the cornelian, in Chih-li; there are also extensive coal mines in the southern portions of Chih-li and Shan-se; and also, to a limited extent, in Shan-tung and Hoo-nan.

Dr. Gutzlaff furnished me, in China, with the following list of mines:—

Gold mines.—Those of Oroumtsi, and in the neighbourhood of the ceded western part of Turkestan, the districts of Teih-hwa and Suglae.

The Chinese government does not interfere in the working of the mines, but appoints the most experienced as head-man, who pays for this privilege, monthly, three cordaneers' weight of gold. All the gold obtained must be regularly stamped by responsible shroffs, and no bars without their particular mark are allowed to be circulated. Government sends annually considerable quantities of the produce falling to its share to the imperial establishment at Peking. The mines are very extensive, but as the advantages are solely accruing to the sovereign, no public account of the returns is ever published.

In the mines of Teen-kwang, the stated amount of workmen is 2,000; and allowing three times this number as being the actual miners, this would constitute no trifling adventure. The headmen pay him during the summer as well as in winter the same sum, for the monarch's private purse. These miners are under the special supervision of government, mandarins being especially appointed to watch over them; and an extra tax, for defraying this expenditure, is also put on the ore.

The largest quantity of gold is obtained from places in the neighbourhood of Kokonor, and in that country; the principal places to the south of the chain of mountains which abut on the Himmalah, are Tseénfut, Tung-sha, Tsaou-tun, Keép-kan, Keép-sik, Gokpok-pachen, Poolakik-chang, and Chang-tsze; to the north are Polotae, Tsing-tun, Keep-too, Yaou-tsze, Kokoshashik,

Yintun-heén, and Tsenen-tsze. The gold is here found, both in the bowels of the earth as well as in the sand of rivers. These mines are only worked during the summer months, but no statement of the average production exists.

In Shen-se are the Hoppootat and the Hachopla Mountains, containing rich ore; and every gang of fifty men pays two mace five candareens in weight per day, besides a premium of three cordoneers on each tael, to the officers of government.

In the province of Yun-nan, there are many places, and, perhaps, the largest establishments in the world, for washing the sand of the Yang-tsze, which here assumes the name of Gold-dust River. For every bed (a space confined between boards where the washing is carried on,) the owner pays, monthly, one mace weight in gold; and, annually, seven taels, two mace, six candareens besides. At other places the tax is much heavier, a clear proof of the sand being more productive; the principal places are Yungpik, Hok-king, Pik-ya-pootsaon, Kaehwa, and Makoo.

The richest mines, however, are in Kwei-choo Province, Sze-nan-foo, and Teén-king, where the miners pay on each tael pure gold, four candareens and three mace to government.

Gold-dust abounds in Assam, which adjoins Yunnan.

Silver mines.—Sze-chuen province has at Yenynen, Kea-tsze, Kwapeavatze, Kowkeén-chang, Chinshakow, Ningfonying, and at Sekoopeét, copper mines which yield a good deal of silver, paying a duty of two mace, four candareens, and five cash for each tael.

In Canton Province, there are lead-mines producing considerable quantities of silver, at Tsangchelin, and Taewan; in Chinping district, at Sinshaw; in Tung-shun district, at Tungkeo-pèen and Leshoowan; in Taepoo district, at Taetsing and Taho-ping. The mines being very productive, the labourers pay five mace and one cordoneer on each tael of silver.

The following are the pure silver-mines: in Kwang-se, at Nang-tang; in Hoche country, at Kwa-hung; and in Funho district, at Tseavurnuh-shan: the duty varies here from one-and-a-half mace to two mace upon each tael of refined silver. The officers superintending the work are made responsible for the payment of a fixed sum, not mentioned in the statistics; and failing to collect it, müst themselves make up the deficiency.

In Yun-nan there are the following pure silver-mines: at Shaheén, in Tang-chuen country, where the contractor has to pay 1,302 taels per annum, and may extract as much as he can; at Pootsaoutang, in Hok-king district, the contractor pays 421 taels per annum; in Kaehwafoo, at Matsoote, 706 taels; at Kooheo, on the frontiers of Birmah and Cochin China, annually paid in duties, 568 taels; in Gan-nan country, at Tookikla, 60 taels; at Tsoo-heung, in the Yung-ching mines, 3,375 taels; at Malung, 698 taels. The Kookew mines in Mungsze district, and the extensive silver-mines of Weseatuntsze and Pokeihtsze, on the Cochin China

frontiers (amount of duties paying to government not mentioned); at Muhhih, in Keénshway district, and the Kinsha and Loma mines, in Chaontung-foo, and those at Santaoukow, are under the immediate superintendence of the Chinese government, and pay one mace eight cordoneers duty per tael; under the same jurisdiction are the Shih-yang, the Chowcha, and Tseénlién, the Mangleén, and the Muhyew mines; the former pay 1—2 cordoneers per tael, the last, 300 taels per annum. At the Kinsha copper-mines there is also silver ore found. In the neighbourhood are the Teéntsae, Kaetae, Yufung, and Yuenlung mines. At Lelung-foo are the Hwuy-lung mines, which pay one mace three cordoneers per tael. In Shunning-foo, there are several mines paying annually 800 taels to government: others are not enumerated in this list because they are met with very frequently, and being under far less restraint than those in other provinces, are worked by myriads of human beings.

The richest mines, however, are in Kwei-choo province, at Weining country, in Chatsze, and Chookwangtang, which pay four mace per tael duty.

At the two Lokma and Hwuylung mines, a deputy pays, annually, from 8,000 to 25,000 taels; this sum, however, is sent to the Board of Revenue. Officers who distinguish themselves in collecting sums from mines are rewarded by being raised in rank.

When we take into consideration, that at least ten times the number of mines are worked clandestinely, or under the connivance of the government officers, and, moreover, by the aborigines who are in possession of the mountains, it will be apparent at a single glance, that the precious metals gained from the bowels of the earth, far exceed in quantity the amount of the exported bullion.

CHAPTER IV.

THE GOVERNMENT OF CHINA,—GENERAL,—PROVINCIAL, AND LOCAL.

Our knowledge of the mode in which one third of mankind is governed in China has hitherto been very limited; it has, therefore, seemed advisable to collect in one view all the information which may tend to illustrate this singular problem. So far as I have been enabled to trace, it appears that while complete despotism is exercised generally, there is considerable local freedom, the remnant of the ancient Chinese institutions, which the Tartars

have not been enabled entirely to crush, although they have succeeded in debasing the people.

According to the doctrine artfully inculcated throughout China, the monarch is responsible to no one on earth; by the ruling powers of earth and heaven he is emperor of China, representative of all living beings, and of mankind especially.

He is supposed to transact all business between man and the superior beings.

As the high-priest he worships the presiding powers, and prays for all men. He has been called a political heathen pontiff, vested with temporal and spiritual power; his Majesty even rules over Hades, canonizes, and can condemn and degrade, as well as exalt and confer honors on an idiot.

He stands as an inferior compared to his ancestors; if dead he follows their example; and provides them with paper money burnt over their tombs, in order that they may purchase necessaries; if alive he venerates them with the same respect as if they were superior beings; as a proof, the empress mother made Taoukwang renew the late war with the English, after the conclusion of peace between Commissioner Keshen and Captain Elliott; she put a stop to festivities, and ordered mourning throughout the empire, which actually took place.

The emperor nominates his successor. The present emperor was not the eldest son of his father.

IMPERIAL FAMILY,—The Emperor of China signs his name Taoukwang, "Reason's Glory," and is the second son of the late emperor Keaking; he was born in 1781; and succeeded to the throne in 1821. His eldest son died in 1832; but he has three other sons living. Since his accession to the throne, there has been very little internal peace; not one year has passed, but one part or the other of the empire has been disturbed by insurgents, and the wide-spread influence of the numerous secret soceities that exist throughout the empire, are a continual source of uneasiness.

The first on the list of the imperial officers is Tsungjunfu, whose duties consist in regulating and providing for the imperial clan who are very numerous, and divided into two classes; first, the imperial house, (tsungshi); second, the golden tribe, (Ghioro), the latter being the surname of the reigning family. The descendants in a direct line of the first sovereign, who took the name of emperor, are styled of the imperial house; the remainder of the family are merely called after their surname, Ghioro. Members of these two classes are frequently expelled for impropriety of conduct, but are nevertheless distinguished by wearing coloured girdles, one red and the other pink. There are many nominal distinctions of titles among the imperial family, but their names rarely appear in any elevated station of official employment. The members who manage the affairs of this office, have adopted a different line of policy, from that which was hitherto in practice,

and the consequence is that domestic strife is unknown. There are many of the imperial kindred whose allowance from the emperor does not exceed one pound sterling, per month; the consequence is that they have no influence whatever over the public, with whom many of them are compelled to associate in the capacity of shopmen and servants.

THE GENERAL GOVERNMENT may be said to consist of two councils, six supreme boards, a censorate, a colonial office, and an imperial college.

The inner council (*Nui Ko*) is the emperor's office of business, from which all his commands are issued. There are four chief ministers, (ta hiasz), and two assistant ministers, (hiessan ta hiasz), also ten ministers. (hiasz). Their united duties are to deliberate on the affairs of the state; to declare the imperial will, and to aid the sovereign in governing the people. From the latter ten ministers, (hiasz) are selected the governors of provinces, political agents in the colonies, &c.; six of them are Mantchoo Tartars, and four Chinese. The ordinary business of the Council, *Nui Ko*, is the reception of imperial edicts, and the presentation of memorials, and the replies which are to be given. These documents are all transmitted from the General Council Chamber, (Keun-kee-Choo) for the perusal and examination of the members, previous to their submitting the same to his Majesty; to all these documents are attached a slip of paper, with the opinion of the council as to the answer that should be returned written on it, to economize time. The day following the reception of each memorial, the council all attend on his Majesty at daylight in the morning. A *Mantchoo* minister reads each document, and then hands it over to a *Chinese* minister, who inscribes on it the imperial answer. The other duties of this council, are the care and preservation of the imperial seals, twenty five in number; they also arrange what posthumous titles are to be conferred on deceased emperors and their consorts, also on meritorious ministers and nobles.

The General Council, (Keun-ke-Choo,) is chiefly composed of members chosen from among the *ta heasze* of the inner council, the presidents, and vice presidents of the six boards, and the principal officers of all the other courts in the city. All important business that requires immediate attention is transacted by this council, who sit daily from two until four o'clock. They attend his Majesty when he holds a council of state; on which occasion they are permitted to sit on low cushions, which are placed on the ground. The commands and decisions of the Emperor are written down and transmitted to the *Nui-Ko* to be made public; if the decisions are of a secret nature, and relate to the provincial affairs, they are sent to the board of war, who have them dispatched at the rate of 400 or 500 le a day. In all matters concerning the government, and the decision of trials of importance, the members of this council are engaged alone, or deliberate with

the board or court to which the affair more properly belongs. The Emperor, in time of war or rebellion, looks to this council for local information, and the state of the country through which the soldiers have to pass. This council is bound to furnish his Majesty with a list of all the meritorious officers, entitled to promotion. They keep the map of the dependencies, and countries inhabited by barbarians; have the appointment and removal of the Mantchow and Chinese residents in Tibet, Turkestan, &c.; select the presents to be given to tribute-bearers; regulate the examinations at the court, and translate documents into and from foreign languages. Thirty clerks, called *changking*, are attached to this department.

The six supreme boards, (luh-hoo), are the boards of: 1, civil office; 2, of revenue and territorial resources; 3, of ritual observances; 4, of war; 5, of punishments; and 6, public works. At the head of each board are two presidents *(shangshoo)*, and four vice-presidents *(shelong)*, who are either Mantchoo Tartars, Mongols, or Chinese. The chief ministers of the *Nui-ko*, are often appointed superintendents over the presidents of one or other of the boards. The boards over which such superintendents are most generally appointed are those of war, of revenue, and of punishments; sometimes a president of one board is placed as superintendent of another. Each board has a subordinate department, for attending to particular portions of the peculiar business of the board.

The board of civil office assists his majesty in his judgments, regarding the promotion and degradation of officers; confers ranks of nobility, and manages a great part of the machinery of the government. This board has in its gift, subject to his majesty's approval, all the civil appointments, from the governor of a province to a police runner, the total of which amounts to many thousands. There are four subordinate departments attached to the civil office; the duties of which are to take cognizance of the conduct of all the civil officers in the empire, to keep a strict account of all their good and bad actions, to regulate their temporary retirement from duty, their promotion or their degradation.

The board of revenue, (Hoo-poo), levies duties and taxes, arranges the distribution of salaries and allowances, the receipt and expenditure of grain and treasure. It regulates the territory of the empire, in its divisions into provinces, compiles correct censuses of all the people in their various distinctions of classes, obtains admeasurements of all the lands in the empire, ascertains the positions of places by their latitude and longitude, proportions the taxes and conscriptions, and regulates the expenditure of the empire. Attached to it are fourteen subordinate departments, who are charged with the supervision of the revenue of the several provinces. A board or court of appeal is connected with the Hoo-poo, which regulates disputes respecting property and successions; also a mint

under the direction of two of the she-lang, or vice-presidents of the board, and of two other superintendents, subordinate to them; an officer of "the great ministers of the three treasuries," viz: the treasuries of metals, of silks, and of the material of coloring, together with stationary, &c.; an officer for superintending the supplies of grain in and about the capital, under the direction of two officers (shelang), and thirty-two superintendents.

The board of rites (*Le-poo*), superintends the classes of ritual observances: 1st, those of a propitious nature, viz: festivals, sacrifices to the gods, and state ceremonies; 2nd, those of a felicitious or joyful nature, &c.; 3rd, those of a military character, preparations for war, reviews of troops, &c.; and 4th, those of hospitality, and everything relating to the intercourse of foreign states, and the presentation of tribute from abroad and the provinces.

There are four subordinate departments, besides several officers for conducting the general business of the board of rites, the chief duties of which are to regulate the etiquette and ceremony to be observed between the various ranks, and the degree of attention which is to be paid to each other, when meeting in official capacities; to attend to the governmental schools and academies; and the public literary examinations. This department has the whole charge of foreign embassies—attached to it is an interpreter's office. The board grants permission to foreign astronomers, mathematicians, and artists to reside in Peking. The fourth department of the board has the superintendence of the imperial feasts, and the allowances given to princes and other lords in waiting on the royal family.

The board of music, (*Yo-poo*), is an office connected with the Le-poo, and is under the superintendence of the Mantchoo president of that board, and an indefinite number of high officers who possess musical talents.

The board of war, (*Ping-poo*), has for its general duties the presentations of military officers to the Emperor, and the distribution of military commands throughout the empire. The minor dutics of the board are managed by four subordinate departments.

The board of punishments, (*Hing-poo*), hears causes and appeals, confirms or reverses sentences, and regulates fines. In cases of capital crimes, with a few exceptions, the officers of this board meet with two other criminal courts and deliberate together; and at the time of the autumnal assizes, they meet the officers of eight other courts, to reconsider the sentences passed by the various provincial judges. This board marks all changes made in the written laws, and the supplementary enactments, and prepares all new editions of the penal code for publication, regulates prisons, and has attached to it a treasury, which is supplied by fines on jailors and others.

The board of works, (*Kung-poo*), regulates the erection and repairs of all buildings for the use of the public, and the manufacture of all

kinds of vessels, instruments, dresses, and imperial mausoleums; also the regulation of weights and measures.

The subordinate departments are four: the first has charge of all city walls, palaces, temples and altars, and estimates the value of all buildings confiscated to government; four superintendents of timber and two of glass-ware and pottery are appointed. The second attends to the manufacture of military weapons, guns, shot, &c., and has charge of the imperial pearl-fisheries. The third department has charge of all water-ways, dikes, &c. The 4th has the furnishing of all the palaces and temples, and the erection of tombs.

The mint is under the direction of two vice-presidents (shelang) of the board of works, with two superintendents, subordinate to them.

The manufacture of gunpowder is under the charge of "two great ministers," with one subordinate superintendent.

Lefan-yuen is intrusted with the management of the Mongols, and the government of Turkestan and Tibet, and is composed entirely of Mantchoos and Mongols. The board is also entrusted with the government of the tributary tribes in Szechuen, Formosa, and other places; these are called *fan*, foreigners, to distinguish them from the "barbarians" (all western people). These "barbarians" are divided into two classes, external and internal; the latter includes all the unsubdued mountaineers, called Meaou-tze, who dwell on the borders of Kwang-tung, Kwang-se, Kweichoo, and other provinces; this office regulates the government of the Nomads. The multifarious duties of the colonial office are pretty equally divided among six subordinate departments.

The 1st has charge of the territorial limitations, and regulates the rank and succession of the princes and nobles of the inner Mongolian tribes; it arranges the marriage of the princes. and their sons and daughters, these being generally inter-married with the imperial family; has charge of arranging the tribes into corps, and administering to them the oath of fealty. The 2nd regulates the salaries of the inner Mongolian princes, and their visits to the court, which take place in regular succession. The 3rd department exercises the same control over the outer Mongolian princes and nobles; and over the lamas of Tibet, exercises the same restraint, as the first department does over the inner Mongolians; fixes the limits of the territories of each tribe, supervises their government, issues a license to their merchants without which they cannot trade. At Kourun, the principal city of the Kalkas, are resident two ministers, Keepers of the Russian frontier; they have an office at Kiachta, where the intercourse between Russia and China is regulated. The chief resident of the lamas is in Tibet; here two political agents reside, connected with this department, who sit in council with the dalai lama and the bantchinerdeni. "The tribute of Tibet and the Gorkas," is under the direction of this department. The 4th fixes the emoluments, tribute, &c., of the outer Mon-

gulians and the lamas. The 5th arranges the government of the Mohammedan princes and Begs, also those tributary unsubdued tribes of Pourouths, Kassaks, and Turkomans, of Khokand, Badakshan, Belaur, Tashkend, and Aakhan, in independent Tartary. The 6th regulates the penal discipline of all the tributary tribes; has attached to it a translator's office, a treasury, and an office of supervision.

The Examining Court, or Censorate, investigates into the character and conduct of all the public officers in the empire. When any important affairs of government are submitted to the consideration of the six boards, the censorate is one; and in all important criminal cases this board is consulted. The members of this court are, two chief censors, and four deputy censors; these are called censors of the left; the governors of provinces are ex-officio censors of the right; and the lieutenant-governors, with the governors of the rivers, are ex-officio deputy censors, also, of the right. The members of this court, when in the presence of his majesty, give expression to their sentiments very freely. They are required to point out to the emperor his faults, and the law makes them responsible for every bad action he commits without a remonstrance on their part.

The present emperor differs from his predecessors, inasmuch as he has frequently commended them for their homely truths; but under former reigns, particularly during that of Keenlung, many censors were ordered for execution for only performing their duty. This anomaly in government was very objectionable to the Tartars, who had no idea of any restraint on their despotic sway.

In July, 1843, one of the imperial censors addressed a strong rebuke to the emperor, which shows the bold free language now used, and at the same time the hatred of the English. He says:—

"That which the people love is good, that which they hate is bad. Do they not love truth and virtue—and do they not hate iniquity and falsehood? If, then, you (the emperor) reward not the righteous and punish not the evil-doer, verily it will become a sore sickness to the land.

"When the disobedient barbarians (the English), like foul birds and unclean beasts, wrought strife in the land, did not civil and military authorities and their men flee away. Many reasons were given for this disgraceful conduct; but although their ships were strong and their cannon great, yet are not the laws of the emperor stronger and his wrath greater. How much better to risk life in battle than death in flight. Although the barbarians returned to their own country, yet the emperor was so justly incensed at his officers, for having violated the law, by fleeing from the barbarians, that he commanded their conduct to be investigated. The said officers were disgraced, degraded, and condemned to death; among them was Yu-poo-yuen, who was executed; none were to be found who did not clap their hands and rejoice at his punishment. Great

as was his crime, how much greater were the crimes of Ke-shen, Ki-king, Woo-wee, and others, who have not received like punishment.

"Surely the hearts of people are sorry, and men cry out, that is by reason of their being Tartars, and not Chinese like Yu-poo-yuen.

"The censor implores the emperor to listen to the peoples' prayers, and to degrade Ke-shen to the lowest rank, never again to be employed in a service he has betrayed,—then will the people's hearts be glad; and true it is that they hate Ke-shen, and would tear him in pieces for selling them to the barbarians.

"The secret of rightly governing, is to know when and how to reward, when and how to punish."

The subordinate departments of the censorate are, the luh-ko, six classes, the censors of the fifteen taou or provinces, and the censors of the five divisions of Pekin. The six classes are named after the six boards, each having to attend to the supervision of the board after which it is named. The censors of the fifteen taou attend to the supervision of all the courts of the capital, the archives, &c., and to all criminal cases in the provinces.

The Court of Representation (Tung-ching), consists of two chief officers, two deputies, and two counsellors; their duties are to receive all memorials and appeals from the provinces, addressed to the emperor. This is the eighth court for aiding his majesty. Some of the deputies of this court attend at the palace gates, where a drum is placed; those who have appeals to present, beat this drum and are immediately waited on.

The Criminal Court and Court of Appeal (called Tale-sze) is the ninth court which consults on all matters relating to government, and one of the three courts (supreme) of judicature. These three courts must be unanimous in their decision on all capital crimes brought under their consideration; if otherwise, the case is then submitted to the emperor, who decides. This board is frequently divided into two subordinate courts, the heads of which preside in assemblies of the subordinate departments of the board of punishments, each of the two courts being joined with half the whole number of the departments of the board. The officers for conducting the business are nearly the same as those of the six boards.

The Imperial Academy (*Hanlin-yuen*).—The chief officers are two presidents, who attend upon the emperor. Twice in each year they give in lists of officers, from which the emperor selects "speakers," whose duty is to translate essays which have been written by his majesty, and read them aloud in his presence. Twenty-two members of this academy are selected to attend his majesty on public occasions, to record his words and speeches; four take this duty in turn. Attached to the academy, is the historiographer's school, for preparing memoirs and national histories. The imperial family is also instructed by this board.

The Emperor of China consults his ministers on various sub-

jects. The present sovereign recently promulgated the following queries :—

" 1st. What is the practice of economy according to the maxims of the ancient kings?

" 2nd. What signifies the grandeur of the universe?

" 3rd. Is it requisite first to rectify peoples' hearts, and then to improve their manners?

" 4th. Do rites (religious ceremonies) put a stop to lawsuits and to altercation?

" 5th. Is it not necessary to place the war establishment upon a proper footing, with a view to maintaining civil order? And must not some leading characters be chosen to carry this object into effect?"

Although there appear to be checks on imperial rule or cruelty, the emperor is absolute in cases of life or death; and the present sovereign did not hesitate to violate the promise of protection granted by his officers. Jehangir, the leader of the Mohammedan rebellion, surrendered himself to Chang-ling, the general of the Chinese forces, and, relying on his promises, returned to Peking.

An extract from the Peking Gazette of this period shews the reliance to be placed on the promises of generals under a Chinese emperor, in thus recording the sentiments of Taoukwang. " This day I have descended to the gate, and received the prisoner; I am filled with consolation and profound awe." The following day, the great ministers of state and the military council assembled to try the prisoner, the emperor presiding on the occasion. He was found guilty, and sentenced to a slow death, and his head to be exposed to public gaze. The proclamation said: " Let the sons of the officers who fought against him, and the assistant ministers of state, the president of the boards, and the imperial attendants, go and witness the execution. Our hair stands on end to think of his killing our great officers. Let the rebel's heart be torn out, and given to the sons of those officers, to sacrifice at the tombs of their fathers to console their faithful spirits." A subsequent gazette announced the execution to have taken place.

The Empress of China.—The imperial harem is supplied chiefly with the daughters of noblemen and grandees. They are entrusted to the care of elderly matrons and eunuchs, who carefully train them in the duties according to the prescribed order. When a selection is to be made for a consort, the birth and connexions of the individual is taken into consideration: but *no Chinese lady can ascend the throne, nor can her children be considered legitimate.* The lady made empress is entrusted with the entire government of the harem, and the same homage that is paid to the emperor must likewise be bestowed upon her by the women.

The empress is supposed to represent the earth, and, consequently, possesses the power of exerting a transforming influence. She is charged with the homage due to the god of the silk-worm,

and has for the encouragement of her sex to rear this insect. Her ladies of the bedchamber are employed in weaving silks, which are annually brought as offerings to the gods.

The Chinese constitution prohibits an empress from interfering in affairs of state; so that when a regency has managed affairs, and a female has been concerned in it, great dissatisfaction has been manifested by the grandees.

The interior palace resembles a garrisoned city; no one is permitted to enter without the permission of the emperor. There are very few male servants permitted; female domestics and eunuchs perform the duties of the palace.

The Local Government of Peking is intrusted to a minister of one of the six boards, and subordinate to him is a fooyuin, or mayor. They have charge of the four divisions of the metropolis; and have under them two (heen) magistrates; each heen district comprises about one half of the city. They are only subordinate to the emperor, to whom they carry all difficult cases. They have control over the military police of the city. The board of punishments, delivers over to them all subjects sentenced to transportation.

The Taepuh is under the direction of two presidents (king), and two deputies; their duty is to superintend the rearing of horses, and training them for military purposes. Two large tracts of land, lying beyond the Great Wall, are appropriated for this purpose.

The national college, gives instruction in general language, classics of Confucius, and mathematics; in each department there are separate teachers. The heads of this college are chosen from among the ministers of the councils, two principals, and three professors, a Mantchoo, a Chinese, and a Mongol. The Russians and Lewchewens are instructed in Chinese, Mantchoo, and Mongol literature.

The Imperial Astronomical College is under the direction of several ministers, and two principals, and four assistants, a Mantchoo, a Chinese, and (formerly) two Europeans. Their chief labors consist in preparing an annual almanac, and the selection of lucky days and hours, for public acts, sacrifices, and interments. Geometry and trigonometry, are partially attended to. The geographical positions of places are determined by members of this college.

The Grand Medical Hall, is regulated by a president and two deputies; their duties consist in directing the cure of the nine diseases. 1st, those affecting the pulse violently; 2nd, those affecting it a little; 3rd, diseases arising from cold; 4th, female diseases; 5th, cutaneous diseases; 6th, those requiring bleeding; 7th, diseases of the eyes; 8th, diseases of the mouth; 9th, diseases of the bones. In rotation the members attend on the Emperor and household. No theoretical instruction is imparted, all knowledge is acquired by practice. The members are divided into four grades.

The Nuy-woo-foo, is under an indefinite number of great ministers. All affairs, whether civil, financial, military, ritual, or penal,

connected with the imperial household, are conducted by this board. One member must be in attendance on any of the ladies of the harem, when going from, or returning to the palace. The households of all the married sons or daughters of the emperor, are placed under the charge of this board. One of the subordinate departments has a treasury and five depositories; viz., of tea, ginsing, skins, silks, and dresses; these depositories supply the presents given by the Emperor, and employ all artizans required for the use of the palace; the revenue from the imperial farms is paid into this office. There is a weaving and dying establishment, under one minister and eight deputies. The fourth subordinate department selects the ladies for the harem, collects the revenues arising from the 900 imperial farms occupied by Mantchoos of the three banners.

The She-wei-choo, or Court of the body-guards. Six great ministers have the government of the body-guards and personal troops of the three banners, all Mantchoos or Mongols, who are divided into classes. Connected with this office are several classes of great ministers, with great officers at their head. These are called the inner great ministers; the mixed assembly of great ministers have no particular duties assigned them.

The tootungs of the eight banners, at the conquest of China, in 1644, (the invading force,) were composed of natives of Mongolia, Mantchouria, and China, These were divided into eight corps, each with separate coloured banners, and from that time have formed the defence of the Mantchoo dominion. Three of those banners are called superior, and five inferior. A small portion is occasionally sent to the provinces, but the majority are always in garrison, either in Peking or in Moukden. The Mantchoo and Mongol race in these corps is rigorously maintained, but the Chinese portions are permitted to retire and attend to other callings.

All the small military bodies in the capital are attached to the eight banners; 1st, the vanguard, picked from the Mantchoo and Mongol troops, under eight commanders; a body of infantry, or armed police, under a commander and two lieutenant-generals; a body of artillery, under Mantchoo and Mongol commanders; a body of scalers, under the same command; a troop of pioneers; do. of lancers; do. of falconers; wrestlers, and archers, complete the local government of Peking.

A military power in China would destroy the civil authority; a lawless force would soon subdue a weak and corrupt government; hence the literary are placed above the military, although a standing army has existed in China for centuries.

The land force of China, according to Timkowsky, consists of four divisions, corresponding with the number of nations which compose the Empire. The division consisting of Mantchoos holds the first rank, and comprises 678 companies of 100 each = 67,800 men. The second is composed of Mongols, and is formed into

211 companies, = 21,000 men. The third consists of 270 companies, = 27,000 men. Thus the Mantchoo army forms a total of 116,000 men: the greater part cavalry. The fourth division is composed of Native Chinese annually recruited. It is called the green flag, and numbers half a million of men; besides 125,000 irregular troops or militia—total 625,000 men. The number of men under the command of the Mantchoos amounts to 740,000 men. The Chinese troops are chiefly cantoned:—1st. In the capital and its environs; 2nd. Eastwards, near the Amour; 3rd. Westwards, on the banks of the Ele, the penal colony. It should, however, be remarked that large numbers of the Chinese army exist only on paper; the names and descriptions of each soldier are on the muster-roll, but when review-days arrive, neighbouring peasants are collected for a few hours. The commander-in-chief, however, draws monthly pay for the whole number on the muster-roll. The soldiers are all married; their male children are entered on the muster-roll of the army; there is no distinction of dress except a jacket. The pay is four taels of silver per month. The 4th division have land assigned them which they cultivate, as they could not support themselves on the pay.

To read their books on military art and tactics, it might be supposed that their army was in some real state of efficiency, which is not the case. The Kiau Ping Siu Chi, is a manual on the duties of Chinese soldiers. The first section authorises the commissary to provide trust-worthy (colones) camp-followers, who are to be instructed in their duties, and to have a license granted them. All carts, horses, or waggons, are to be considered public property. It is the duty of the commanding officers to march in front, while the commissaries are to keep in the rear, and bring up and chastise the laggers. The soldiers are not to be exhausted with long marches, but gentle treatment will beget respect and obedience.

When on march, the horse soldiers to go first, the foot soldiers to follow, and the baggage in the rear. A map, and a statement of the cities and camps, should be drawn up for the information of all.

In the second section, instruction is given about the construction of a bridge:—reeds, bundles of straw, and planks of wood are generally to be met with, and from these a temporary raft may be constructed. When necessity compels an army to encamp on hills or in forests, great precaution is required that the enemy be not posted in the recesses. For this purpose the light companies should advance before and examine every hiding place. Great caution is necessary in taking any information from the villagers, as they may have been paid for leading the army in a wrong direction. Every thing told should be sifted to the bottom, as much may be won or lost by correct or incorrect intelligence.

The third section directs, that each company consisting of 100 men, is to march by its own encampment, and at night to dig a

trench, and throw up a rampart. On the outside of the trench stag-horns are to be planted. Each company is to collect a great number of stones, and pile them up in heaps at some distance from each other; also to have blow-pipes, and fire-balls ready. All the weapons should be within the immediate reach of each soldier, who must not be allowed to take off his clothes at night. The men should sleep upon their bow-cases. If the enemy approach, the sentinel should twang his bow-string as a signal—loud talking should be avoided. When a camp communicates with the habitations of the people, great caution will be necessary to guard against excesses or injury to the property of others. A portion of soldiers from the green flag, and also the black flag, are to act as constables: these are expected to discover if any plots are being formed, so that the "bud may be cut off."

The fourth section refers to flags and drums, which are called the "eyes and ears" of the soldier, as each company musters under a flag of a peculiar colour. Four strong men are selected to take care of the standard, and to carry it in turn. When the drum sounds aloud, the soldiers are to advance with all speed, "though fire and water should be before them."

The fifth section enjoins that the soldier shall carry his arms when on march, and not trust them to camp-followers; and that strict attention be paid to the gun-powder. It is recommended that the string which is used instead of a flint, should be well boiled to extract the sap, as it is made of thin bark. The balls should be tried before using, as it is necessary to have them fit properly.

The sixth section relates to the great care that should be given to horses, to have them in good condition.

The seventh section requires that camp-followers should be steady men.

In the eighth section, summits of hills are recommended as proper places for an encampment, so that a good view may be had of the enemy. A spot well supplied with water and grass will avoid the evils of hunger.

The ninth section states, that the distance between each encampment should never exceed two miles.

The tenth advises, that groups of men, varying in number, should be sent in different routes, towards the enemies' quarters. These spies are to visit the enemy under the appearance of merchants, or to offer their services, in order to pry out their secrets.

The eleventh section supposes that the enemy is in sight. Each man is to stand at the distance of fourteen inches from his companion, and keep his rank. The cavalry is to be divided into two brigades. When the enemy advances close, a vigorous fire should be kept up. If the enemy's scouts are seen, it is evident that the main-body is very near at hand. In this case bowmen, musketeers, and horse, are to advance; and after one discharge, to retreat slowly —not at once, but at several periods. This movement is to be fol-

lowed by a discharge from the artillery. During the smoke the spearmen are to be sent forth, and presently the bowmen. Should this fail in vanquishing the enemy, recourse must be had to the great guns.

The twelfth notices the different situations in which an enemy may be posted. If it be on a hill, bold men should be chosen to climb it; if it be in a low situation, stones should be tumbled on the heads of the enemy.

The thirteenth condemns the practice of selecting the bravest men for the body-guard of an officer, as it is derogatory to the dignity and bravery of the army.

The remaining five sections impress on all soldiers the duty they owe their country; and enjoin patience under the many privations they may be subject to; the rewards that will attend victory; and the eternal disgrace that is always attached to a defeat. If a soldier has any moral crookedness in his nature, it is his duty to make it straight; this the commanding officer should impress on the minds of his men, line upon line, precept upon precept.

Military colonies exist in China, formed somewhat after the manner of those of the Romans. The policy of the present government has been to keep a large number of military round its frontiers, in order to free the public from the expenditure which their maintenance rendered necessary; the lands of the borderers, or of conquered enemies, were, therefore, assigned to the soldiers in perpetuity; and thus an armed peasantry was created. From a report from the commanding officer, it appears that the number of Mantchoos thus placed towards the Mongolian frontier is very much on the increase; but that the quantity of land assigned is not sufficient to rear produce for their own families. The characteristics of the conquerers of China are laziness and improvidence. Too idle to work themselves, they buy Chinese as slaves, or let out the land to Chinese, who, by hard labour, have obtained possession of nearly the whole of the lands, which were allotted, in the first instance, to the soldiers. To obviate this evil, and keep the defenders of the Tartar government from hunger, the emperor granted the request of the petitioners, and bestowed a larger tract of land, and a more liberal allowance in money and cattle, upon each of the families. Throughout all Mantchooria, and along the extensive borders of Mongolia, and on every fertile spot, to the confines of Bucharia, the Chinese have established themselves, in defiance of severe laws and regulations to the contrary, and are in possession of all the necessaries of life, whilst the natives of those regions are steeped in poverty and wretchedness.

Government of Yarkand and its Dependencies.—The Chinese government has a military force at Yarkand of 7,000 men, composed of Chinese and Mantchoos (to keep each other in check); governed by an officer, who is called Umbaun. This officer is the chief

political as well as military authority. The governor of Yarkand, Abdul Rehman Beg Wang, is the nominal Usbeck ruler of the country, but subordinate in every thing to the Chinese Umbaun. No Tungani soldiers are enlisted, being Mussulmen, and the same religion as the Usbecks. There is a capitation tax of one rupee from each man per month, and a tenth of the produce of the land. Custom duties were abolished a few years ago. There is a bad feeling between the natives and the Chinese government, in consequence of the latter, of late years, walling in the towns by the forced labour of the natives. The Chinese troops, in the different towns on the frontiers, amount to from 20,000 to 30,000.

Since the recent contest with England, the War Department has shewn symptoms of great activity. In the year 1842-43, exertions were being made to erect forts, and repair others that were dismantled during the war. Military stores, cannon, muskets, &c. are largely purchased from the Americans and others. According to the agreement entered into between the English and Chinese, none of the fortified places within the river should be re-armed, nor any additional preparations made. At the time this engagement was entered into, Yishan, "the great barbarian quelling general," in a memorial to his majesty, states, "as soon as the ships of war depart, immediate steps shall be taken, beginning with the river in front of the city, all the way down to the Bocca Tigris; every important pass shall be blocked up, forts erected, and guns mounted; and thus commerce, which to these foreigners is the very artery of life, can be immediately stopped." Old forts above Whampoa have been re-armed, and many new ones built, and guns placed in them; the promise to the emperor has been literally fulfilled. It is to be regretted that the forts at Canton have been rebuilt; once opened, the river to Canton and Macao Passage, should have remained so. Now the fortifications of the Bocca Tigris are as strong as those of the Dardanelles; and manned by European troops and artillery, with the heights in the rear of each fort, well defended by towers, the passage of the Canton river would be impracticable. Throughout China preparations are making for another war, and some of the mandarins boast they are now better prepared for hostilities.

The Provincial Government of China is different from the government of Pekin: to illustrate this vast piece of machinery, the following details of the structure are necessary:—The first ranks are tsungtuh, (governor or governor-general), and fooyuen, (lieutenant-governor.) The first has the control of two or more provinces, or of two or more high offices in the same province. There is one tsungtuh over three provinces, or over two provinces, who is at the same time fooyuen of one of the two, and two over single provinces who exercise the functions both of tsungtuh and fooyuen. The fooyuen has at all times the direction of a whole province, either independently of, or in subordination

to a tsungtuh. There are twelve officers who are, and three who are not, thus subordinate; while in three provinces the duties of the offices of fooyuen are performed by the tsungtuh. The duties of the tsungtuh consist in the general control of all affairs civil and military. The fooyuen has a similar control (except where there is no tsungtuh, in an inferior degree), and direction of the administrative department of the civil government.

The Civil Government of the provinces is divided into five departments, viz. commercial, literary, gabel, commissariat, and administrative: the latter is subdivided into territorial, financial, and judicial branches.

These subdivisions are governed by a pooching-sze, (regulating government) and a nagancha-sze, (chief judge), and a heoching, (director of learning). The commercial department officers (keéntuh) are appointed by the board of revenue, and generally sent from Peking to all seaport towns and large thoroughfares to collect the revenue, they are subjeet to the governor or (fooyuen), where there is no tsungtuh, but only in cases of doubt or difficulty.

The Military Government has also the command of the naval forces. There are sixteen commanders-in-chief; (teetuh) twelve of whom are confined to the military branch, but have the control of the inland navigation; two are military, with command over the naval force; and two are exclusively naval. In the province of Kansech, there are two military commanders; and in five other provinces, the command of the military is held by the fooyuen.

In all considerable cities, there is a garrison of "Tartar troops," who are only subject to the control of the Emperor; their duties are confined to the city in times of peace; they are commanded by a general (tseang-keun). The circumstance of being independent of the city authorities is proof that their special duty is to prevent any outbreak arising from treasonable conspiracies that might be formed by the provincial authorities. The governor of a province being independent, does not prevent him occasionally holding a council of all the chief officers to aid his judgment. The order of precedence is tsungtuh, fooyuen, heoching, tseangkeum, fetuh, keentuh, pooching-sze, nagancha-sze. The pooching-sze, and the nagancha-sze although at the head of distinct portions of the administrative department, are frequently united when any matter of importance, such as financial, territorial, or criminal cases, are to be decided. The next in authority are called taou or taoutae, and are subordinate to the governor only; their duty is to take part in the protection and circuit supervision of portions of the province. This class has charge of the gabel and commissariat departments, besides military powers. Their territorial authority extends to two or four departments, into which each province is divided. *(See Statistical Table.)* Subordinate to these officers, are the chefoo and chechaw, magistrates of district departments, whose only duty is to know and record every circum-

stance that occurs within their department. Similar officers are appointed over ting, chaw, and heen districts.

When territorial duties are onerous, assistants of various denominations are appointed, called tungche and tungpwan, their duties are chiefly confined to the care of taxes, in both grain and money, tea and salt revenue, attention to the military inspector, the police, care of post stations, water ways, dykes, and to keep the barbarians on the frontiers in subjection. The ting, chaw, and heen districts have also their assistant magistrates.

When the Emperor issues a proclamation, it is first sent to the governor, who has copies furnished to the next officer in rank; and so on, down to the assistant heen magistrate. In lodging appeals, the same course is followed, only they are first entered with the assistant magistrate, and march upwards.

The Literary Department of each proviuce is under the direction of an officer, who is selected from the Hanlin College, in Peking, by the emperor, and is called, (heaching) director of learning. This director appoints teachers, and denominates them as follows: The chief teacher of a department, is called, giver of instructions; of a chaw-district, corrector of learning; of a heen district, teacher of the commands. Subordinate to them are numerous teachers called guides and admonishers. There is an annual examination in each department of the province, which is presided over by the director of learning, who is invested with the power of conferring the first degree. At the triennial examinations, two officers are sent from Peking, to examine the students, and confer the second degree.

The Gabel Department is under the direction of a number of commissioners, whose duty is to protect the government monopoly in salt: they are called, yenching, and rank with the heads of the civil department of the government.

The Commissariat Department is conducted by twelve commissioners, whose only duty is collecting grain, and conveying it to Peking. In six provinces those duties are performed by the pooching-sze.

The Commercial Department duties are strictly confined to maritime customs, and the prevention of smuggling. The hoppo, at Canton, is superintendent under this department of government.

Subordinate Officers in the province.—From the magistrates of districts upwards, every civil appointment has to be confirmed by the emperor. In the province of Kwangtung, (Canton), there are seventy magistrates of districts, and a proportionate number in all the other provinces; their superiors are called prefects, also assistant prefects, also circuit commissioners, who have each three prefects under them. Throughout China the duties of magistrate and collector are united; hence there are frequent changes and removals, all of which appear in the Peking Gazette from time to time. One magistrate is recalled to Peking, being unfit to perform his duties from ill health; another is required to resign the duties of admi-

nistration for those of literary tuition, the emperor having been informed of his abilities in that department of the government.

One officer who failed in restoring property that was stolen is ultimately reinstated, as the property has been recovered. In the Gazette may be seen a magistrate restored to his office for bringing his son to justice for some misdemeanour, which was the cause of his father being degraded. Petty cases are frequently brought before the emperor, at Pekin, as he claims his ancient feudal authority in the capital. His Majesty has frequently expressed his abhorrence of the system, which has lately sprung up of employing a low set of plundering lawyers, none of which his Majesty will permit in his manorial court. Appeals from the provinces are numerous, against the tyranny of mandarins and the rich, who oppress and plunder the people with impunity.

The arrangement in China of all official persons and employers is into nine ranks, or orders; each distinguished by a particular ball of stone, glass, or metal, on the top of the cap. The nine are subdivided into two classes, principals and secondaries, but without any alteration in the distinguishing balls or knobs.

For the	1st	rank	red precious stone.
„	2	„	red coral.
„	3	„	blue precious stone.
„	4	„	dark blue or purple stone.
„	5	„	chrystal.
„	6	„	white or jade stone.
„	7	„	a ball of worked gold.
„	8	„	
„	9	„	

Officers who have not entered the course of the nine ranks wear the same dress as those of the ninth rank.

The Chinese mandarins of the literary rank are distinguished by a silk dress, on which is embroidered the figure of a bird.

The military officers wear similar dresses on days of ceremony; but instead of a bird, have the form of a beast, such as a lion, tiger, leopard, &c. to inspire courage.

The privileged classes in China are:—1. the privilege of imperial blood and connexions; 2. ditto of long service; 3. ditto of illustrious actions; 4. ditto of extraordinary wisdom; 5. ditto of great abilities; 6. ditto of zeal and assiduity; 7. ditto of nobility; 8. ditto of birth.

The preservation of certain names, and the avoidance of any intermixture of Chinese with Tartar words, indicates the anxiety to keep the latter distinct. This is shewn in the Peking Gazette of November, 1814:—

"The following imperial edict has been respectfully received. 'In consequence of some of the imperial family taking the names of

Ho-Kwan-pooco and Tsing-Yung-toe, I send down an order requiring them to be changed. Yesterday, Yung-see, my royal cousin, stated verbally, that a great many of the imperial kingdom had taken names containing three characters, and which did not form a Tartar word. He requested that all such should be ordered to change their names. His request is by no means proper. Those under the Tartar banner, adopting a Chinese name, are not permitted to take three characters. The sons of the eight banners take Tartar names, in which three or four characters are used; and from a change in the termination of a word, they do not well agree with the Tartar language. If they be ordered to change, it will cause confusion, and be unsuitable to the dignity of government. It is ordered, that in all these cases, they act as heretofore.

Respect this.' "

The Chinese, or rather the Tartar, government of China, publishes a work in forty-eight volumes, which is the official record of the proceedings and duties of the rulers in their several departments:—

Vol. I. is on the office of the imperial kindred, and on the management of this department. The Tartar policy is to keep the majority of the numerous imperial progeny in a very low condition, as the imperial design is to retain the princes on a level with the people. Many of them receive but three taels (£1 3*s.*) a month, so that several work as servants. An accurate register of the births, marriages, and deaths, in the imperial family, is carefully kept.

Vol. II. is on the Nui-ko, or Cabinet, which consists of six; generally old men, who have raised themselves to the highest seat in the empire; their duty is to assist the emperor in the government of the empire, to circulate his edicts, and attend at sacrifices.

Vol. III. is on the Kiun Ki-chu, or Privy Council. This is the most powerful body in the kingdom: the members are chosen by the emperor himself. They meet from three to five each day, and any thing that requires despatch or energy, is done by them: they appoint and remove the residents at Tibet, Turkestan, &c.; and they supply these colonies. They select presents for tribute-bearers, and translate public documents into and from any foreign languages, &c.

Vol. IV. is on the Li Pú, or Board of Civil Office, whose duty is to assist His Majesty in all arrangements concerning the rank, examination, promotion, or degradation of officers; the rank and titles of the nobility, rewards, &c. They have at their disposal (subject to the approval of the emperor) the patronage of 1,934 offices, from the governor of a province, down to the district magistrate, with a great number of inferior civilians.

Vol. V. is on the Board of Public Instruction. The number of functionaries under this board are 12,996 of all grades; of these 8,931 are teachers entrusted with the examinations. In the grain

department there is one governor, and twelve inspectors. In the salt office, eight superintendents, five assistants, thirteen inspectors, and other minor officers. There are in the board of inland navigation, three governors, fourteen managers, thirty-four deputies, and some other officers, who bear military rank, who have the duty of preserving the dykes, and the protection of navigation on their rivers.

Vol. VI. expatiates on the mode of choice, and on the various ways of promoting officers, &c.

Vol. VII. is on the Hu Pu, or Board of Revenue, which is charged with the finances, payment of salaries, and the management of the granaries. It also contains the situation of the various districts of the empire, and a vocabulary of the principal rivers and mountains.

Vol. VIII. contains the Censuses, and degrees of latitude and longitude of the several provinces, as calculated by the Jesuits.

Vol. IX. is on the expenditure of the state; and is arranged under twelve heads:—for sacrifices; popular festivals; allowance for officers; for their servants; the examinations; soldiers' batta; stipends of couriers; inland navigation; sundries; manufactures; and salaries.

Vol. X. The details of the income and expenditure in some branches; the mines and the mint.

Vol. XI. The build of boats; the transit of grain; and excise duty on merchandise.

Vol. XII. is on the settling of disputes as to the pay of the soldiers of the eight Mantchoo banners, and other soldiers; on the supply of the commissariat with money and food; and how to watch and overhaul the treasury and granaries, for fear of roguery.

Vol. XIII. expatiates on the Li Pu, or Board of Rites, and is one of the strong-holds of the despotic government; it illustrates the hold of etiquette on the people.

Vol. XIV. dilates on the robes of state, worn at the court ceremonies, to be observed between the different officers of state when they visit each other.

Vol. XV. gives an account of all their schools and colleges, and how the examinations are carried on.

Vol. XVI. gives a detailed account of the literary examinations, and on the duties of candidates for office. It also treats on the seals of the various departments, as used under the board of rites.

Vol. XVII. gives a minute account of their temples and altars; of the various deities and saints worshipped by government, and the ceremonies in the temples.

Vol. XVIII. is a manual of the harem; it regulates the dress and etiquette to be observed by ladies of the court.

Vol. XIX. is on the presents to be given to tribute-bearers; an account of those kingdoms that paid tribute to China; on the generosity that should be shown to tribute-bearers that come a

long distance; on sacrifices to the gods of those nations; and a description of imperial banquets to the living and the dead.

Vol. XX. is entirely on music, and the names of the airs to be played on certain occasions.

Vol. XXI. is on the Ping-pu, or Board of War; and gives the number of all officers and garrisons in the empire, and their reviews.

Vol. XXII. is a continuation of the former; gives an account of the navy, the transport service, and the Tartar garrisons in the provinces.

Vol. XXIII. details the ranks of military officers, which are eighteen.

Vol. XXIV. is on martial law, which is very severe; treats of the nobility that is open to the brave, and to the protection of the children of those who die on the field of battle.

Vol. XXV. is on the cavalry and posts; as the foot-soldiers are considered an armed police, so the cavalry are mere couriers to carry despatches.

Vol. XXVI. gives an account of van, rear, and centre of the army; its battallions and companies.

Vol. XXVII. is on the Hing-Pu, or Board of Punishments; it details the several modes of punishment, according to the ancient laws: subdivides the existing codes; reduces all the statutes it contains to matters concerning the six boards.

Vol. XXVIII. dilates largely on prisons; the commutation of punishments; assizes; and an outline of the seventeen principal courts, with other matters.

Vol. XXIX. is on the Kung-Pu, or Board of Public Works. The imperial tombs rank first, and next to them the dykes and inland navigation; it likewise gives a full description of the imperial city.

Vol. XXX. enforces the manufacture of arms and gunpower; the selection of pearls for the use of the Emperor; the public works along the rivers and canals.

Vol. XXXI. gives an ample description of the tombs of the emperors and other persons; the granaries, the mint, the powder manufacture, &c.; and points out the places they are to be found.

Vol. XXXII. is on the Lifan Yuen, or Colonial Office, which is managed entirely by Mongols. It regulates the emoluments of the nobility, appoints the audiences of the chiefs, and revises their punishments.

Vol. XXXIII. is on Outer Mongolia, and contains the names of the different hordes and their chiefs, from the lowest to the ruling khans. It has a short account of the trade with Russia, and enumerates the post establishments.

Vol. XXXIV. gives a more minute description of the Mongol princes: the tribute they pay; their relationship; the presents they receive; and an account of the nobility, revenue, and situation of Turkestan.

Vol. XXXV. speaks of the Censorate and its various functions;

of the Court of Requests, through which all important papers pass; of the Taleshi, or court for revising the judgement of other boards and re-examining sentences for capital crimes.

Vol. XXXVI. On the imperial stud, and the display of the Tartars when denizens of the wilderness.

Vol. XXXVII. gives an account of the eating establishment, and the sacrifices known as the Kwangluh-shi; and an account of the annual ceremonial of ploughing in the fields, and the examinations in the palace.

Vol. XXXVIII. contains an account of the national school, in which the sons of meritorious officers are supported; and on the Kin Tien Kin, or Astronomical Board, which is to foretel coming events, lucky hours, and national calender.

Vol. XXXIX. is a treatise on Chinese astronomy.

Vol. XL. is on the business of astronomers, and on the medical college and its various functions.

Vol. XLI. is on the imperial body-guard, and the service they perform.

Vol. XLII. gives an account of the eight standards of the powers of the Mantchoos, and their domestic arrangements at births, marriages, and deaths.

Vol. XLIII. details their duties and reviews,. and their duties when on active service, &c.

Vol. XLIV. is on artillery, mortars, batteries, &c.

Vol. XLV. is an inventory of the things in the treasury.

Vol. XLVI. is on the marriages of the emperor and princesses; and on the duties they ought to perform.

Vol. XLVII. is on the administering of punishment.

Vol XLVIII. enumerates all the pleasure gardens in and around Peking, and their uses; and an account of their eating establishments. There ought to be placed before the emperor every day twenty-two catties of meat in a basin; five catties boiled in soup; of hogslard one catty; two sheep, two fowls, and two ducks; the milk of sixty cows; one catty of butter; and seventy-five parcels of tea. The empress is allowed about one-half of the above quantity. The other ladies and maids receive in proportion to their rank. Lamas are appointed to read prayers, they being the chaplains of the court.

The number of mandarins dispersed throughout China is said to amount to 13,647. The military mandarins are 18,500, together with 2,400 at court, where every province has its mandarin, who stands in the nature of its protector and solicitor-general.

Employments are divided among the mandarins in the following manner:—when a candidate has gained two or three degrees of literature, his name is placed on the register of the tribunal *Li pu*, which office distributes the vacant offices according to the rank and merit of the literati, who, when qualified, repair to court for that purpose; but they are seldom raised to be governors of cities of

the second and third rank at first. As soon as four vacancies occur, the Emperor is acquainted with the circumstance, and then the four first candidates on the register are called, and the names of the vacant cities are written on tickets, and put in a box placed so high as just to be within reach of the candidates, who are on their knees; each obtains the city which falls to his lot.

The number, rank, and salaries of high officers in China are said to be as follows:—

Rank.	Number.	Salaries. In Ounces of Silver.	Total.
Viceroys over one or more provinces	11	20,000	220,000
Governors of provinces	15	16,000	240,000
Collectors of revenue	19	9,000	171,000
Presidents of criminal tribunals	18	6,000	108,000
Governors of more than one city of the first order	86	3,000	258,000
Ditto only of one city	184	2,000	368,000
Ditto of the second order	149	1,000	149,000
Ditto of the third order	1,305	800	1,044,000
Presidents of literature	17	3,000	402,000
Inspectors general	117		
	Total ounces		2,960,000

Fees and bribes are so universal, that the actual receipts of each official are unknown.

All superior officers in the provinces of China must appear at court every three years. A memorial from the governors of Yunnan province, which is several thousand miles from Peking, complained of the expense, and the long and fatiguing journey, besides the loss of their services. The memorialists state that their pay will not admit of military officers doing so, and the consequence is, that they will resort to corrupt practices, in order to supply the necessary expenses. This triennial journey is ordered to prevent officers obtaining too much influence in the province, and they are generally shifted when they visit Peking. The code contains a prohibition against officers of government holding employment in their native province, or to marry or hold landed property in the district under their control. The present Emperor in 1833 revived an old edict, requiring all officers to direct their communications to himself, and not under cover; as he states it is likely to lead to dangerous and corrupt combinations. The late Emperor in the year 1818 prohibited all magistrates from holding familiar intercourse with county gentlemen, unless they held some official station.

The fixed salary of the governor of a province is said to be 15,000 taels, (about 8*d.* each tael) per annum, with a house, &c., the emoluments are calculated at ten times that sum. The Hoppo has 2800 taels. The households of these officials are very numerous, amounting frequently to 150 domestics, all of whom are Mantchoo Tartars. From the acknowledgements which are frequently met with in the Peking Gazette, of money remitted to Peking, from the Hoppo of Canton, it is supposed to be sent for a renewal of his office. One Hoppo (Chung) had got into arrear when in office in Keangnan, to the amount of 217,000 taels. The first year he was in office in Canton, he remitted to Peking on account of his former deficiency 50,000 taels, the second year 45,000 taels. This office was worth from 250,000 to 300,000 taels per annum, a large portion of which is sent to the emperor as a gift. His household numbered over 200 persons. Governors and Foyuens when installed into office, have also conferred on them an honorary title, Foocha, (censor) by virtue of which office they are expected to confess their faults, and strange as it may appear, instances are met with in the Peking Gazette; but the crimes are so trivial, that it is evident they are sent in to deceive the Emperor, and divert him from examining into some grave malversation that is probably going on at the time.

The last section of the fifth book, on criminal law, enacts that all military officers of government are prohibited from receiving gold, silver, silk stuffs, clothes, ornaments, or board wages, from individuals related to the royal family, in any of the three principal ranks of hereditary nobility. For the first offence, degradation and banishment are awarded.

As an act of fealty, every civil and military officer in China, who receives an appointment, or surrenders one which he held for the stipulated period, viz. three years, must repair to the capital, and attend a sacrifice, in company with other officers, who must certify that he there professed himself a dutiful adherent of the Confucian doctrine. A hog is usually sacrificed, as the most useful animal.

The precarious tenure of office, and the vicissitudes of public functionaries, are very great. Keshen, whose name must be familiar to Europeans, was governor-general of Keangnan and Keang-se, the highest provincial appointment. He then became assistant minister in the cabinet and government of Chih-li province, in which capacity he ruled the court, and more or less the whole empire. He was too well acquainted with the Mandarins to let them escape, and therefore had from time to time denounced some hundreds of them for their misdeeds. The Emperor did nothing important without asking his opinion. This enviable station, as well as his censorious character, procured him many enemies. It was in this situation the English expedition found him. He was most desirous to be the "pacificator," as were also his antagonists, though from far different motives, and thus the over-prudent statesman fell into

the snare which his enemies had laid for him. For not having been able to exterminate the rebellious barbarians, he was sent in chains to Peking, and his truly enormous fortune was confiscated, and sentence of death followed immediately. The Emperor had not lost all regard for his old favourite, and did not sign the warrant for his execution. When Ning-po had been captured, and everything he had foretold had been fulfilled, he was released from the dungeon, and sent to Hang-choo to conclude the best convention that was possible, but without rank or power for effecting such a purpose. On his arrival at the city, he was sent back by the governor, who stated he would not admit a traitor. On his return to Pekin he was unnoticed, and in want of the common necessaries of life. When peace was concluded, the Emperor gave him a colonial appointment, but was overruled by his enemies; however, he took him into the palace as his personal servant. He is now viceroy of Tibet, and accumulating another fortune.

The servile dependence upon each other, in which all the government officers are placed, has produced the contrary effect to what was intended; in fact, it acts as a bond of union between them not to betray each others' malversation, and encourages the utmost artifice and ingenuity in a system of universal fraud and peculation.

The inviolable etiquette of the Chinese court affords great facility to those who wish to blind the Emperor, and contributes to strengthen this system of universal corruption. As no representation can reach the throne except through the appointed channels, and as these channels are only open to whoever pays the highest price, it is obvious whose complaints will be attended to. De Guignes, who was an apologist for the Chinese in many points, states that a viceroy at Canton would admit no suitor who could not pay a sum equal to £4500.

It may be asked why the government, laws, and false philosophy of the Chinese have been extolled by some European writers? This must proceed from their admiration of the benevolent doctrine of Confucius, who exhorts his sovereign to consider and govern his people as his own family.

This principle is only applicable in the infancy of society, where the limits within which the chief acts, enable him to see everything with his own eyes; the feeling of personal relationship is a bond of union between the governor and governed, and the dread of competitors operates as a check upon his actions.

The want of this check is severely felt in China, particularly during the last Emperor's reign, when there was nothing but commotion within and without, invasion, confiscation, cruelty, and tyranny; the censors who performed their duty were handed over to the executioner.

The Chinese system of governing the people as a family, has been rightly viewed as a beautiful theory, but quite impracticable; for as the sovereign is unable to see all his children, he must employ

deputies. These imperial deputies are sent all over the empire on special business. When these deputies arrive in a province they take precedence over the governors. The Mandarins give attendance to these envoys and make them large presents, which their salaries would not enable them to do, and hence corruption and extortion are practised by all.

The orders of the Emperor become null, and the recripocal vigilance of the Mandarins, is converted into a mutual league to secure themselves from inquiry. Occasionally, cases of tyranny are exposed, and the governors or Mandarins suspended for a short time, all their property confiscated, and them sent to a strange province to replenish their empty coffers. The learned M. de Guignes who resided many years in Peking, thus illustrates the system:—"The Emperor of China, makes use of his grandees as sponges to suck up the wealth of his subjects; when the sponge is full he squeezes it, and sends it elsewhere to be filled anew."

Whatever may have been the former state of Chinese morals, there is at the present day an acknowledged total absence of public virtue. Europeans lay great stress on the courtesy and politeness of the Chinese, which is considered allied to virtue in the western world. With the Mandarins those virtues are all assumed, and are the weapons with which they attack and defend their diplomacy; when European embassies have visited Pekin, and their houses and doors were double guarded, this was represented as a guard of honour. That their politeness gives place entirely to insolence and selfishness, was abundantly proved by their false misrepresentations to our ambassadors. The barbarous treatment received by the Roman Catholic missionaries, who imported to them a knowledge of various sciences, is well known. No language can describe the indignities offered to Mezzabarba, (in 1721) the Pope's legate, by Lee-pung-shung the great Mandarin. De Lang, the Russian resident minister, received such treatment, that he very soon applied for permission to retire. Mr. Thoin, Mr. Lay, Mr. Medhurst, Dr. Gutzlaff, and all conversant with the Chinese character, concur in stating that the meanness, cunning, and rapacity of the Chinese officials are alone equalled by their cowardice and sensuality.

The Confucian philosophy may well be tested by the effect it has produced on the character of all the great officers, both military and civil, who as a matter of necessity must have profoundly studied its works. As to virtue, public or private, in a Mandarin, it may be sought for in vain. However writers and visitors to China differ in their descriptions of the country, all agree on one point, viz.: that the Mandarins are mean, corrupt, unjust, insincere, proud, and assuming. These are the sages of China; and when it is recollected the class they generally come from, it is not

to be wondered that their parents have probably inflicted on them sexual mutilation, to give them a chance of promotion.

There were upwards of 6,000 eunuchs at Peking at the period of the conquest. The present dynasty is said to have greatly reduced the number, and driven them from the palace; but it is to be feared that sensuality is returned to the court, as there has been an increase in the number of these unhappy creatures.

The corruption of the Chinese functionaries may be estimated from two instances: Keshen and Hokwan. Keshan, formerly a member of the Peking cabinet, was deputed, in 1840, as plenipotentiary to settle affairs with the western barbarians; for not doing so, he was degraded, his property confiscated, and he was sent in chains to Peking, there to undergo a lingering death, and his body to be cut in small pieces to serve as food for the vultures. He was then forty-five years of age, and his property was at first estimated at £8,000,000 sterling, but was subsequently found to be much greater. Among the property seized and delivered over to the imperial treasury for the special use of his majesty, were 682 catties of gold; 17,940,000 taels of silver, and eleven boxes of jewels. On a second search, a vast quantity of gold, silver, and other property was found, including 2,561,217 Chinese acres of land, and shares in pawnshops, banks, saltworks, &c. His wives and concubines were then sold by auction, and produced a large sum. Keshen's life was subsequently spared, and he is now again as before observed amassing a large fortune as governor of Tibet.

Hokwan, Hoquen, or Ho-chung, the once illustrious statesman of China, was a Tartar of obscure birth, and raised himself from the inferior station of guard of one of the palace gates. His manners were pleasing, and his understanding penetrating and acute. His son was married to the emperor's daughter. This circumstance alarmed both the imperial family and the loyal subjects. He had great control over the aged Emperor, and his well-known dislike to foreigners was proved in the failure of Lord Macartney's embassy, which was clearly traceable to his extraordinary influence.

One officer, who displayed more loyalty than wisdom, addressed a petition to the emperor, praying him to declare his successor to the throne during his lifetime. The memorialist was instantly sentenced to death by the criminal tribunal, whose president was the creature of Hokwan. Apprehensions were generally entertained that, on the death of the emperor, he would attempt an open revolt; with a view of frustrating this intention, the young emperor, Keaking, appointed him to the honourable office of superintendent over the rites of mourning, on his father's decease; this duty confined the minister to the palace, and made his arrest less dangerous, as every one in power was indebted to him for their authority.

In the fourth year of his reign, A.D. 1799, and when the days of

mourning had ceased, the new Emperor made known his long premeditated designs, by seizing Hokwan, and divesting him of rank and employment. The following are the charges preferred by his imperial accuser: "That being summoned by our royal father to the palace, he rode on horseback through the left gate; that the young females brought up for the service of the palace he took to himself as concubines; that during the late rebellion in the provinces, Hokwan was receiving reports from the troops, and did not communicate the result to our royal father, although bereft of sleep from anxiety; that his own kindred were intrusted with high offices for the duties of which they were incompetent; that in the late confiscation (which was previous to any trial or charge) of his property, many of the apartments were found built of the imperial wood (nanmoo), and gardens were constructed in the style of the imperial palace; that among his treasures, upwards of 200 strings of pearls were found, many times exceeding in value those in our possession; various gems and buttons were found, such as he should not wear." All these charges were proved, and acknowledged by his own confession; and the sentence was, "that he should receive a slow and painful death." But, in consideration of his once exalted rank, (through imperial favour,) he was permitted to become his own executioner. The estimated value of his bullion was about £23,000,000 sterling. Sir G. Staunton says, that "besides lands, houses, and other immoveable property, to an amazing amount, not less than 80,000,000 Chinese ounces of silver, about £23,330,000 sterling value in bullion and gems were found in his treasury." The gold found deposited in the walls of his house, amounted to 4,800 pounds weight.

All officers of government, from the first to the ninth rank, must have literary or military qualifications; but clerks and attendants are classed the same as the community generally. The ninth rank includes village magistrates, jailers, inferior treasurers, &c. The large (foo) cities, and (heen) districts (see statistical table), have from 100 to 1,000 unpaid police.

The 48th section of the penal code gives the sole appointments and removals of all military or civil officers to the Emperor. Any violation of this section is punished with death. A memorial from a censor, which lately appeared in the Peking Gazette, requests the Emperor to put a stop to several glaring abuses, such as magistrates quitting their districts to look for promotion, while the collection of the revenue is left to underlings who fleece the people. A second abuse is, that governors appoint magistrates to be their secretaries, and thus obtain their services without payment, and afterwards recommend them to the Emperor for higher employment. Another abuse complained of is, that governors take into their employment the most worthless characters, and raise them to respectable stations. The censors' reports fully illustrate the theory and practice of the Chinese government. Concerning the

state of the province of Chih-li, in the suburbs of Peking, the censors report, that "the magistrates, without fear or shame, connive at daring robberies; that horse-stealers bring their plunder for sale to the fairs and markets; that in a village adjoining the imperial palace are many thieves, who are joined by a number of Mohammedans, who go out in bands of thirty and forty to plunder; when some of them are taken, the magistrates order them a few blows and imprisonment, from which they are allowed to escape. We beg that your majesty will make a selection of honest, decided men, who will not favour or screen this banditti in future." In the subsequent year, the government of Peking removed upwards of 20,000 underlings from various employments, charged with extortion and cruelty, from the province of Chih-li alone.

The governor of the Chih-li province points out to the emperor that the evil arises from not paying the police a reasonable salary; and asks for a loan of 100,000 taels from the public funds; one-half to be placed out at compound interest in merchants' hands until it has increased to the original sum, when it shall be returned to the treasury; the other half to be applied to the payment of the police.

A censor, who was also a superintendent of grain in the province of Shen-se, reported, in 1830, that it is a common occurrence to see a corpse floating in the river; on asking the people why they did not inform the magistrates, they answer, that in case the magistrate is told, he compels the owner of the ground where a corpse is found to purchase a coffin at his own expense; and his clerks and attendants take advantage of this circumstance to extort money by threatening him with a prosecution for being concerned in the death.

The censor goes on to say, "I hear that during the fourth and fifth moons, when the heavy rains fall, that many people are drowned; particularly when the grain vessels arrive, there is a great concourse of people assembled, the number of sailors, pedlars, &c., that are drowned is incalculable, and the *magistrates seem to take no notice of the affair.* It is, therefore, my duty to request that your majesty will command the governor of Chih-li province, and the military officers of the district of Shunteen, to give strict orders to the police that when they meet with a dead body, they should examine into the cause of death, and give information: also to prohibit magistrates, clerks, and police, from extorting money under false pretences; and to order coffins to be purchased at the public expense."

Dr. Gutzlaff officially reported, recently, that "honesty of purpose is a quality so rare in China, that the possessor of it is looked upon as an extraordinary character." During the war, in 1840-1, the most egregiously false reports were made of our utter defeat and destruction, by the provincial authorities to the government at Peking: in fact, according to the annals of the East India Com-

pany at Canton, "duplicity and corruption have been manifested for two hundred years." The Select Committee of the East India Company at Canton, frequently refer in their records to the "gross misrepresentations and impositions practised by local authorities on the Emperor and his ministers at court." This is corroborated in various ways; and it is confidently stated that the imperial government have, even to the present day, not been made fully acquainted with the origin and proceedings of the late war; consequently, the arrival of our fleet in the Yang-tsze-kang produced the greatest consternation at Peking. An instance of this systematic falsehood and corruption is thus given in the "Hong Kong Register," of May 6th, 1845; of the authenticity of which there is no doubt:—"When Canton was ransomed, and the money for that purpose drawn from the provincial treasury, a report was made to the emperor that it was a debt due to the foreigners by the Hong merchants, who were unable to pay it; and these latter were induced to sign a document to that effect, on the assurance being given them that it should not be used against them. However, after the affair was terminated, various attempts were made to extort the amount from them, but without success. Headed by Howqua's eldest son, who has taken a literary degree, and who threatened to lay the matter before the Emperor, they refused to pay more than 2,000,000 dollars, which they admitted to be due by the merchants to the Emperor. The local authorities have, at last, agreed to accept this amount; and thus has terminated an affair which has been a source of great uneasiness to the Hong merchants, and was considered sufficiently important to the foreign trade, to induce Mr. Cushing, the American plenipotentiary, to address Keying on the subject.

"The following is the amount paid by each Hong merchant:—Howqua, 550,000 taels; Poonkeequa, 200,000 taels; Samqua, 200,000 taels; Gowqua, 200,000 taels; Kingqua, 60,000 dollars; Poonhoyqua, 60,000 dollars; Mowqua, 50,000 dollars; Footae, 50,000 dollars; Mingqua, 50,000 dollars; and Sowqua, 50,000 dollars. One-third to be paid in four months, and the remainder in ten annual instalments."

The majority of the people of Canton have been induced to believe that the English paid a large sum of money to be allowed to retire unmolested from before the walls of Canton. A few extracts from the East India Company's records will illustrate the proceedings and policy of the Chinese government.

The Select Committee of the East India Company at Canton, recorded in 1831, their deliberate opinion that the history of China shows "numerous instances of even acts of undue violence, meeting with respectful treatment in return from the government, while persons living in obedience to its laws were suffering from severe and unmerited oppression;" and in 1807, the Select Committee re-

marked that "the weakness and corruption of the Chinese government proved a counterpoise to its pride and arrogance."

In 1830, the Select Committee stated the "Chinese government evince a malignant temper in the publication of several insulting and opprobrious edicts, promulgated with the evident intention of degrading the character of foreigners amongst the lower order of the natives, and calculated in a high degree to aggravate the feelings of the former, and excite the disposition of the latter to offensive acts." The whole British community in Canton protested against the indignities heaped upon them by the Chinese government.

Again, they record that the English there "are daily in contact with the lowest of the Chinese, and exposed to assaults *so wanton* and often *so barbarous*, as well as to robberies so extensive, that self-defence imposes upon them the necessity of attacking their assailants in a manner from whence death must often ensue."

In another place the Select Committee says, "The contempt of foreigners, *engendered and fostered by the abusive terms in which they are spoken of by the officers of government*, the want of police regulations, and the defenceless state in which we are placed, leave us exposed to assaults of all descriptions."

This passage might have been written at the present moment, Nov. 1846; for it depicts the condition of the British and other foreign residents at Canton, even under the provisions of the treaty of Nankin and its equally unfortunate supplement.

Dr. Gutzlaff in his official report, says "China is faithless as a nation, and its government is based on expediency." Mr. Thorm, our consul at Canton, and an excellent Chinese scholar, says, "the Chinese are devoid of truth and morals, and the officials without honesty or priuciple." Mr. Lay, consul at Amoy, and a Chinese scholar, uses still stronger language on the subject. He says, "the Tartar government, from the highest to the lowest, are liars and extortioners, possessed of witty cunning and ingenious malice; proud and insolent;" (page 3, of published work). More recently, viz.: at Amoy, in June, 1845, Mr. Lay declared that the "*rulers* of China are the greatest villains on the face of the earth,—there was not one to be trusted." Mr. Lay's sentiments of the people generally, particularly those of the north provinces, were favourable. Everywhere in China I heard the same opinions from those conversant with the character and language of the Tartars and Chinese; and that the government only considered treaties to be binding so long as it was expedient to uphold them.

The following code or abstract of instructions, from the government of China to their licensed merchants at Kiackta, displays great cunning, duplicity, and meanness.

"The end and aim of every commercial nation, should be to prevent the advantage being on the side of the foreigners:—

"1st. To do this effectually, all letters received by any one of the licensed merchants, from their partners, are only to be opened in a public assembly, so that all may act in concert against the foreigners.

"2nd. Discover what articles the Russians are most in need of, and what price these sell for in Russia. Every member is to strive with all his might, to obtain information on this head, and lay it before a general meeting; when the president will give to each a note, which will state the quantity of each article he is to purchase, and the price he is to buy them at; and likewise those which he is to withhold.

"3rd. The least display possible, as to the quantity of Chinese goods, that may be brought for sale; do not appear anxious for Russian goods.

"4th. The Chinese goods should be at all times less in quantity, than Russian; that no fresh goods be brought forward, until the old are sold off.

"6th. Let no eagerness be shown for an article of Russian manufacture; no matter how much any one member may wish to procure it."

"7th. When the Russians are scantily supplied with any valuable article, great eagerness should be displayed to purchase the whole stock, saying that it was in good demand; and then to be equally divided between each merchant: the consequence will be, that the next year, a large stock will be brought to market, and great bargains will be procured, by stating that the demand has ceased; and thus gain advantage to the nation.

"8th. If the Russians should raise the price of any article that was scarce, no one should buy anything for one month. If they complain to us, we will tell them that the trade must be stopped.

"9th. Tell the Russians that the quantity of goods on hand is much less than it really is; and likewise tell them, that China has no silk or cotton to dispose of.

"10th. No license will be granted to trade at Kiackta, unless the merchant is able to write and speak the Russian language; and that will prevent the necessity of the Russian acquiring a knowledge of the Chinese; and thus preserve the secrets of trade and the policy of government.

"11th. Treat the Russians with politeness on all occasions, and even show them acts of hospitality; which will enable you the better to learn how their country is governed. But on no account sleep in the same house with them.

"12th. No merchant to transact business for one year after his arrival at Kiackta; but for that period to learn thoroughly all the secrets of the trade, and thus prevent mistakes.

"13th. Prohibits gold, silver, copper, and iron, from being exchanged with Russia.

"14th. Proscribes the introduction of all articles of luxury, wine, spirits," &c.

There are various punishments awarded for a violation of any of the above rules. For disclosing the nature of the above instructions to the Russians, death, or banishment for life; for lesser crimes, mistakes, &c., to pull the grain boats five years, i. e. the galleys.

The trade of the interior of China, the prices, demand, &c., are to be kept a profound secret.

The whole government is a system of strict surveillance and universal responsibility, approaching to the greatest military despotism. The man who knows it is almost impossible to escape, (except by entire seclusion), the emissaries of the government, will be cautious of offending the laws of his country; for if he himself should escape, his family will suffer for his offence, and if he can venture home, it is most likely his property will be in the possession of the officers of the government, or of neighbours who feel secure in plundering him.

The Emperor is not only sole head of the Chinese constitution, but is considered to be the "*Teen Tsze*," the Son of Heaven. It is in unison with these high notions, that they refuse to negotiate with the barbarians until compelled by a superior power, when it is thought Heaven wills it.

The absolute power which the Emperor possesses, he arms his deputies with, to be exercised by them in their various offices: each being responsible only to his superior officer. The law has appointed censors over the actions of the Emperor, but he need not regard them: in China all tyranny is so well cloked as to be styled *paternal* authority.

The duties to be observed by the Emperors are strictly considered to be in unison with Confucius and his most celebrated disciples, as given in their famed works, the Five Classics and Four Books.

The first distinction of castes is between natives and aliens, which latter class includes all the mountaineers, and other tribes throughout the empire; the families that live in boats, also fishermen in the maritime provinces: these are subject to laws that do not affect natives. The second distinction is between the conquered and the conquerors, i.e. Chinese and Tartars: the object of this distinction is to put a stop to intermarriages, so as to prevent amalgamation between the two races.

The third distinction is that every native can have slaves, whose children are likewise slaves, under certain restrictions; free-born people are often condemned for their crimes to slavery.

All the people are divided into two classes, the mean and honourable: the latter loses its privileges should they marry with the former, who are comprised of people of the lowest grade: slaves, policemen, stage-players, and jugglers; and these for three generations are required to follow some honourable and useful

employment to work out their liberty. Every thing to perpetuate distinction is done most artfully.

One of the inevitable results of the system is the spirit of falsehood, and want of candour which their ceremonies universally infuse. The Emperor's whole study is to decoy or cajole his people; and he, in return, is cajoled by his ministers. It is scarcely necessary in China to ask a favour, for it is sure to be promised, without the slightest idea of fulfilment. The advantage attending this profusion of promises is, that they can be estimated at their real value.

It is truly observed, that at one time the government adopts language pregnant with direful import; and the next, if encountered by a show of resistance, sinks into the most ignominious submission, and resorts to ridiculous subterfuges, in order to escape from the consequence of its own folly and audacity.

The people, particularly those of the better class, are very desirous of associating with the English, but their Tartar rulers take every possible means to prevent such association; the most opprobrious epithets are heaped on the English, and placards are posted on the walls at night accusing them of odious crimes; in other instances edicts are issued as the following, entitled:—

"Regulations for preventing the familiar intercourse of natives and foreigners. The houses and lanes in the neighbourhood of the foreign factories, (Canton), are the resort of native traitors; these must be banished, to prevent an intimate connexion growing up between the natives and the barbarians. The Foo and Heen magistrates are to inspect the said places in person. All the doors of the foreign factories at the back are to be immediately blocked up. The square in the front is to be enclosed. The passages through all the streets near the factories are to be cut off and never again opened, and the walls built higher and thicker. It will be proper to have one thoroughfare, with a gate, and a military sentinel. But the shops in New China-street are so intimately connected with foreigners, that they suspend signboards with foreign characters written on them; this is in opposition to the law, and must be put a stop to for ever. The private houses must be also closed, and woe to all those who disobey, and let proclamations be issued appointing a time to sweep away these traitors!!"

There are various proofs in the Peking Gazettes of the disorganization that is in progress, and the loose and corrupt system of government in the provinces.

The Lieut.-governor of Che-Keang, sent a memorial to his majesty, which stated that a numerous band of robbers infested the province of Hoonan. They grew so bold that nothing could stop their marauding spirit. He represented them as disbanded militia, who during the war with the English, fought under the banners of their country, and being out of employment, and unable to earn a living, have betaken themselves to these wicked

courses. Cho-ping-teen, a minister of state, recently memorialized the throne, respecting the state of the Peking police. The memorial states, that the residence of his Majesty is infested with robbers, who have been banished from other provinces, and have not only taken up their residence, but actually bought houses, and are living in a most splendid manner on the produce of their booty. Debts and defalcations are numerous in Keangse; several thousand taels are owing from three districts. In the province of Chih-li, a magistrate is a defaulter to the extent of 12,000 taels. A defaulter, in Honan, died, while being conveyed to Peking: his property was put under seal. The undermentioned extracts from the Peking Gazette, conveys further information to the internal state of China. In 1827, Peking was in a deplorable state; plundering and murder were frequent in daylight, without detection; ten carts laden with grain were taken from the gates of the city. In 1827, extraordinary powers were given to the Governor of Shan-tung; the banditti were so numerous, and the expenses so great, that the emperor empowered him to inflict summary punishment, without examining witnesses. In 1829, the hills in Che-Keang which protect rebels, were ordered to be set fire to in order to burn the grass and brush wood; thirteen of the soldiers were consumed in the performance of this duty. The banditti who inhabit the borders of Kwang-tung (Canton), and Kwangse provinces, appear to be the most troublesome. The governor memoralized the present Emperor, that the banditti in his jurisdiction might not be included in the act of grace on the occasion of his accession. The same year nearly 500 of a banditti were taken, within 200 miles of Canton, on the eastern side.

In 1827, the governor of Canton, requested the emperor to bestow rewards on the troops, as they had routed the banditti on the southern hills, and taken 200 of the gang. In 1828, a reward of 1000 dollars was offered for the apprehension of a banditti leader, and 3,000 for another. The judge of Canton, this year complains that he cannot clear the court of the number of cases. After a long sitting, he states that there were of undecided cases for robbery 430, which involve upwards of 2000 who are not yet taken, and the number is daily increasing. In 1829 the governor obtained rewards for the military from the Emperor, for their successful exertions, in the north and east of the province, where 300 bandits were captured.

In the vicinity of Canton, Whampoa, and Macao, poor people who cultivate land on the banks of the rivers, are frequently plundered of all they possess, unless they take out a ticket of security from a banditti, which protects them for a certain time. Among fishermen along the coast a similar tax is imposed. The Gazette denounces these practices, and that is all that is heard of them.

In 1830, the number and character of the robberies in Canton

were of the worst kind. Government offices and temples were violated, and the robbers mustered in bands of from 300 to 500 each. The number captured in three months of this year in Canton, was 467. Kidnappers are never pursued, or if so they are sure to put their captives to death. The sacred palace of the emperor, at Yuenmingyuen, was lately plundered, although well guarded by day and night. His Majesty complained of "the want of respect that is apparent, in latter years, as every thing belonging to his majesty should be respected with awe and veneration."

On any occasion of insurrection or tumultuous disturbances, no mercy is shewn by the military. A recent report from the Commander-in-chief of Formosa, states, that the neighbourhood of Taewan, (the capital of Formosa), is infested with a disorderly and rebellious gang, who openly defy the authorities. About thirty of these had been taken prisoners, this has caused a disturbance in which two Chinese soldiers have lost their lives. To quell the insurrection 1000 soldiers were marched to the place, whilst the treasury furnished 1800 taels to defray the expense. In the first engagement ninety prisoners were taken, and their heads instantly cut off. In a second engagement the commander reports, that he dispatched about 300 heads. The loss on the parts of the victors was trifling. The total killed and wounded, slain in battle, was upwards of 1000: from 500 to 600 were beheaded, sixty-nine decapitated, sixteen taken alive, and 100 stand of arms. These robbers being completely exterminated, all is again quiet. The only answer made to this report, was "the imperial will has been recorded."

The rebellion among the Mohammedans in Turkestan, which broke out in the year 1826, excited great alarm throughout the empire, as it was well known that the Mohammedans beyond the frontiers would join them. The Booriats of Kokan supported the rebel chief; and after his death made an entry into Cashgar, but were defeated by the Chinese.

In 1818, a numerous tribe, called Elucth, who inhabit the borders of the province of Szechuen and Shense, committed dreadful plunder on the inhabitants. The governor of the province reported, that he had defeated them and taken several hundred captives. When the expenses of this insurrection were applied for, the Emperor ordered that the governor should pay it himself. The consequence was that he committed suicide.

A fierce and bold race of mountaineers, called Lolo, inhabit a country lying between the provinces of Szechuen and Yunnan and the British territory in Assam; they are supposed to be the Shans. The *Peking Gazette*, of 1819, declared the rewards to the officers who defeated these rebels, which was all the public ever heard. An express travelling 600 le a-day (168 miles) announced the victory.

It appears from the *Peking Gazette*, of the years 1826, 1828,

1830, and 1834, that the Chinese military was employed in quelling insurrections that broke out on the western frontier of Yunnan. The borderers on the Burman frontier were also defeated, and many prisoners taken in 1830.

The governor of Yunnan memorialized the Emperor against a reduction of his military forces, which amounted to 33,970; all of which he stated to be fully employed in keeping off a tribe called Tsingke. In 1832, the envoy from Tibet to Peking was plundered and severely beaten, on the borders of the province of Szechuen. The tribe called Meenpoh, about this time, plundered and burnt upwards of twenty villages. The most daring tribes inhabit the country southward of the Yellow River, which, when frozen over, they cross, carry all before them, and plunder the Mongol pastoral tribes. The complaints were so numerous that the authorities sent upwards of 3,000 troops after them, and recovered 80,000 head of cattle, with seventeen of the ringleaders, who were beheaded.

The hill tribes within several of the western provinces, cause even more expense and trouble to the authorities than the more distant rebels; there are upwards of eighty different tribes. The rebellion of 1832 cost 2,100,000 taels, and the Chinese army lost 10,000 men. The peasantry dread the imperial troops as much as they do the robbers; hence the following instructions to the soldiers to preserve honest and orderly habits by Yu, one of the Commanders-in-chief, which read well, but are not obeyed.

"Every man derives his nature from heaven, and from infancy to manhood none are destitute of virtue. The virtuous cherish it in their hearts, while the exercise of it towards a prince is called loyalty, and towards a parent filial piety. That you should while at home exercise reverence towards your parents, and fraternal affection towards your brethren, you very well know. The Sacred Edict has widely promulgated and reiterated in your hearing, that scholars and husbandmen, mechanics and tradesmen, by attending to the appropriate duties of their calling, will secure a reputation, and surely reap their reward.

"The favors we receive from others ought never to be forgotten. Here allow me to introduce a similitude. Suppose you were on a long journey and your pocket-money were expended, and you found yourself destitute, far from home, without friends, and perishing from want. Then suppose a man should give you a few hundred cash to preserve your life. Should you ever afterward see this man, ought you to make any expression of gratitude for his mercy? And, if you made no returns for his kindness, would you not justly be considered a forgetful and an ungrateful creature, and thus exhibit no goodness of heart? It is a common saying, if we receive from others a favor, like a drop of water, the return should be like an overflowing fountain.

"Now you, soldiers, have received favors from your sovereign, which it is extremely difficult for you ever to repay. It is becoming you, as you regularly enter the cantonment to receive your rations and monthly pay, to remember that all you have for the support of your lives, the nourishment of your family, and the offerings to your ancestors, is the result of your sovereign's compassion, whose mercy is higher than the heavens and extensive as the earth; therefore *loyalty* is a sentiment that should be engraven on your hearts. As you receive liberally of the favors of your sovereign, it is becoming you, by a careful and diligent attention to your appropriate duties, to promote the peace of the land, by exterminating thieves and robbers, and avoid disturbing or distressing the people. Thus you may respond to the distinguished favors of your sovereign, and yourselves advance in the road of promotion, from the infantry to the cavalry, and then to official stations, with increasing honors and emolument. This is in time of peace; but should there be a national disturbance, and you are sent out in regular file, and on seeing the foe, advance bravely before him and slay the enemy, you thus repay the kindness of your sovereign. But if, on seeing the enemy, you cherish unworthy fears and do not advance, you prove yourself ungrateful and unworthy creatures, and of the same class with pirates, and all men will be justified in slaying you.

"You may consider that from ancient times till now, the wise and the brave have been prosperous and honored, and for this reason—that with a true heart they destroyed the enemy. But those who fear to die cannot thus avoid death; suppose they shut themselves up within their own doors and die of disease,—are they not then dead? But if you would not deserve death, take your sword and rush amidst a thousand or ten thousand men, brandishing your weapon and speeding your horse, and you cannot die. A discharge of your appropriate duties and the subjugation of the enemy, all depends upon your loyalty and bravery, and in this way alone you can preserve the laws and save your lives.

"In time of peace, while remaining in your cantonments, it is expected that you be quietly employed in your customary duties, not quarrelling with each other: and when you go out, whether it be for taking thieves or for war, as you meet the people you should remember, that your food and salary are the result of their labor. Therefore, carefully endeavour to protect them. Do not frighten and annoy them; but when you see among them old persons, regard them as you would your own father and mother; and when you see young persons, treat them as you would a brother or sister. Do not think, because you spend your strength in the service of your Emperor, that you have a right to defraud the people. When going abroad do not compel the coolies to bear your burdens, without a suitable compensation; and as you pass along the road, do not rob the gardens of their vegetables and

fruits. Do not passionately abuse the people, and, relying on your numbers, insult the defenceless. Should all respond to the voice of one man, and several tens of you unite in beating one man, and if, perchance he is killed, do not think that you will pass undetected. Your fellow-soldiers, lest they should be implicated, will make known who was the mover of the disturbance, and when this is known by the people, they will represent the case to the proper authority; who will institute an investigation, and the corroborating testimony of soldiers and people will so clearly establish your guilt, that even your friends and relations will not dare deny it. Such will then be judged according to law, and beheaded, and your heads suspended by the wayside to the gaze of the multitude. These things you all understand.

"You remember that during the revolt of Formosa, in the 12th year of his Imperial Majesty's reign, A.D. 1832, the soldiers from Chekiágg, Honàn, and Sz'chuen refused to pay the coolies for bearing their burdens, and that a dispute arose and life was lost; also, that children were kidnapped, and the office of the salt merchant was plundered: when these things were beyond all endurance, they were represented to the high provincial officers, who reported it to his majesty; and an imperial edict was issued; and, after the necessary investigation, the offenders were delivered down to be punished according to law. These things are for your admonition. Therefore, do not trust in your numbers or the fallacious hope of escape, for your commanding officers will surely understand and make known your conduct; also your comrades, for fear of being themselves implicated, will disclose the matter, and you cannot escape punishment. From ancient times till now, the laws concerning soldiers have been very rigid. On a former occasion a soldier stole a man's vegetables, and he was put to death for it.

"Now you think that a vegetable is worth but a few cash;—why need a man fear to take it? Man is prone to imitate bad example; and if he can take a vegetable, he will take something else, and soon it will become habitual; and the people of the country will cease to fear thieves and pirates, from their greater dread of the soldiers. Thus the anger of the people would lead them to call upon the gods for vengeance, and you will incur their wrath, instead of securing their aid, in time of battle. Think you, when engaged in battle, should one man draw back, would not all follow his example and flee, and the foe pursue after them to the destruction of all? The laws concerning soldiers are extremely severe. The good man constantly observes the customs, and dares not contend with his associates. He regards his own life as precious, and trembles lest by quarrelling with another he should accidentally kill him, when he would pay for it by the loss of his own life. If he escape death, he is banished, and thus precluded for ever from all honor and profit.

"Anciently, there was a man by the name of Han Sin, who compelled a thief to pass between his legs; still he dared not wrangle. According to the saying, 'The brave act like tigers, and not like mice.'

"If for a few years there should be peace, and, instead of going to war, you all remain at home, as good men, I will teach you what to do, namely,—practice yourselves in your duties, that you may be able to protect yourselves and your families,—thus exhibiting truth and righteousness. Every thing in heaven and earth is comprehended in these two terms,—*truth* and *righteousness*. They are to men what the root is to the tree. Where then is truth? To speak a word to-day, and follow it ever afterwards; not pointing to the east, then going to the west; not saying that you have what you have not; not changing to suit your own convenience;—if you speak and act thus, all men will believe you. This is what is called *truth*. What is righteousness? For each to attend to his business and practice himself in his appropriate duties;—regarding his officers as he regards his parents, and his comrades as his brethren, avoiding ingratitude and a violation of the laws;—this is what is called *righteousness*. If a man have no truth, but is deceitful and false, then there is nothing too bad for him to do, and even his father and mother, and wife and children, will see that he is a bad man. An unrighteous man in the twinkling of an eye becomes ungrateful. Therefore truth and righteousness are of the first importance.

"Again, it is easy to move the mind of the ignorant. This you will understand by observing a play. Suppose the actor, in alluding to the ancients, should exhibit loyalty and filial piety. The audience, looking at the faithful minister or dutiful child exposed to ten thousand ills, still maintaining his integrity, and, in every temptation to impropriety and unrighteousness, sternly adhering to truth and uprightness. Therefore, the gods of heaven and earth will protect him in the field of battle, and crown him with laurels of victory,—bless him with a blooming wife and honorable children, and perpetuate his name to a thousand generations. But how often is it that stupid men frequent the plays, desiring only to witness impure and incorrect exhibitions, and look upon scenes calculated to foster a contentious spirit. You may know from the expression of their countenances, that such, if they are not already adepts in the practice of vice, will soon learn to be; for such things are very shallow, and easily learned.

"Here allow me to introduce the case of Sung Kiang, a famous robber, whose name is recorded in the Shui Hu, and history informs us that he was at the head of thirty-six giantlike insurgents. General Chang Suye, of Hwuihai, at one time called out his men to exterminate them, but they surrendered and swore allegiance to their sovereign. Sung Kiang lived about the middle of the Sung dynasty. He was a man of superior natural talents; and at length

became a faithful subject and a queller of rebellion, and promoter of peace within the four seas (China), and was praised by succeeding generations. Still, though he became a faithful subject and distinguished patriot, by all his good deeds he could not erase from history the record that he was once a robber. Moreover, the works of fiction have misrepresented the number of his colleagues, and endeavored to make it appear that he acted not for gain, but for honor; thus tempting the age, blinding the eyes of the people, and injuring the hearts of men in no small degree. In the same way, novels have so represented the character of the robbers of Wa Kang, that indiscriminating minds are led to admire their valor; not thinking that they were without prince or father, and that they thus treated with contempt their own body and their own parents; not thinking that true courage consists in speaking with propriety and acting righteously, in not obscuring the laws of heaven, or throwing away conscience, even if it should be at the hazard of life.

"The fact is, you cannot rely on what novels say; for Sung Kiang was no better than Tai Wu and Mauting (notorious robbers). You know that in secret societies, where the members are sworn to protect each other, the greater guilt rests on the head man, and his guilt is increased in proportion to the increase of the numbers under him. For such proceedings they surely will be apprehended and punished, when repentance will be unavailing.

"Therefore you, soldiers, ought carefully and unceasingly to follow truth and righteousness, filial piety and loyalty. For if you carefully practice your own tactics, and when at home respect your parents, love your brethren, and attend to your own business, and, when sent for the apprehension of pirates, you prove faithful to your trust; in time of war not oppressing the people, and mutually admonishing each other to walk in the path of virtue; and if you bravely contend for your friends and relations, and also the rulers of the land, the gods will secretly protect you wherever you go. But if you do not carefully practice your tactics, and attend to your own business; when set after robbers, if you do not face the foe;—such conduct cannot be endured by the justice of the laws, or the mercy of the gods.

"Finally, strive to familiarise yourself with your own business, and mutually instruct and assist each other. In giving these instructions, your general has not employed a mysterious style and unintelligible terms, but simple and every-day language; so plain that it may be easily understood, even by those who cannot read. Now if these principles of your nature (truth and righteousness) be established, you may travel to the ends of the earth without danger of harm; and is it not a matter to be desired, that the officers and soldiers, princes and people, should dwell together in peace and happiness?"

The feebleness of the Tartar government is well illustrated by

the constant piracy along the whole coast of China. Pirates in China are divided into two classes, sea robbers, and water or river robbers. Chaouchoo-foo, and the neighbouring province of Foo-keen, appear to be the stronghold of both classes, particularly during the seasons of distress, as then it is known that many join them for want of employment. Dr. Gutzlaff, who visited many parts of the coast of China, in 1831, describes the social state there as wretched in the extreme.

The duty of the Chinese navy, is supposed to be for the protection of maritime commerce, and a few observations on its efficacy, will show how far it answers that purpose. The governor of Keangnan reported, in 1818, that he found great difficulty in procuring timber to build twelve junks, for the coast of Shan-tung. The Governor of Canton reports, in 1820, that ninety vessels were disabled this year, and forty more in the succeeding year. In 1833, 100,000 taels were voted to build ten junks, under the direction of the Governor of Canton. The admiral received private information, that the new junks were put together with wooden bolts; on examination it was found to be so. At Nangaou, which is the second naval station of Canton, and bordering on Foo-keen, (the stronghold of pirates), and the residence of an admiral, with a force of 5000 men,—Messrs. Lindsay and Gutzlaff found eight small junks in 1832.

Mr. Glasspole, who was taken prisoner by the Chinese pirates, together with seven of his men, in 1809, calculated their whole force to consist of 70,000 men, navigating 800 large vessels, and 1000 smaller ones, including their row-boats. The united forces of the Chinese navy, aided by vessels belonging to the Portuguese of Macao, consisting of upwards of 100 sail, were totally unable to make the least impression on the pirate band. Mr. Glasspole was with them nearly three months, and was compelled, along with his men, to enter into many engagements with them during that time, and consequently had a good opportunity of calculating their forces. It was not until division appeared between the rival commanders, that the imperial government proposed a general pardon, and employment to those who would surrender. Kuo Patao, commander of the black squadron, surrendered and entered into terms for all his followers, and subsequently found employment in Peking. Paoer, the admiral of the red flag, very soon surrendered on the same terms, and he and many of his forces were employed by the government in hunting their former associates. Ever since, every effort has been made to prevent their uniting in so strong a body, but they are still numerous.

In 1831, the Peking Gazette contained a proclamation, against allowing in future, tea to be conveyed to the Northern Provinces by sea, as his Majesty had been informed that the tea-dealers carry with them powder, *to supply and pacify the pirates*. The Governor of Canton, in 1829, issued a proclamation against the

Lintin smugglers, who have boats with from thirty to forty oars, who when smuggling fails, turn pirates, carry fire arms, and even fire on the revenue cutters of the government.

In a representation made to the emperor in 1830, from the Governor of Che-Keang, it is stated that the officers of the coast permitted pirates to do as they wished, that murder and plunder was an occurrence of every day;—the emperor in answer, deprived the officers of their cutters for three months, during which time they were to have all the pirates made prisoners, or failing therein to be dismissed.

The Peking Gazette of August, 1831, has a peremptory order from the Emperor, concerning the nine pirates who were taken for the plunder of Howqua's fort; he desires that they be put to torture, in order to discover the remainder. A fleet of Cochin China pirates was discovered this year, which consisted of ninety sail.

One of the most remarkable indications of decay in the empire, and of general corruption, is the sale of offices, which has recently increased to a great extent, and is at total variance with the literary examinations which had hitherto been the basis of official employment, and powerful means of keeping the empire consolidated and tranquil.

1822. A memorial to the emperor, from Sin Tsung-yih, head master of the literati in Shanting province, and Yuen-Seen, the censor of Yun-nau province, in 1822, is as follows:—

We have heard that the sale of high offices originated under the Han dynasty; but the disgrace of selling office under the present is of greater enormity than theirs. The sums procured under the Han dynasty were applied to the public service, but our dynasty puts the whole of such revenues into its private purse.

"Our dynasty commenced the sale of office, in 1637, Teentsung's tenth year, to supply money for the use of the state, and to collect human talent; for many of our sages arose from fish and salt markets, and those who bought office, made up a portion of talent unsupplied by those who obtained office by literary merit. But it was ordered by imperial authority, that the literary should have the majority in the proportion of eleven to eight.

"But at the present time, there are unemployed by government more than 15,000, who have obtained the third degree, (tsin-sze), and near 30,000 of the second degree, (ken-jin), and those that are waiting to be employed were made eligible thirty years ago. The design of your Majesty's heart is to give age to their talent, and prepare them for service.

"Allowing them to be thirty years of age when they obtain the degree of ken-jin, and then wait thirty years more, they are then generally pointed out as feeble and stupid, and thus the learned will ultimately be excluded from office.

"The buyers of office are both young and have abundance of money, and are thus put over everybody's head, and pointed out

as possessing talents. The qualifications for graduates are most rigorous. A candidate must state his descent for three generations back; also procure five graduates to enter into bonds of security. The purchaser of office has nothing to do but pay his money, and there is his office; and governors become his sureties. Thus priests, who are prohibited, and actual highwaymen, are daily promoted to office. When in authority they are cruel oppressors, they terrify the people, and their superiors point them out as possessing decision. Of late none of them have been impeached, and their numbers are unknown. When this document reaches the privy council, they will say, the resources of the country are inadequate, and thereby darkly insinuate their slanderous aspersions; we have, therefore, made a calculation. In the third year of Keaking a banditti, in Sze-Chuen, and two other provinces, caused an insurrection, and the sale of offices procured 70,000 taels, (about £25,000.) In the eleventh year of his reign, a rebellion broke out in Yun-nan, and the sale of offices realized 120,000 taels; the 19th year 60,000 taels; thus the whole amount for twenty years, make but a few hundred thousand taels. Now if the expenses of imperial honors were once removed, it would save as much in one year, as the sale of offices has produced in ten.

"The expenses of *flowers and rouge* at the imperial harem is annually 100,000 taels. The salaries at the harem for waiting-boys is 120,000 taels. The gardens of Yuenming cost more than 200,000 taels. The establishment at Jeho, costs 480,000 taels. The other expenses of these gardens for salaries to great officers, is 160,000 taels; and there are conferred in largesses on the women of these gardens 250,000 taels. If these few items were abolished, talent might be brought to the service of the country, and *the wealth of the people* be secured.

"We find in the provinces, from governor, lieutenant-governors, down to the village magistrates, all combine to gain their purpose by hiding the truth from the Emperor.

"Now for the tricks played by the great salt officers, they are numerous. Each bag of salt supplied to the emperor weighs sixty catties, charged 500 cash per bag; but the salt supplied to the people only *weighs eight* catties at the same charge.

"If your majesty deem this statement to be right, and will act thereon in the government, the army, the nation, and the poor people will have cause of gladness of heart. Should we be *subjected to the operation of the hatchet, or suffer death in the boiling caldron, we shall not decline it.*"

His majesty's reply:

"The report of Yuen-seen and his colleague is extremely lucid, and shows them to be faithful statesmen, who are grieved for the state of their country, and who have the spirit of the great states-

men of antiquity. Since the days of Yun-Chawwantoo, 221 B.C. such men have not appeared.

"TAOUKWANG, (Feby 22, A.D. 1822.)"

Nothing, however, was done, on the "lucid and faithful," report.

The sale of civil and military offices, in 1826, produced 6,000,000 of taels. The privilege is only granted for one year at a time; but it was renewed 1828 and 1829.

The Peking Gazette for January, 1831, announces that two sons of Howqua have been promoted, one created ken-jéh by *patent*, for having one year previously subscribed 36,000 taels, the other son had contributed 100,000 taels towards the war in Tartary, for which he was made a director of the salt monopoly.

The literary chancellor of the province of Keang-se, in 1828, having been reported to the emperor as guilty of selling degrees; two special commissioners were dispatched to his house, who discovered 400,000 taels, and to save any examination, he was given an opportunity to commit suicide.

The price of a first degree, is said to cost 7000 or 8,000 dollars; a substitute can be had on much less terms, who does not regard the punishment. At an investigation which was held in Peking, in 1832, six writers were ordered for execution for forging diplomas. An officer, in the Board of Revenue, in Peking, was discovered to have sold 20,000 diplomas of rank.

The imperial Court Calendar gives the number of provincial officers as follows:—Governors, 11; fooyuens, 15; treasurers, 19; judges, 18; chancellors, 17; magistrates of cities of the first order, 184; of cities of the second order, 212, and of the third, 1305: total, 1781. According to law, all these officers must be changed every third year, and they must not fill a similar office in the province a second time; this principle carried out would require 35,620 great officers to fill all these appointments during sixty years. The extent of bribery and corruption, and the number of offices sold, may, therefore, be fairly inferred as very great.

Police of Peking.—The police of Peking are composed of part of the Chinese infantry, belonging to the regular troops; they keep a very strict surveillance over the city, and they are constantly in the streets with swords at their sides, and whips in their hands, ready to strike any one who would create a confusion. They take care to have the streets kept clean, and will put their hands to it themselves in case of necessity; they keep watch during the night, and allow no one to go through the streets, except with lanterns, and then only on very urgent business—such as to call a physician, &c. They even question those who may be charged with missions to the Emperor, and all must give satisfactory answers; if not, they have a right to arrest them. The officers of the guard are bound to be extremely vigilant with respect to the men under their command.

The slightest negligence would be punished, and the officers cashiered on the following day.

One of their principal duties is to prevent a famine in the city. In the city as well as the suburbs there are large granaries, where rice is kept to provide against scarce seasons. The regulations are very honestly executed in the vicinity of the court, but not so in provinces; which occurs through the negligence of the mandarins. Besides these public stores, there are large granaries of the Emperor which are filled with wheat, and pulse, and fodder, for the beasts of burden.

The following edict against forestallers of rice, indicates the anxiety of the government to maintain a low price for food :—

"Keying of the imperial house, governor-general of Kwang-tung and Kwang-si, a director of the board of war, vice-high chancellor and guardian of the heir apparent, minister and commissioner extraordinary, &c., issues a severe prohibition against storing rice from fear of famine. Whereas it is important that rice should be in the market, to stop it is against the law. The population of Kwang-tung is great, and its produce is too little, and the support of the people always depends upon the rice of Kwang-si, which the merchants bring. But now the price of rice in Canton rises every day, and it has been found out that there are some villains and dissolute persons stirring up the people, and saying that in the year Ping-woo* and Tin-wi in the reign of Kin-lung there was a famine, and now this year is Ping-woo again, and we should keep our rice for a good market. These villains hinder the rice-boats from coming, and squeeze them in every way according to their wishes, and the merchants stop their trade; and this causes the want of rice among the people. But these men surely do not know the rainy season of the last year Yih-sze came exactly in time, and it enriched the earth very much, and when compared with the Yih-sze year in the reign of Kin-lung it is very different, and I believe, when the spring comes we shall have fine rains. If those villains still dare to keep back the rice, seeking profit, the law cannot suffer them, and their policy must be thwarted, so that the merchants may trade again, and the people have food. Besides commanding the governor of Kwang-si to renew his former edict, I will command all the officers of the districts through which the merchants of Kwang-tung must pass in trading with Kwang-si, to issue proclamations, so as to let all people know, that after this no man should store up rice for the fear of famine. If any merchants from Kwang-tung go to Kwang-si

* "The Chinese have two sets of characters; the one of which, called Teen-kan, "the celestial stems," includes ten characters, the other set called Te-che, the "terrestrial branches," consist of twelve characters, and these characters are applied to years, months, days, and hours. They have been combined so as to form a cycle of sixty; and 'Pingwoo' is the third year in this order, and 'Ting-we' the forty-fourth, and 'Yih-sze' the forty-second. Some Chinese think that in the space of sixty years all former occurrences will come again, like the four seasons of the year.—Note by Ashing, the translator of this edict.

to buy rice, they should buy their rice freely, and bring it to Kwang-tung to sell, and there should be no secret hindrance of buying and selling rice, so as to raise the value of rice, and cause all sorts of difficulties to the poor. If, after this second edict, any of the villains dare to store up their rice, seeking profit, and send boats along the entrances of the province to hinder and squeeze the merchants, the officers of their districts shall seize them, and bring them to trial, and punish them with heavy penalties, and shall not set them at liberty. Do not disobey this special edict.

"First month, 21st day." (Feb. 16, 1846.)

The police of China are thus aptly described by one who has closely studied the subject.

"With the exception of prying into families, the police are very vigilant. To form a proper idea of this body elect, we must consider them to be a collection of the very scum of the nation, well versed in all tricks, personally acquainted with thieves, robbers, and gamblers, initiated in all the mysteries of iniquity, and often partaking largely, not only of the bribes, but also in the practice of abomination, in the very haunts of vice. The government being well aware of the character of this gentry, degraded them below the level of citizens, excluding them from entering upon the annual examinations, and partaking of the general privileges of the nation at large. A small number receive pay from their employers, of about one to two dollars per month, but by far the greater part serve for honour's sake, and even pay to their masters a monthly sum of money to bear the venerable name of Chae or Chae-yuh—runners. This is the most conclusive proof that their situations must be worth something, for otherwise we cannot imagine how they would enter upon a profession which requires incessant exercise, without the least prospect of gain. The headman of the police stipulates to pay a considerable sum to his master, he secures his many myrmidons, and takes very good care to reimburse himself as soon as possible. These men, therefore, are a terror to the nation, their very appearance sickens the people, and the guilty as well as the guiltless tremble at their sight. No police-runner will move a single step, unless it be with the view of making some money; no persons are apprehended, no measures are put into execution, without their being well and honorably paid for.

How odious soever the executors of the law may appear, they enable the mandarins to know everything that passes in their jurisdiction. Hence the ease with which criminals are discovered, and abuses temporarily checked, whenever it suits the views of the Chinese government to do so. But still the mandarins must occasionally be satisfied with becoming the dupes of these knaves, and seeing their measures frustrated by the antipathy borne to them by their own people. Hence it has happened, that thieves have been harboured in the very offices from whence the warrants for their apprehension were issued; that contraband goods have been stowed

away in the hall of justice; and that even rebels have been secreted by the very men sent to seize them. To dispatch a rogue in order to catch a rogue, may perhaps sometimes be convenient; but rogues can never be trusted for any length of time, and the best intentions may be defeated by making them guardians of the law.

A peculiar feature in the police of China has lately been their joining of the triad society. We cannot assign any other reason for this step, but their wish to keep themselves free from the wrath of their own mandarins, for no official dares openly to attack a member of the brotherhood. On the other hand, this fraternity must have been very glad to number amongst its votaries men acquainted with all the measures of government, who could give them a timely warning, and screen them in case of persecution.

Though the police is often allowed to carry on extortion and to harass the people for any length of time, the patience of the over-patient people is still occasionally worn out, and they rise in a body to resist their tormentors. Such proceedings are of frequent occurrence, and if they happen on a large scale, the government is wise enough to forgive the whole, while partial resistance is punished with the utmost severity. The whole system is full of contradiction, there is a laxity almost amounting to lawlessness; and again, a rigor exceeding all bounds and reason. The police, once knowing the tone assumed by government, are careful to follow its dictates, and the richest harvest is always the time, when the laws are going to be put into execution. The innocent people may be seized and again released, upon paying a handsome sum; the guilty may obtain a chance of escaping by discharging a fee; and those in prison may get relief by bribing their keepers. During such seasons the exertions of the whole tribe are extraordinary, they traverse all streets, holes, and haunts, none can escape their hawks' eyes, and if criminals get out of danger, it is owing to the friendly services of their patrons, the police."

Laws of China.—It is the general opinion that the Chinese administration of their laws is salutary, and that the laws are never changed: such is not the fact; for the Emperor himself acknowledges, that in every department of the government there are corruption and carelessness; that famine visits the land frequently, and that its horrors are aggravated by the rapacity of the authorities; that conspiracies exist in all parts of the country (of men who are confederated into brotherhoods, whose avowed object is to upset the present Tartar dynasty), which break out occasionally into insurrection against the government; that every part of the country is infested with banditti, who are countenanced, if not permitted, by the officers of government, and we may conclude that such a government is held together more by the force of habit than through intrinsic merit.

The penal code has been several times altered within the last thirty years; it consisted originally of the *leuh*, which for several

ages comprised 457 heads; in the fifth year of the Emperor Yung-ching, it was reduced to 436. The *le* (novelle) or modern clauses, to limit, explain, or alter the old statutes, were first introduced during the Ming dynasty, which preceded that now on the throne. In the first year of the present reign, they amounted to 1573. In the year 1829, the criminal board of Peking addressed the Emperor to recommend a new edition. The late emperor had ordered that a revised and a corrected edition should be published every five years; the first being a slight revisal, the next being a thorough one. In consequence of the many alterations which had taken place during the preceding reign, the law and practice no longer agreed.

The following year a new edition was published, (very likely with the request of a board,) comprising twenty-eight volumes octavo. The emperor then decreed, that instead of fixing ten years, or any other time, for the republication of the whole code, the supreme courts should make as few alterations as possible on the last code, and that only when they are obliged to do so.

The 44th section of the penal code provides, that in cases where there is no law in existence precisely applicable, such cases may then be determined on by an accurate comparison with others which are already provided for, and which approach most nearly to those under investigation, in order to ascertain afterwards whether an aggravation of the offence, or a mitigation of it, was necessary.

The uncertainty of the Chinese code is seen in the following incident, which happened about the year 1835, in the Nganhwuy province, where six people were killed by salt smugglers. A Mahommedan, one of the murderers, plucked out the viscera, split the head, and threw the different parts of the body into the river: this man was sentenced to suffer death, after confinement (which generally means to have his life spared). The Emperor not only censures the judge who sentenced him, but the board of Peking who referred it to him, because they noticed the gratuitous cruelty of the murderer; and orders a new law to be made to apply to such cases.

In the year 1829, the Emperor enacted a law, which refers only to his own clan, in consequence of their litigious spirit. Of late, he remarks, they have constantly appeared in cases that do not immediately concern themselves, and have employed their privileges and influence to extort money on legal pretexts. The tenor of the law was, that should any member of the imperial clan appeal in cases that do not concern himself, and should it be found that it was done for the purpose of extorting money, he shall be sentenced to sixty blows with the cudgel, and forty blows with the bamboo: this circumstance is worthy of notice, as the 9th section of the code enacts, that all the subjects of the empire who are enrolled under Tartarian banners, when found guilty of any offences which render them liable by the laws in general to a corporeal punishment, shall receive the whole number of blows specified,

but the chastisement shall be inflicted with the whip instead of a bamboo.

The provincial officers often stretch the laws without reference to the Emperor. The governors of provinces generally invite fooyuen, judge, treasurer, &c., to share the responsibility. Some of these precepts even affect life. The governor and fooyuen of Canton issued a proclamation, in 1830, directed against a banditti, who, under disguise as custom-house searchers, plundered boats on the river. An imperial edict of 1824 says, that holding of fire-arms is illegal, and fixes a period for valuing them and delivering them up. And again, in 1831, fire-arms, excepting fowling-pieces, are to be delivered up in six months. In 1830, the magistrate of the Nanhae district in Canton, took it upon himself to proclaim all as thieves that were seen on tops of houses after first-watch; and after second-watch, they might be fired at, but with grains of paddy (rice unhusked); "because," he adds, "I want to detect thieves, not to take lives."

The existing penal laws for China were promulgated by the present Tartar usurpers, in the middle of the 17th century, shortly after they seized on the throne and empire of China. The last edition was published in 1830, in twenty-eight volume octavo: the lowest degree of punishment is from ten to fifty blows, with a bamboo five feet long and two inches thick; the second degree of punishment is from sixty to one hundred blows; temporary banishment, with one hundred blows, is the third degree of punishment; perpetual banishment is the fourth; and death is the fifth degree. The Tartar subjects are beaten with a whip, and instead of banishment, put into a moveable pillory.

The law for enrolment is plain and clear; every person from the age of four years must be entered on the registry: omitting to register *all* the family annually is punished with 100 blows, if there be any property in the family; 80, if otherwise. Every 100 families all over the empire form a division, and appoint ten assessors to oversee their district, and make the annual returns; for any neglect the bamboo is applied.

The first and most severe enactment is the protection of the emperor's apartments, of the empress, her mother, and grandmother, whose dwellings are sacred, and whoever enters without authority will be strangled. No one but his majesty's attendants shall cross his bridges or roads; and during his journeys, any obstruction or *intrusion* while travelling, is death: hence, it may be said, being near an emperor is as dangerous as meeting a tiger.

All persons who carry the productions or inventions of the country beyond the frontier, or remove themselves out of the empire, *shall be beheaded:* it is also forbidden any one by the laws to build or settle on any of the islands near the coast; no horses or cattle can be killed without permission; all official letters and dispatches must travel at the rate of 300 le, or Chinese miles, in a day and a night; one hour's delay subjects them to the bamboo,

ten blows for each hour; the distance from Peking to Canton is 1200 English miles by land, and the distance is performed in thirteen or fourteen days; the gazette seldom arrives in less than thirty days; officials are allowed ninety days to perform the journey.

In the 6th article of the criminal code, high treason, rebellion, allegiance, sorcery, and magic, are treated under the head of theft and robbery. All persons convicted of high treason, shall suffer death by a slow and painful execution; also *all the male relations in the first degree*, from the age of sixteen upwards, namely, father, grand-father, sons, grand-sons, paternal uncles, and their sons, shall suffer death: all male relations under sixteen years of age, shall be given to the great officers of state as slaves, and the females of all ages, likewise; all property is confiscated.

Quarrelling and fighting are punished: striking with the hand, 20 blows of the bamboo; tearing more than one inch of hair, is 50 blows; breaking a tooth, or any bone of the body, 100 blows; any person guilty of striking their father, grandfather, grandmother,—or any wife who is guilty of striking her husband, father, grandfather, or grandmother, shall suffer death.

All the courts of justice in China are furnished with a drum, the beating of which by those who demand justice, together with the noise and confusion, has a very novel appearance to an European.

There does not appear to be any fixed period for the courts of justice to sit, and sometimes the magistrate presides to hear causes in private; but, generally speaking, the public are admitted indiscriminately. The magistrate sits at a table, which is furnished with writing materials; plaintiff, defendant, and the witnesses kneel in the front of the judge. The pleadings are all written by licensed notaries, who are permitted to read them, but no counsel is allowed to plead.

The 416th section of the criminal code provides, that when a prisoner has been tried and convicted, he shall be brought before the judge a second time, together with his family and his nearest relations, each of whom are at liberty to acknowledge or protest against the judgement about being pronounced. The protests are taken down in writing, and form a case for a second investigation. The same section provides a punishment of sixty blows to any magistrate who refuses to receive a protest under such circumstances, viz., whether a subject has been sentenced to banishment or death. When the case is disposed of, a full report of the proceedings is required to be furnished to the emperor.

State of the Prisons.—The fooyuen of Canton, in a report to the Emperor on the state of the prisons, reports that they are not sufficiently large to contain the vast number of prisoners that accumulate, in consequence of the great delay in the administration of justice. The report further states, that the magistrates have been in the habit of taking separate buildings when the jails were full;

that in one district, he found three such private prisons, with upwards of 300 prisoners, witnesses, and accusers, who had been sent from some distant part of the province, to have their cases decided at the provincial capital. These private prisons are built in the form of a bird-cage, and are used as a means of confession and extortion; some of the prisoners had been confined (untried) for long periods, averaging from three to twelve months. Two magistrates had appointed females to attend them, who provided female slaves for the basest purposes. In 1816 there were upwards of 10,000 prisoners confined in the various jails in China convicted of capital offences, awaiting the imperial order for execution. In 1829, Governor Le, of Canton, sent a report that a prison had been burnt, and twenty prisoners had lost their lives. His Majesty ordered all the authorities to be put on their trial, as it appeared that torture had been illegally resorted to by the officers, and a disposition of revolt having shown itself, the prison was purposely set on fire. The Peking Gazette, of the 15th May, 1830, announced a return of 10,500 prisoners capitally convicted, but respited, in consequence of an imperial anniversary.

Prisons are made use of as an instrument of torture that baffles description. Those who have money to spend can be accommodated with private apartments, cards, servants, and every luxury. The chains and fetters are removed from the body, and suspended against the walls until the hour of going the round occurs. Those who have no money to bribe, are in a pitiable condition. Not only is every alleviation of their sufferings denied, but actual infliction of punishment is added to extort money, or buy burnt offerings (of paper) to the god of the jail; for this purpose the prisoners are severely tortured. The words "hell" and "prison" are synonymous in the Chinese language.

Modes of Punishment, Torture, &c.—According to the penal code, magistrates are permitted to use instruments of torture to obtain a confession of guilt. The code also provides punishment for unjustly abusing this privilege. The only limitation is the eight privileged classes, and all below the age of fifteen and above seventy years.

A censor, from the province of Honan, reports to the Emperor as follows,—"All courts of law have fixed regulations, in questioning prisoners, that should guide their conduct before the magistrates inflict punishment. Latterly, when prisoners are brought before district-magistrates on suspicion, in order to obtain a character for activity they resort to various modes of torture to induce them to confess. The common practice is pulling them by the ears, and obliging them to kneel on iron chains for a length of time, with the breast, small of the back, and legs bent up, and fastened to three crossbars; and suspending them from a beam by strings placed round their fingers and thumbs. By this means many innocent people are compelled to sign a confession of guilt." The same censor reports, that "the police fix on timid people, who

are known to possess property, and falsely accuse them of seditious practices, and by that means extort large sums of money." And he goes on to say, that "these things could not be done, unless the local magistrate connived at it. I lay this statement, with respect and reverence, before your majesty.—Chow."

Flogging, otherwise beating with the bamboo, and whipping with a rattan, are the most general modes of punishment for petty offences. The whip is a modern instrument, and only exercised on Tartars. A sentence of banishment is convertible, for the Tartars only, into wearing the wooden collar. This punishment is not clearly laid down in the penal code; but from what is known as the practice, the distance averages from one hundred to fourteen hundred statute miles from the culprit's native place; the destination rests entirely with the emperor. The fifteenth section provides, in all cases of perpetual banishment, the criminal's wife must be sent with him; his children and relations, only, when the offence is high treason,—the relations are designated "imperial prisoners." Those sentenced to banishment for short periods, are employed in government salt-works. A large number of those who are sentenced for long periods, or for life, are sent to Western Tartary, and handed over to the soldiers as slaves. From the northern parts of the empire the criminals are sent to the south, as slaves to the Tartar soldiers. Yuen, the governor of the province of Yunnan, in 1832, memorialised the Emperor, complaining of the vast number of convicts which are annually sent to that province from Tartary. This is done on account of the unhealthiness of the climate; their numbers average 4,500, of whom one-fourth are ignorant of any trade, and must be supported by the province, which cannot afford it. The annual expense is 4,000 taels.

Appeals.—According to the section 332 of the penal code, all subjects of the empire, soldiers or citizens, who have complaints to make, must address themselves, in the first instance, to the lowest tribunal of justice within the district to which they belong. Section 341 provides, that "in all cases of adultery, robbery, frauds, breach of laws concerning landed property, pecuniary contracts, or of any such offences, committed by or against individuals in the military class, or if the people are implicated in any way, the military commanding officer and the civil magistrate shall have joint jurisdiction."

Chang-ling, who was prime minister in 1830, was fined to the amount of one year's salary, for permitting a petition to be handed to the emperor in person, although the petition was from a soldier of the body-guard.

A memorial from the captains of infantry who had charge of the city gates, complains of the vast number of petitioners who have lately resorted to Peking. The memorialists attribute the number of appeals to the perverseness of the people, and the neglect of duty in the local officers, so that women and girls of

tender age travel thousands of miles to obtain redress. To cure this growing evil, the captains have suggested that all petitioners coming to Peking, without previously laying their case before their own governor, be punished; that, should their case be unjustly decided, those who have tried it be likewise punished.

It is evident that the numerous appeals arise from the delay in obtaining justice. The Emperor, in approving of a magistrate in the province of Hoopih, who had disposed of 1,000 cases within the year, in which the parties had appealed to superior courts, says, "what must the number be throughout the empire?" His Majesty added, "that unjust decisions must be the cause of so many appeals being brought forward. Hereafter, let all governors of provinces issue strict orders that all appeals be disposed of as soon as they are presented. If they are allowed to accumulate in future, report to me."

A case occurred in 1829, in the province of Keangse, and on examining into the appeal it appeared, that two substitutes had been found for the real murderers, who were bribed to undergo the sentence of death in their stead.

On an appeal to Peking against two magistrates, for torturing the appellant's father to death by a false accusation, they were sentenced to transportation with hard labour.

A widow of Foo-keen, after appealing in vain for four years to the local authorities for redress for the murder of her son, sent her nephew to Peking. The case was attended to, but the court was unable to comprehend him owing to his local dialect. The fact was, that the robbers belonged to such a powerful gang, that the authorities dare not take them up.

The governor of the two Kwang provinces, interdicts women from presenting memorials or appeals, and old men appearing as witnesses. "How can old men, in the evening of life, become witnesses? But, among the people of Canton, there exists a litigious spirit. Now, as old men cannot be punished, these seditious characters hire them as witnesses. As the punishment of crimes cannot be inflicted on women, they send young delicate females openly into the halls of justice. You, magistrates, must examine into the matter; question both parties and find out the bribery; and inflict severe punishment. If people stop my chair in order to force a petition into it, I will seize the presenter and punish him severely;—let them go to the inferior courts."

In 1821, the crew of H. M.'s ship Topaz had an affray with the inhabitants of Lintin, when two Chinese were killed. Two years after this transaction, the brother of one of the men who was killed, visited Peking to complain against the authorities in Canton, particularly Howqua, whom he charged with receiving a bribe from the foreigners. The case was referred to the emperor, who sent the appellant back to Canton, with an order to the governor to enquire into the affair. The governor reported, that the accusation was false; and, according to law, the appellant is guilty

of false accusation, and sentenced to be banished 2,000 miles distance from his native place.

Oaths.—The form of an oath is dispensed with in their courts of justice. Still the people consider an oath as a most solemn engagement. The man who persists in a denial or affirmation of a fact, is led by the parties who are interested to a temple which is completely darkened. He then denounces against himself the most dreadful imprecations, invoking both heaven and earth to witness. After this he cuts off the head of a fowl, and, while the blood is streaming, repeats his former words, devoting himself to destruction if he does not speak the truth. Any man that has gone through this ordeal is held in superstitious dread and abhorrence; and this is the reason why oaths of this kind are seldom resorted to. Oaths, however, are freely administered amongst the various secret societies. The novitiates are sworn to abjure all human ties, to merge their family feelings, and, if necessary for the objects of the society, to abandon their names and country.

An oath common among the people, consists in pointing with the finger to a near object, and saying, as sure as this exists, so true are my statements.

The following table exhibits a scale of pecuniary redemption from crimes, which, by an edict of Keenlung, is acted on in China:—

Rank of the Party offending.	Sentence.	Pecuniary Commutation.
		Ozs. of Silver.
An officer above the 4th rank . .	Death by Strangulation or Decollation.	12.000
„ of the 4th rank . . .		5.000
„ of the 5th or 6th rank .		4.000
„ of the 7th, or any inferior rank, or a doctor of literature		2.500
A graduate or licentiate		2.000
A private individual		1.200
An officer above the 4th rank . .	Perpetual Banishment	7.200
„ of the 4th rank . . .		3.000
„ of the 5th or 6th rank .		2.400
„ of the 7th, or any inferior rank, or a doctor of literature		1.500
A graduate or licentiate		1.200
A private individual		0.720
An officer above the 4th rank . .	Temporary Banishment or Blows.	4.800
„ of the 4th rank . . .		2.000
„ of the 5th or 6th rank .		1.600
A graduate or licentiate		0.800
A private individual		0.480

Strangulation is performed by tying a man with his back to a post, around which and his neck a rope is drawn tight and twisted by a winch. This mode of execution is considered the least disgraceful in China. Section 422 of the penal code prescribes a punishment of sixty blows to any magistrate who substitutes, wilfully, this punishment for beheading. The smallest crime for which a sentence of strangulation is pronounced, is a third conviction of stealing, and defacing the brand-marks inflicted by the two former convictions.

The criminal code provides that no execution shall take place during the first or sixth moons in any year. Europeans, who have been long resident in Canton, have never been able to ascertain the exact number of executions that have taken place, as the Peking Gazette only occasionally publishes the total number fixed by the Emperor. In March 1817 there were twenty-four men beheaded in Canton, and five days after eighteen more. Executions in Canton excite little or no interest, from their frequent occurrence, and the crimes for which so many suffer are rarely or ever made public.

The Peking Gazette, of October 1817, states the number of warrants signed by the Emperor was 925, of which 135 belonged to the province of Canton. The whole of these were minor offences only, which awaited the autumnal decision. All offences of a serious nature have the penalty of execution performed before the Emperor is informed of it, notwithstanding the law.

A maniac who killed his father was punished with death, in the province of Hoonan, although he was proved to be deranged several years.

The number of autumnal death-warrants, in 1826, was 581. The same gazette states that a Tartar soldier, who had killed his mother, had been handed over to the privileged tribe to which he belonged, to be dealt with as they thought proper. In 1828, a young female was cut in a thousand pieces, for poisoning her mother-in-law; her husband was compelled to witness the scene, and shed tears at this butcherly sight. For this display of feeling he was instantly sentenced to wear the cangue a month, and receive fifty blows. There is no exhibition of feeling allowed where the death of a father or mother is vindicated.

The total number of executions in Canton, in 1829, was 190, of which 130 were executed without any reference being made to the Emperor, and sixty died by imperial warrant.

At the autumnal sittings of 1828 there were ordered for execution 782, of which the single province of Szechuen had 112 marked for execution.

The succeeding year the number published was 579, of which the above province had 104. In 1833 the number executed, in Canton, was 156.

On a recent occasion, the Emperor having gone through the customary form of fasting and prayer, received, in autumn, the list of

criminals sentenced to death, from the hands of Muhchangah, the prime minister. In presence of the ministers of the cabinet, the members of the privy council, and the president and officers of the board of punishments, the following number was marked off in eight successive days, for execution, viz.: for Turkestan, 4; Yunnan, 28; Kwiechoo, 11; Szechuen. 125; Kwang-tung (Canton), 25; Kwangsee, 10; Foo-keen, 9; Leaoutung, 21; Kan-suh and Shense provinces, 26; Chekeang, 14; Keangse, 20; Hookwang, 49; Keangsoo, 25; Ganhwuy, 23; Honan, 29; Shan-tung 29; Shanse, 24; Chih-le, 17; Jehol, 4; and Peking, 13. This list only shows the number who have accumulated during the whole year, and on whose behalf mercy has been sought in vain. Total, 506.

A proclamation from governor Loo, in the Peking Gazette, against exhumation, states that the law is as follows: "To open a grave and see the coffin, shall be punished by perpetual banishment. To open the coffin and see the corpse, death by strangulation. To carry off the body and demand a ransom, death by immediate decapitation, both for principals and accomplices. At the north gate of Canton city, where many are buried, there are three classes of resurrection men. First, those who open graves and break the coffins of their foes from revenge and malice! 2nd, those who do so to strip the dead bodies of their ornaments; and 3rd, those who carry off the dead to obtain ransom. These are crimes sufficient to make the hairs of one's head stand on end. The law shall be strictly enforced without mercy."

Every city has its town hall, where the laws are periodically read to the people.

The Sacred Edict, containing sixteen maxims of the Emperor Kanghe, is by statute required to be proclaimed throughout the empire, by the local officers, on the first and fifteenth of every moon. The maxims are as follows:—

1st. Pay just regard to filial and fraternal duties, in order to give due importance to the relations of life.

2nd. Respect kindred, in order to display the excellence of harmony.*

3rd. Let concord abound among those who dwell in the same neighbourhood, in order to prevent litigations.

4th. Give the chief place to husbandry and the culture of the mulberry tree, in order to procure adequate supplies of food and raiment.

5th. Hold economy in estimation, in order to prevent the lavish waste of money.

6th. Magnify academical learning, in order to direct the scholar's progress.

7th. Degrade all strange religions, in order to exalt the orthodox doctrine.

* There are not more than 100 family names in the empire.

8th. Explain the laws, in order to warn the ignorant and obstinate.

9th. Illustrate the principles of a polite and yielding carriage, in order to improve manners.

10th. Attend to the essential employments, in order to give unvarying determination to the will of the people.

11th. Instruct the youth, in order to prevent them from doing evil.

12th. Suppress all false accusing, in order to secure protection to the innocent.

13th. Warn those who hide deserters, that they may not be involved in their downfall.

14th. Complete the payment of taxes, in order to prevent frequent urging.

15th. Settle animosities, that lives may be duly valued.

16th. Unite the *paou* and *kea*, in order to extirpate robbery and theft.*

The following case illustrates in some points the nature of Chinese law and justice:—A French merchant vessel was wrecked on the coast of Cochin China, in 1829, but the crew were saved. The captain hired a Chinese junk to convey his crew, thirteen in number, to Macao. In the progress of their journey the Chinese murdered every man of the crew, except one Italian, Francisco Mangiapan, who escaped by swimming to a Chinese boat, which brought him to Macao. The Chinese authorities displayed the most laudable anxiety to discover the murderers, and offered fifty dollars for the detection of each, and a monthly allowance of three taels to the Italian, and a present of 100 dollars. The whole gang were taken, tried, and condemned, and due notice was given to all foreigners resident in Canton, that the government would confront the murderers with Francisco in the Hong merchants' hall on a certain day, that they might be present.

On the day of trial, the prisoners arrived, each in a separate cage; about three feet long, two wide, and three deep, with chains round their necks, legs, and wrists. One of the prisoners, a native of Foo-keen, appeared most anxious to communicate with some person who understood his dialect. A foreign gentleman who was present, ascertained from him, that from the torture he had undergone he confessed to a guilty knowledge of the crime, but wished to recant that plea. The prisoners were brought before the judge three at a time, and put on their knees. Francisco was attended by a Portuguese interpreter, and with very little hesitation he fully identified all the murderers. In his first statement, one of the crew was described as not having taken any part in the massacre;

* "The law of the paou and the kea." Ten families form a kea, and ten kea constitute a paou. Every kea has its elder, and every paou its chief. A register is prepared, and the names of all must be enrolled.

but on the contrary, early intimated to the French captain their murderous intention. Francisco described him minutely, by a mark on his face. When the prisoner who spoke to the foreigner was brought forward, Francisco instantly pointed him out as his *deliverer, and regardless of the consequence or presence of government*, gave vent to the intensity of his gratitude by embracing him with all the warmth and ardour so peculiar to his country. The judge having closely questioned Francisco, appeared fully satisfied, so the sentence was respited for banishment. Seventeen men suffered for the murder, and the French consul received 3,000 dollars made up from property which the malefactors possessed in their own right, but was confiscated; their relations were mulcted out of 150,000 dollars, by the various officers. The subsequent confession of the pardoned culprit, discloses an extraordinary fact, that six of those that suffered death were bought substitutes.

The Press.—Government communicates its orders and transmits information through a Peking Gazette, called king-paou; (*king* great, and *paou* to report), which is published by government and circulated in every province, entirely for the use of officers of government; its indiscriminate circulation is contrary to law. The Gazette at all times contains curious information, by which we are made acquainted with the machinery of the government. The chief contents of each number is taken up with rewards to meritorious officers, the degradation of others, memorials, disasters attending the rivers, &c.; impeachments and proclamations occupy a great portion of it: these documents are all signed, Taoukwang, (Reason's Glory), as with us in the form of "God save the Queen."

All licentious books are prohibited, but the law is a dead letter, and they have a wide range. Works on sorcery, witchcraft, and divination, (except those branches sanctioned by the government), are interdicted, and the authors and printers are liable to lose their lives. Political subjects are not to be discussed. The government publishes all political works, and only permits their circulation amongst the officers. The code of laws is an exception to this general rule; at the rate of *two dollars* 24 volumes are circulated, so that no person may plead ignorance of the laws. Dr. Gutzlaff had the goodness to translate into the general printed character of the Chinese language—my "Analysis of the Bible," or code of social ethics; it has not been interdicted by the government, and is now in extensive circulation throughout the whole empire.

Secret Sects.—The Tartar rulers of China are continually disturbed by the discovery of secret sects and associations in different provinces. The vigilance with which the present Emperor persecutes all those societies is accounted for thus; his father's life was attempted by one of those sects, and only preserved by the valor of his present majesty. The various disturbances that have lately occurred in Shanse province, and Hoonan, have been traced to a society called "Heaven and Earth." In the province of

Foo-keen a sect called the "Tea Society" is considered most dangerous. Soldiers and police join these sects; the novitiates, it is said, go through a ceremony of drinking each other's blood mixed with water.

The disorganized state of society, and the conduct of the police and petty officers in the country, may also be gathered from "a memorial to the Emperor, showing the daily increase of enervation and degeneracy in the province of Kwang-tung," &c., in 1838.

"1st. In the department of police, no negligence or indolence must be suffered; all judicial cases must be speedily attended to and determined; then will peace dwell in the abodes of the people, and the instigators of strife be checked.

"Many are the cases of plunder that are from time to time brought forward in the province of Kwang-tung; and of these a large number are attributable to unlawful associations. Bands of men combine and join together, under the designations of Teente Brotherhoods, Triad Societies, and such like. They carry off persons in order to extort ransoms for them; they falsely assume the character of policemen; they clandestinely build fast-pulling boats, professedly to guard the fields of grain, and these they man with a crew of from ten to twenty people, who cruise along the rivers, violently plundering the boats of travellers as they pass to and fro, or forcibly carrying off the wives and daughters of the tanka boat people. The inhabitants of the villages and hamlets fear these robbers as they would tigers, and do not offer them any resistance, lest they should draw down their resentment. The husbandman, when he has received a field to plant and ready for culture, must take the precaution of paying these robbers a charge, which is called procuring an indemnity,—else, as soon as the crop is ripe, it is plundered, and the whole field laid bare. In the precincts of the metropolis, where their contiguity to the civil and military tribunals prevents them from committing violent depredations in open day, they set fire to places during the night, their aim being, under pretence, during the conflagration, of saving and defending, to avail themselves of opportunities to plunder and carry off. Hence, of late years, calamitous fires have greatly increased in frequency. The local officers have treated these merely as common accidental fires. And robbers, finding that they could thus act with impunity, have added to the irregularity of their doings.

"In cases of petty altercations, or of more serious disputes, among the people themselves—as the uneducated villagers adhere closely to the use of local dialects, it consequently rests entirely with the clerks and under-officers to interpret the evidence. When the judicial officer, whose duty it is to hear and determine, is in the slightest degree lax and inattentive, the attendants and servants of the court have the evidence pre-arranged, and join with bullies and strife-makers to subvert right and wrong—fattening themselves upon bribes extorted under the names of 'notes or memoranda of

the complaints,' 'purchases of replies,' and so forth; retarding indefinitely the decision of cases, and even instigating thieves to bring false accusations against the good; who, ere a true judgment is elicited, and the stolen effects are recovered, are already ruined and deprived of all their property. While the officers of government and people are thus kept apart and separated, how can it be otherwise than that appeals to higher tribunals should be incessant, and that instigation of strife and perseverance in litigation should prevail?

"It behoves, therefore, that a declaration of the imperial pleasure should be solicited, commanding the governor and lieutenant-governor of Kwang-tung to issue orders to the magistrates throughout the province, to apprehend the lawless, and give security to the good; and with severity to seize all who are joined in illegal associations, sending them to the metropolis, that they may be openly punished, and that like proceedings may be interdicted. By these means, masters will be led to command their families; and these will have knowledge to be deterred from being seduced to attach themselves to such associations. Whenever any case of plunder arises, the magistrates should make personal investigation, following the traces till they succeed in apprehending the thieves; they should not seek, by disregard of the matter, to avoid censure for ill-success. When fires break out among the abodes of the people, the magistrates should ascertain how they originated, and should not be allowed to assume indifference, and so let the matter pass off. As soon as complaints, or appeals, are brought before them, they should immediately give their personal attention to the investigation, and, if true, should inflict punishment with strictness; if unfounded, should visit with like punishment the false accusers. They should not give the rein to the clerks and attendants of the courts, lest their so doing should result in a want of truth or of perfect justice. In this way it may be expected to clear off the judicial cases, to settle long-delayed litigations, and gradually to bring to an end habits of plunder and robbery; and thus it may be hoped that the people will be enabled to rest upon their beds in peace.

"2ndly. The magistrates of districts, when collecting the taxes, whether of money or of grain, must not overrate the amount due, with a view of deducting from it, nor suffer the excise officers to connive at non-payment.

"If the taxes be overrated, each individual will entertain schemes whereby he may hope to avoid payment, and the result will be," opposition to the collectors, and defalcation of the revenue. If non-payment be connived at, debts from the people to the revenue will accumulate, and still increase, and the consequences must be that bribery will become necessary, in order to obtain continued delay.

The province of Kwangtung, in place of its original contribution

to the supplies conveyed to the court, has for a long time past paid the tax of grain, due from it, in money, which, after being collected, is remitted to the provincial treasury, under the charge of the financial and territorial commissioner. The people have always attended to agriculture, and have not failed gladly to discharge this tax. But it is said, that, of late years, whilst inundations and drought have in no small degree afflicted the land, causing very scanty harvests, the magistrates when levying the tax of grain, have rated the price of it as high as six or seven taels for a sheih of 120 catties.* The common people are not possessed of abundant wealth, and cannot sustain being thus peeled and scraped; consequently, the clerks and tax collectors, and village bullies, have received bribes to shelter them and to let them pass free of payment. And hence, old debts and new levies conjointly press upon them, and remain alike unpaid.

"It behoves, therefore, that a declaration of the imperial pleasure be solicited, commanding that strict orders be issued to all the magistrates, that whenever the tax on grain has to be collected, they shall, previously to the collection, issue proclamations throughout every city, village, and market-place, declaring what is the legal amount leviable as the price of the grain-contribution, upon each acre of arable land, and commanding the payment thereof within a time named; adding, also, that the clerks and tax-gatherers are not permitted to extort fees, or to receive any surplus above the legal amount; that if any persons venture to undertake such exactions, in opposition to the commands so issued, they shall be strictly apprehended and punished. At the same time, these orders must not be stretched to involve the unoffending. All debts incurred prior to the year 1835, have, by a gracious declaration of the imperial pleasure, received full remission; which fact should be made known by appending to the magistrates' proclamation a copy, on yellow paper, of the imperial commands. Thus will be attained the certainty, that the village husbandmen and field labourers are all fully aware of, and thoroughly imbued, by the sovereign's benevolence: and any semblance of sanction will be removed from an undistinguishing enforcement of the payment of these remitted debts. Such measures as these will produce, in place of a tardy, a most ready and joyful payment of the taxes."

The Triad Society.—This society excites great interest, as its object is stated to be the overthrow of the Tartar dynasty, and the restoration of the Chinese, which two centuries ago, was dispossessed by the Tartar race. Dr. Gutzlaff found some of their papers, and has translated them. They consist of songs used at the initiation of new members, and of the oath taken by the novices. The societies take their beginning from a war between the Manchoos and the Suloos, towards the close of the seventeenth

* The sheih is legally rated at from three or four taels.

century. For many years the Triads have maintained a bold struggle with the usurping government; but in 1736, they were dispersed into various parts of the empire, having previously agreed upon certain signs by which they might be known to each other, until the day of vengeance shall arrive, when they are all to march to Nankin, and establish the ancient Chinese dynasty upon the throne. From that time to the present, they have maintained a secret organization, somewhat like the Freemasons of Europe, divided into lodges, and connected by certain signs only known to themselves, such as certain passwords, or modes of putting a question, the manner of placing cups and dishes on the table, of putting on a garment, of saluting, &c.

Meetings are held often by night, in secluded places; blood is mingled and burnt with incense on an altar; a cock is frequently sacrificed, vows of fidelity are renewed, traitors denounced, and vengeance declared, which is rarely unfulfilled. Men frequently join these societies for protection, and seek the strongest body to enrol their names.

The society is rapidly extending to all the lower classes, and Dr. Gutzlaff thinks that should they ever join the other numerous political societies forming in every part of the empire, against all barbarian encroachments, their resistance would be very formidable.

The manifesto, of which a translation is subjoined, was found in the English burial ground, at Macao, in the year 1828.

It is discovered to be a kind of oath or speech, which is used by a secret society, whose object is to expel the present, to them hateful dynasty, from the throne. There can be no doubt that these affiliated and formidable associations pervade all parts of China; members of them are said to be in every public office.

"*Manifesto to invite an Army.*"

"1st. Illustrious, illustrious, the middle nation: vast, vast, the celestial empire.
2nd. A thousand states offered her tribute; ten thousand nations attended her court.
3rd. The Hoo-men usurped and seized her: resentment for this it is impossible to suppress.
4th. Invite soldiers, buy horses—high respond the flowery bridge.
5th. Arise, soldiers, uplift the pike; destroy and exterminate the Tsing dynasty."

The 152nd section of the penal code, provides punishment for magicians, and teachers of false doctrines; 255 for rebellion: this clause extends to Tartar subjects, as well as to other subjects of the empire, to all religious associations, but particularly to the "*Heaven and Earth society*," of Foo-keen: 256

to sorcery and magic; the 266th section awards death to all, of any party whose number shall amount to a hundred and more, who meet to plan or commit robbery.

The commentator (Shing-Yu), on the Sacred Edict, given at page 163, cautions the people against attending religious meetings, which he designates as nonsensical and mischievous; such as keeping fasts, and building temples, and which things, he says, are got up by the priests of Budha and Taou to deceive. It appears, that the objection government have to religious assemblies is founded on the tendency they all have to combine against the Mantchoo dynasty. Sir G. Staunton states, that in the provinces inhabited by Tartars, half a dozen natives cannot meet without a clamour against their rulers. Amongst the most numerous of the illegal societies are the Water-lily sect, who about the beginning of this century, revolted in four provinces, Hoopih, Kausuh, Shense, and Szechuen, which comprise a population of upwards of 80,000,000; the rebellion was not suppressed for nearly nine years.

In 1813, this society again broke out, and attacked the Emperor, Keaking, in his palace, at Peking, whose life was only preserved by the great courage displayed by his second son, the present Emperor. The first edict issued denounced the guilty sect; but the magistrates, to exhibit their loyalty spared no society except the Budhists, and advantage was taken of this opportunity to prosecute the numerous Christians and their missionaries, who were expelled from Peking. This period might be called the reign of terror, as very many of the innocent suffered for the guilty. The greedy mandarins and underlings tortured and extorted with impunity.

The state of the empire from these proceedings cannot be better exhibited, than by giving some extracts from a manifesto from the Emperor, which appeared in the Peking Gazette, of 13th November, 1814, "This moment great degeneracy prevails; the magistrates *are destitute of truth,* and a great portion of the people are false and deceitful. *There is little of conscience or shame in their hearts.* They enjoy the sweets of office, and carelessly spend their days: it is monstrously strange."

After some unsuccessful attempts, the society adapted another name, called, the "Triad Society, or Heaven, Earth, and Man," which according to the Chinese doctrine of the universe, are the three great powers of nature. There are other societies called the "Flood Family," and "Queen of Heaven's Company," these are numerous in the Chinese colonies, and Singapore and Borneo, &c. The Peking Gazette of June, 1816, is much taken up with proceedings against a secret society called the "Pure Tea Sect," the leader of which had been put to death. In 1817, a member of the imperial family was discovered to be connected with one of those societies, and degraded. Governor Yuen, about this period, apprehended upwards of 2000 members of a secret society in

Canton. In 1818, a large number of families were implicated in Peking, but on making a full confession were forgiven. In 1824, a society was discovered in Shan-tung, and upwards of 500 apprehended; another in Soochaw, was this year scattered, by the increased vigilance of the authorities. In 1827, a serious disturbance occurred at the Meiling Pass, in which a magistrate was killed; also at Leenchaw, this year, the inhabitants were plundered of all their moveable property, including rice-crops, &c. A censor reports, that the local magistrates are in dread of punishing the members when brought before them: the Emperor in answer ordered the military to take up the matter.

In 1831, the Emperor ordered proclamations to be issued offering free pardon to all who would recant, and give up their connexion with those societies. The Governor of Canton, in a kind of answer to his majesty, suggests a mode that has been tried in four districts of the province with success, viz. giving them waste lands rent free. The emperor has consented to this plan, but desires that tax-gatherers and underlings may not be allowed to oppress them, also that *free schools* should be established among them; and that strict attention be paid to the half monthly reading of the Sacred Edict; in order to incite them to the practice of *virtue*.

The conclusion at which I have arrived, after an attentive examination of the whole of the question respecting the government of China, is that it is corrupt to the core, and losing control over the nation, which is held together by habit,—by the natural love of the people for order and peace,—by the associations, interests, and feelings which more or less pervade every large and long-established community. But this will be a subject for future discussion.

CHAPTER V.

BANKING AND CURRENCY.

The trade in money, in China, is carried on by bankers, assayers of the mint, and money-changers, whose establishments are comprized under the general term of "money-shops:" their occupation is similar to that of like establishments in Europe. The money-shops in China are generally private establishments, composed of one or more individuals, with equal or unequal shares in the business. Sometimes only one name is used, although there are several partners in the firm. They receive money in deposit at one

rate of interest, and lend out at another; they advance money on good security, and deal in gold, silver, and native and foreign coin. They discount either their own bills, or those of their connexions in business, with whom they are on a footing of reciprocity. In Canton they do not issue notes payable on demand; but in other large cities in the north, such notes are in circulation, often with a great many endorsements on them. They, however, only circulate in the places where they are issued, or in their immediate vicinity. The notes issued by the bankers rise and fall in value according to the demand for them. On our occupation of Ningpo, they rose in value, as the people wished to carry off their property, and our troops did not think it worth while to seize pieces of paper. The confidence reposed in large banks is unlimited: a low-class Chinaman will cheat for a "cash," but the higher class, in large dealings, are scrupulously honest. The bankers receive deposits drawable at will of the depositor, when no interest is allowed; or they take money at interest, not exceeding one per cent. per month, in which case timely notice must be given before any portion of it can be withdrawn. At Shanghai, on a deposit of 100 taels of silver, interest is allowed at the rate of seven mace per month: on a loan of the same amount effected, the rate of interest is fifteen mace per month: loans are effected to any amount. One bank in Shanghai, whose books I minutely examined, seemed very methodically conducted. The highest lawful interest is three per cent. per month; but this is seldom obtained without considerable risk, except by pawnbrokers. When money is deposited, a receipt for it is given, in which the terms upon which it is deposited are stated.

Agreements to receive money at compound interest are unlawful; but when the interest is to be added to the principal, the original receipt is cancelled, and a new one given, the aggregate being considered as the principal, at single interest. This may be done monthly, annually, or at any other periods, according to agreement.

By the Chinese law, three per cent. per month = thirty-six per annum, is the limited rate, and whatever the period upon which interest is due at the day of repayment, no more can be received or demanded than the original sum lent, and the lawful interest thereon, to an amount not exceeding the principal. Debtors not fulfilling their agreements are punished by blows, or by banishment, to a given extent, according to the amount of the debts; the blows to be repeated from month to month.

Bills of exchange, and promissory notes, circulate: these are either payable at sight, or within a given period after sight, in which latter case they are regularly accepted; and lastly, they are sometimes made payable at a fixed period. A certain sort of promissory notes is in use among the Chinese at Canton, which do not pass through the hands of more than three or four persons, all of whom are well acquainted with each other. In lieu of endorsing the

original note in the manner customary in Europe, they attach a piece of paper to it, in which they assign the reason why it has been handed over to another person instead of money: at maturity the holder does not apply for payment to the drawer, but to him from whom he has received the bill; and thus each endorser proceeds, until at last it reaches the drawer; or the three or four persons whose names are on the endorsement, including the actual holder of the bill, call together on the drawer for payment: this latter mode is considered the most simple and effectual. The Chinese in Canton, therefore, do not consider promissory notes so much as an accommodation, but rather as a security for the payment of money. The discount charged on such bills varies according to the scarcity or abundance of money in the market, but would rarely exceed one per cent. per month. Money can be transmitted through the banks from Canton to those places with which they stand in relations of business, and this is effected either by credit or bills of exchange, at a cost of about half, one, two, or three per cent., according to distance. Many of the banks, however, only confine their transactions to Canton, and the adjoining province of Kwangse. Some have correspondents in one or two other provinces, but the connexions of only a few extend beyond those limits. At Foochoo, the capital of the Foo-keen province, banks are numerous, and paper notes almost the sole circulating medium. The lowest notes I obtained at Foochoo were for 400 cash, about a quarter of a dollar; some notes are issued in the northern cities as high as 30,000 taels, or 35,000 dollars. Money was safely remitted for our consulates by native bankers between Amoy and Foochoo. The cost for sending 9950 dollars from Soochoo (the large city of which Shanghai is the port) to Canton, is fifty dollars. The bank which possesses most credit at Canton is said to be that of Anshing, whose correspondence is chiefly with Nanking and Peking; and it is said that his intercourse with these places is as regular, if not more so, than that of government.

On placing funds in a bank, the depositor is furnished with a pass-book, and whenever he draws for money, he sends his book to the bank, where the sum paid is entered in the same. It appears that when the pass-book is lost, there is a great difficulty in recovering the money which has not been drawn for. The larger bank establishments have branches in some of the principal places of trade connected with Canton. The bankers take each others' notes where there is an understanding between them to that effect: failures of banks are of rare occurrence. None of the persons, variously employed in banking business, are responsible to, or in any way connected with the government, except the government shroffs, or assayers of the Mint. Every public officer, superintending any branch of the revenue, employs one of these shroffs to receive the taxes and duties, with the addition of a fixed allowance for loss in melting; and the shroff having reduced them to sycee silver (in

which state only they are received by the imperial treasury), he becomes responsible for the purity thereof.

The establishments thus connected with the government are licensed, and remunerated by a certain allowance for waste, which always exceeds the amount actually required. Taxes are generally handed over to them by the public departments; and duties of import and export are paid into their banks by the merchants from whom they are owing; in which latter case the banker grants a receipt for the amount, accompanied by a certificate that it shall be paid to the government within a certain period. The refined silver is generally cast into bars of the form of a horse shoe, and stamped with the banker's name, and the date when it was refined. Any deception on the part of the assayer, at whatever distance of time discovered, is liable to severe punishment. The following details of the progress of paper money may interest:—in the year 119 B.C., paper money was used by the Chinese; sometimes a nominal currency was issued on pieces of skin a foot square, or on pasteboard; in the Hung Dynasty, A.D. 807, the currency was more regular, and copper only used for coining. Contributions were obliged to be made to the treasury, for which "the Sian," voluntary money, was issued; A.D. 960, notes were issued for merchandize deposited in the public treasuries—like pawnbrokers' duplicates: they were called "pianthsian," or accommodation money, were everywhere negotiable, made on paper a foot square, with their current value stamped on them, and had an official seal. Subsequently a system of cheques (tchilse) were issued to replace the heavy iron coinage used. About the tenth century a better system of banking was introduced; bills of exchange (kiao-tse changes) were issued, payable every three years. The kiao-tsee, is one ounce of silver, or 1,000 cash. About the eleventh century the public creditors were paid by the issue of notes, or contracts in nominal value, varying from 200 to 1,000 cash. The extent to which these were issued towards the close of the century, is stated to have been 28,000,000 ounces of silver. Different provinces, also, issued their own paper, and a great monetary confusion arose.

Marco Polo, the Venetian traveller, who resided in China upwards of twenty years, about the year A.D. 1256, thus describes the mode in which paper money was then made and issued by the emperor, or grand khan, in the city of Kambalu (Pekin). The bark is stripped from a tree (the mulberry), on the leaves of which the silk-worm feeds. It is first well soaked in water, then pounded in a mortar into a pulpy consistence, and then made into paper of a dark colour, which is cut into oblong pieces of different sizes, and of the respective values of a denier tournais of 1, 2, 5, and 10 Venetian groats, and 1, 2, 3, and as high as 10 besants of gold. These notes are signed by special officers, and stamped with the emperor's seal, which attaches value to it. The penalty for forgery is death. This

paper money is circulated throughout the empire, and any article can be procured by those who have this money.

Several times throughout the year, large caravans of merchants arrive at Peking, with pearls, jewels, and gold tissues, which they lay before his majesty. Twelve valuers are then sent by the emperor, to fix the price of the goods, which are then paid for in this paper money. Should the caravans happen to be from a distant empire, they make no objection, as they invest the whole amount in merchandize suited to their own markets.

When these notes are damaged from use, they are exchanged at the Mint for new ones at the charge of three per cent. The holders of these notes could obtain gold or silver for them at any time, by applying to the Mint, provided it was for having the bullion manufactured into ornaments, drinking cups, &c. The armies of the empire were paid with this currency.

One of the government notes extant, issued during the Ming dynasty, has the following on one half of the note:—

"At the petition of the treasury board, it is ordained that paper money thus marked with the imperial seal of the Ming, shall have currency and be used in all respects as if it were copper money; *whoever disobeys will have his head cut off.*"

Paper money continued to be used, or rather abused, in China under the Moguls; and Klaproth states that when they were driven from China, they had ruined it by their paper money. The Ming dynasty revived the paper-currency, recalled the old, and issued new notes for 100 to 1,000 cash, and tried to keep up their value by forbidding traffic in gold or silver; but the value of the notes declined in 1448 to three cash of copper for 1,000 cash paper. In 1455 the Government decreed the taxes to be paid in paper money, metal money was forbidden; but the nominal government currency gradually declined or passed away, and since then the people will not trust the government with the issue of paper money.

The founder of the Ming dynasty in China, Hung-woo, issued large quantities of paper money; the dynasty which the Emperor destroyed, Yuen (who were Mongol Tartars) had also a great deal of paper money in use.

There had also been paper money in circulation 140 years previous to this, under the dynasty of Kin (oriental Tartars), who reigned in the northern provinces of China and Tartary.

It does not appear that any of the native Chinese dynasties, which reigned in the southern provinces of China, resorted to this mode of raising supplies; but it was generally adopted by the usurpers, for obvious reasons.

In imitation of Spanish dollars, the reigning Emperor, not long ago issued pieces of money, nearly equal in weight, but of finer silver, with which the troops are paid; the coin has on it in the Mantchoo and Chinese languages, the words "*Soldiers' pay.*" They are cast at

Hangchou and at Formosa. Gold bars circulate at a value varying from 180 to 220 dollars. Private individuals cast the coin called "cash," as well as the government, but they are continually diminishing them in size, and debasing their quality, although it is felony. The cash is the smallest coin in the world, there being about 1,000 to 1,500 in a dollar i. e. one-fifth to one-seventh of a farthing. Privately casting copper coin is punished with strangulation, all accessaries in proportion. Other forgeries are punished by blows, except those for deceiving the sovereign, counterfeiting an official seal, or the imperial almanac, or the stamps which are used to authenticate the land or water permits for the conveyance of salt or tea throughout the empire—for which the punishment is death. Judging from the constant influx of large quantities of silver, supplied by the foreign trade for more than a century, without any being exported or wrought into plate to any great extent, the stock of silver hoarded up in China must be very considerable, notwithstanding the present heavy drain upon this accumulated treasure, by the large exportation of bullion for opium; this is also counterbalanced in some degree by the annual production of the mines: by the importation of bullion and coin from Europe and South America, and by the savings of thousands of Chinese, scattered over the Indian Archipelago, who remit money home for the support of their parents and relations. It is computed that 400,000,000 dollars passed from Acapulco to Manilla during the 250 years of their intercourse; of this sum it is estimated that one fourth passed from Manilla to China. Since 1784, about 100,000,000 dollars have passed from the United States to China. Siam and Cochin China send large quantities of gold and silver in ingots to China. Japan, it is estimated, has poured into China during sixty years of free intercourse, at least 100,000,000 dollars. From all other sources during the past century, China has received about 50,000,000 dollars. The estimated metallic circulation is 500,000,000 dollars. Silver mines exist in several parts of the empire, some of which may have been already exhausted and the working of others prohibited; but the most extensive mines and those from which a part of the sycee silver is obtained, are at Fok-shau on the frontiers of Burmah, and at Sung-sing in Cochin China, on the frontiers of Kwang-se: they are worked by a company of Chinese merchants, who are said to keep constantly twenty thousand men employed in the works, which they farm from the crown. The quantity derived from these mines annually, does not, however, appear to exceed two millions of taels, or about six hundred thousand pounds sterling. Gold is said by some to be but little produced in the country. A small proportion is said to be derived from copper after it has been melted, and some is obtained from the sand of rivers, by washing. It is altogether considered as an article of merchandize, and is bought and sold at the current price, but from its scarcity it has

hitherto been rather dear, one tael of gold being exchanged for about sixteen taels of silver. The money shops deal in gold.

At Amoy, in June last, I saw a considerable quantity of gold in ingots offered for sale. The touch was said to be ninety-two; weight of fifteen doubloons worth 215 dollars; fourteen dollars, 33 cents. per oz., or £2 19*s.* 8*d.* Taking our standard gold at ninety-one and a half touch, and the oz. as fixed by law, at £3 17*s.* 10½*d.* per oz., this would show a difference of 18*s.* 2*d.* per oz. The opium ships on the coast used to take gold in payment until they found a great deception practised. On one occasion 5,000 dollars were lost. The Loocho islanders bring gold in bars annually, to Foochoo for trade, when purchasing their yearly investments. Copper mines are found in all the provinces, but the most productive are those in Wannam, which are worked under the superintendence of government. This metal, with the addition of tin, lead, and spelter, constitutes the coin which forms the circulating medium in China, commonly called "cash," of which from one thousand to twelve hundred good ones go to the tael of silver. These "cash" have a square hole in the centre, for suspending them on a string, which renders them more portable. Accounts are kept in taels, mace, candareens, and cash:—

10 cash (Chinese name le) = 1 candareen.
10 candareens („ „ fun) = 1 mace.
10 mace („ „ tseen) = 1 tael.

The Chinese name for taels, is leang.

Owing to the admixture of many Cochin Chinese cash, with those in circulation at Canton, there is a difference in the number of these small coins which are given as an equivalent for the Spanish dollar. An uncut dollar is valued at seven mace, two candareens.

Articles of commerce in Canton, are paid for in Spanish dollars, or in taels of silver. The Chinese at Canton are very fastidious in the choice of dollars; rejecting some and choosing others, according to those more or less popularly preferred. Spanish dollars, with pillars, especially those in the reign of Charles or Carlos IV., are the most popular, and often bear a premium; while on the other hand, the coin issued by the American states, such as Mexican dollars, are passed with difficulty, even at a discount, varying from three to six per cent. There is another kind of Spanish dollars, bearing the stamp letter G. or Gr., which denotes their being coined at the Guadalajara mint, called Kaw-tseen; these are never received but at a discount of four and five per cent. The dread of change which is the characteristic feature in the domestic and foreign policy of China, has extended its influence to the circulating medium of the country. The government are determined that its coffers shall suffer no defalcation by depreciation of currency, and hence the imperial taxes and duties are required to be paid in pure

silver. Since the increase of foreign trade, the introduction of dollars has furnished a circulating medium of metal to a limited extent. The authorities seemed so sensible of the advantages, that they allowed a coinage of dollars in imitation thereof, but they were re-issued at a higher rate than the foreign dollars, and in a short time sank greatly below them, while the foreign money still preserved its purity. Coining dollars is now disallowed by the laws, but the common report is, that they are still manufactured in the district of Shunlih, south of Canton; it is said, as many as one hundred workmen are employed in one establishment. These coiners practice great deceptions, and are said to have obtained European stamps at a considerable expense: their dollars are in common circulation, and natives of this district are selected as shroffs, or judges of it; a book is printed for the use of the public, giving an account of each kind of false money; when the dollar is made of true value, it is difficult to detect it, but the shroffs can see it at a glance. The profits of this mint are so large, that the proprietors are enabled to prevent the inteference of the local officers. One English mercantile firm at Canton, had a mint there, in which Spanish dollars were coined, and from which large profits were derived. Gold and silver may not be legally exported from China except in limited quantities and in foreign metal. A large amount is, however, annually taken away in broken Spanish dollars and sycee silver and gold. The gold is chiefly taken as gold leaf, but it is also exported in bars and ingots. Gold leaf is used as money; the exchange is seventeen taels of silver, about twenty-two and a half dollars per tael of gold.

Export of Sycee.—A censor from Che-Keang complains of the exportation of silver and yellow gold, and that there is no law to punish those guilty. By his majesty's directions, the criminal board have decided that, in future, the same punishment shall be awarded for the exportation of gold and silver as for exporting rice. The board urges that trade with foreigners should be in the way of barter; and as dollars were imported they might also be exported.

The censor of Foo-kein has appealed against this law. He states that the people like dollars; they are so easily counted, and can be made of an inferior touch. Dollars are made of sycee silver by crafty merchants, similar to the foreign. So that, if the law is not altered, all the silver in China may be coined and sent away. He, therefore, prays his majesty to attach the same penalty for coining dollars as he does to the secret coining of cash; as rice and money are so different in value while the same in bulk, that he should increase in the same proportion the punishment for exporting silver. Otherwise, the treasures of the land will go forth to feed hungry barbarians, and injure China for ever. The export of copper and iron affects only military weapons, but that of silver touches the vitals of the empire.

Sycee silver is the medium in which the government taxes and duties, and the salaries of officers, are paid; it is also current among merchants in general. The term sycee is derived from two Chinese words, *se sze* (fine floss silk). This silver is formed into ingots, sometimes called *shoes*, and in India *hoofs*, which are stamped with the mark of the person that issues them, and the date of their being issued. The ingots are various in form and weight, of one to fifty taels, but are, most commonly, ten taels each. Sycee silver is divided into several classes, according to its fineness and freedom from alloy. The kinds most current in Canton province are the five following:—

1. *Kwan-heang*, the hoppo's duties, or the silver which is forwarded to the imperial treasury at Peking. This is always of ninety-seven to ninety-nine touch. On all the imperial duties a certain per centage is levied, for the purpose of turning them into sycee of this high standard, and of conveying them to Peking without any loss in the full amount. This per centage is, however, increased by the hoppo to an amount far exceeding what is requisite, that he may be enabled to retain the remainder for himself and his dependents.

2. *Fan-koo or fam-foo*, the treasurer's receipts, or that in which the land tax is paid. This is also of a high standard, but inferior to that of the hoppo's duties, and, being intended for use in the province, not for conveyance to Peking, no per centage is levied on the taxes which are paid in it.

3. *Yuen-paou* or *une-po*, literally, chief in value. This kind is usually imported from Soochow, in large pieces of fifty taels each. It does not appear to belong to any particular government tax.

4. *Yen* or *een-heang*, salt duties. It is difficult to account for these being of so low a standard, the salt trade being entirely a government monopoly.

5. *Wuh-tae* or *mut-tae*, the name of which, signifying "uncleansed," or "unpurified," designates it as the worst of all.

The immense masses of wealth accumulated by official individuals, in a few years, would indicate an abundance of specie in China.

The property of Keshen, seized after his negotiation with Captain Elliott, in 1840-41, and delivered over into the hands of the imperial treasurer for his majesty's special use was

682 catties of gold,
17,940,000 taels of silver,
11 boxes of jewels, worth unknown.

This was only the first instalment.

Muh-Changah, then prime minister, on a second search, confiscated the following effects:—

1438 large pieces of silver, valued at 60 dollars each,
6,100 taels, annual rental of property,
2,561,217 Chinese acres in land,

independent of houses, shares in pawn-shops, salt works, &c.

His property, as first rated, was equivalent to £8,000,000 sterling; but, on a subsequent minute calculation, was found of far greater value.

A similar instance to the confiscation of the property of Keshen is recorded by Sir George Stanton.

Hockuntong, or Hoquen, or Hokwan, the celebrated minister of China, under the Emperor Kien-Lung, amassed, before his impeachment by the Emperor Kiaking, in the fourth year of his reign, eighty millions of Chinese ounces of silver, or about £23,300,000 sterling value, in bullion or gems, which were found in his treasury, besides lands, houses, and other immoveable property to an amazing amount.—Sir George Stanton's Penal Code, Appendix, p. 492.

We have no corrected returns of the specie drain on China.

The bullion exported from China, in dollars, was calculated,

	1830.	1831.	1832.	1833.	1834.
London . . .	961,439	No returns.		2,132,936	155,730
Calcutta . . .	2,575,931	„		1,074,553	1,929,931
Bombay . . .	2,995,617	„		1,479,250	3,854,280
Sundry places	213,385	„		140,016	277,879
Total . .	6,746,372			4,826,755	6,217,820

In 1834, there was also shipped of gold, to the value of 513,795 dollars, making a total export of 6,731,615 dollars, at 4s. 3d. = £1,430,468; of this sum £1,197,035 was native silver and gold.

This drain is now largely and annually increased, to provide for the payment of opium, and probably amounts to about four million sterling.

CHAPTER VI.

THE CROWN REVENUES AND LAND TAX, DEFALCATIONS, &c.

The whole revenue of China is said to amount to nearly 60,000,000 pounds sterling annually, of which only 12,000,000 are remitted to Peking—the remainder is retained in the provinces, which appear to be subject to different rates of assessment, according to some defined relative proportions.

The landholder is said to be taxed fully one-tenth of the produce. It is upon landed income that all the superannuated officers of government, merchants who have given up trade, all the Tartar families, who hold their property under a species of feudal vassalage, and all farmers who are not actually labourers, must be supposed to subsist. As there are are no public funds in China, the purchase of land is the chief mode of rendering capital productive, and there is no part of the east where the rights of landed property are more respected, if we except the acts of the government.

All lands that remain unproductive are, by the penal code, confiscated, and the owners punished; as lands must be registered, the discovery is easily made. The taxes are paid both in money and kind, and the whole of the taxes on the summer harvest must be paid before the end of the seventh moon. The duties on salt produce a large revenue, as the quantity of fish cured is enormous, and its use is indispensable for rice and vegetables The salt merchants are licensed, and are a wealthy and respectable class. The penal laws against smuggling salt are, half the value to the crown, three-tenths to the informer, and fifty blows of the bamboo to the smuggler.

Dr. Gutzlaff says that the whole revenue of the Chinese empire, as stated in their official books, is as follows:—

Land tax, in money . . .	Taels	53,730,218
Ditto in kind, valued at		113,398,057
Salt tax		7,486,380
Tea duties		204,530
Duties on merchandise		4,535,459
Ditto on foreign ditto, at Canton . .		3,000,000
Sundries		1,052,706
Duties on marketable articles . . .		1,174,932
Ditto on shops and pawnbrokers . .		5,000,000
Ginseng		1,000,000
Coinage		1,000,000
Total	Taels	191,804,139

exclusive of small items and stamp duties. Calculating the tael at 6*s.* 8*d.* sterling, this sum would yield annually £63,934,713 sterling. The indemnity paid us, of 21,000,000 dollars = £4,375,000, is, therefore, not equal to the revenue of *one month* of the imperial revenues. A taxation of 63,000,000 sterling cannot be considered very large, for *four shillings per head* on 300,000,000 people, would yield £60,000,000 sterling. There is no national debt in China, and no person would trust the government.

Budget of 1843. Extracted from the Chinese Statistical Tables.

PROVINCES.	SENT TO THE CAPITAL.		PROVINCIAL TREASURY.
	MONEY TAELS.	SHIH RICE.*	MONEY TAELS.
Chihle	1,939,941	—	1,180,514
Keangsoo	2,564,728	1,431,273	1,471,543
Ganhway	1,194,914	—	3,274,683
Keangse	1,602,431	795,063	795,224
Chekeang	2,287,346	678,320	907,905
Fuhkien	1,055,290	—	309,380
Hoopih	776,173	96,934	365,741
Hoonan	944,432	96,314	280,192
Honan	2,441,110	221,342	658,923
Shantung	2,730,736	353,963	743,532
Shanse	2,702,285	—	898,081
Shense	1,344,548	—	306,121
		For the Turkestan Garrisons.	
Kansuh	182,644	218,550	133,061
Szechuen	306,366	—	24,271
Kwangtung	719,370	—	542,603
Kwangse	278,559	—	113,725
Yunnan	188,927	227,626	87,852
Kweichow	53,346	—	27,056
	23,313,146	4,119,385	12,120,407
Total in money..... 35,430,552 taels.			

REMARKS ON THE FOREGOING TABLE.

1. The tax on salt (in Kwantung) amounts to 602,977 taels; transit and maritime custom-house duties, 1,490,981 taels; for sundries, 995,412 taels. The remainder is derived from the land tax.

2. The Kwantung receipts do not include 864,232 taels, which, since the new arrangement, the hoppo at Canton is responsible for levying upon the foreign trade. The rice, also, which is issued to the troops and petty officers of the various provinces, fully equal in amount to that sent to the capital, is not contained in the statement.

3. The above is the net revenue of the country; but the expenditure of collection, and the extortion and fees, make the taxes that are actually levied at least three times as heavy.

4. No statement of the expenditure is given; but, from the repeated reports, as well as the accounts published in the Peking Gazette, it would appear that there has been a deficiency in many provinces, which the governors and high officers must make good by a loan or some other expedient. At Peking, the public money was recently so scarce that the necessary repairs of the imperial gardens could not be made.

5. This year's expenditure is more heavy than that of an

* The shih of rice is about 2½ bushels.

previous one for various reasons. 1st. Because the millions of dollars furnished by various provincial treasuries had to be paid to Great Britain. 2nd. Nine million of taels were wanted for the repairs of the dykes of the Yellow River, the largest amount ever required for this purpose. This sum is to be raised by temporary loans, a paper currency, and patriotic contributions, which give the donor a claim for office: part of this money has been already collected. 3rd. Government wanted 2,500,000 taels to reconstruct the marine defences and navy, which item has been obtained by the sale of offices.

6. Nine million of taels were stolen from the Imperial Treasury. The very circumstance that such an enormous sum of money could be abstracted without discovery, shews at once, that there must be immense hoards, which are scarcely ever touched; to reimburse the Emperor for his personal loss, all the officers that have held a situation for more than thirty years at the Treasury, if still alive, or if not, their posterity and families, must pay their respective shares, until the whole is made good. Amongst the defaulters are several princes of the blood, whose property has been confiscated.

7. All the colonial possessions and dependencies of China require considerable sums for the payment of troops, and the subsidy of the Mongol chiefs, as well as the Mantchoo vassals in their own country; all this is paid by the Peking treasury, and proves a considerable drain, without the most distant hope of recovering the money in any way.

8. Various proposals for raising the revenue to a level with the expenditure have been made, but none has yet been finally adopted, nor has the ministry published the result of long and frequent deliberations.

(Signed) CHARLES GUTZLAFF.
Chinese Secretary.

[Three taels are = £1 sterling; one shih, = 160 pounds; one king, = 100 mow; one mow, = 6000 square covids.]

The revenue of last year has, it is said, immensely fallen short of the actual amount required to pay off the arrears due since the war; so that there remained in October, 1844, taels 38,711,000 to be paid. The rice annually ordered has, for the greater part, on account of the inundation, not been forwarded to the capital.

There are sundry branches of revenue which arise from the proceeds of pawnbrokers' shops, mercantile establishments, and various fees and duties; there are, moreover, innumerable local items not mentioned in the statistical returns, because the mandarins on the spot receive them without sending any account; for this they have, however, to keep up a considerable establishment.

The colonial possessions, instead of yielding a revenue, absorb

considerable sums. The subsidies paid to the Mongol chiefs, both in money as well as kind, are very large; the expenditure of the army in Turkestan amounts to several millions annually; and to keep up the establishments in Mantchouria, the treasury is constantly drained. Tibet requires only about 200,000 taels annually. No returns of these liabilities are ever published.

It ought always to be kept in mind, that the sums specified are the net revenue, after the deduction of the expenditure of collection, so that, in many instances, the sums actually raised are five times more than what is put down here. In the estimate are not included the duties on the foreign trade, which are, at the lowest, about 3,000,000 taels per annum. So, also, the monopoly in Ginseng, per centage from the numerous mines, profits from coinage, &c., which is the most moderate calculation, does not amount to less than 5,000,000 taels per annum, which are paid direct to the Emperor.

Neither has there been calculated about 34,000,000 shilr of grain, which, according to the regulations, is kept in deposit by government in order to provide against starvation. The people have some claim on this, and reap the profits arising from the sale. The quantity, moreover, fluctuates very much; the amount quoted is abstracted from a work published about twenty years ago. It is difficult to know the total taxation.

From the Peking Gazette of the 11th Oct. 1833, we obtain the deliberations of the Hoo-poo, or treasury department. It appears that during the last few years, the current expenses and outlay have exceeded the income more than *thirty million taels of silver*. The deficiency is attributed to the two Mahommedan rebellions; also to the troubles with the mountaineers, in the provinces of Kwei-chow; and to the natural calamities from drought, repairing the banks of rivers, &c., so that the land tax was obliged to be remitted. The plan recommended is the sale of offices for a short period, to replenish the treasury.

The Peking Gazette of Nov. 9th, same year, has a long statement from *Na-sze-hungah*, the censor of the province of Keang-se. This state document says, that the whole income of the empire, from land tax, salt tax, customs and duties, with all the sums paid to make them good, does not exceed 40,000,000 of taels; and that the outlay is upwards of 30,000,000. He states, that although the overplus be not great, were there no deficiencies of income, the state machine might go on: but of late years, there has not been one in which numerous defalcations in every department have not occurred, so that the income has not been adequate for times of tranquillity; therefore, on occasions of insurrection and drought, the deficiency has amounted to millions. To make good the revenue, many plans have been proposed: one party says, open the mines; another, raise the price of salt; a third is for selling offices, and persuading merchants to subscribe towards the wants of the state;

thus causing anxiety to the mind of his sacred majesty, *on whom it devolves* to balance the advantages and disadvantages of these plans, and either reject them at once, or give them a trial, and then desist.

By a secret memorial from the governor of the province of Keang-soo (Lin), it appears, that this province pays to the revenue (taking its extent) as much again as *Che-keang;* three times as much as *Keang-se;* and ten times as much as *Hoo-kwang.* The years of abundance in this province are, probably, not one in five, and, consequently, the required sum cannot be remitted punctually, owing to frequent river inundations. Lin states he has received from the Emperor, a letter charging him with neglect of duty to government. The statesman, in reply, declares that everything has been done to induce the rich to make up the deficiency for the poor, but that the numerous calls on them for the last few years had dried up their resources. He gives the amount of voluntary subscriptions for two years of great calamity; the third year of the present reign, the amount raised by admonitory proclamations to the rich was 1,950,000 taels of silver; and in the eleventh year, 1,400,000 taels. He tells the Emperor that *all the government possesses comes from the people,* and attention to them is the first duty of *a statesman:* but who can withstand natural calamities?

During the year 1843, one district in Keang-se province responded to the urgent call to defend the empire, by subscribing 103,000 taels of silver (nearly £30,000), and 58,000 chon of copper (£10,000); another district, 27,000 taels of silver, and 87,000 chon of copper. A chon (tseen), in the court dialect, is the designation for a string of copper cash which count 10,000.

The following is a curious memorial to the Emperor of China, with a plan of enriching the treasury, and for the establishment of a property tax in China:—

"Your slave Keenéen the lord mayor of Moukden, comes kneeling and beseeching of your majesty to give a sacred glance to a plan I submit for enriching the royal treasury. The sacred favors bestowed on your slave in making him lord mayor, induce him to give your majesty his opinion on what he has seen and carefully inquired into; your slave approaches the subject with caution, in making changes in old regulations, but the great deficiency in the revenue from the late plunder, and the large sums required for maritime fortifications and hydraulical works, I find amounts to many tons of myriads of taels, and I hope my plan will give permanency and respectability to the state and fresh life to the people. In devising this plan, I am like one groping in the dark, but the honour and esteem I have for your majesty, are my only apology. The four following measures are the result of my best judgment and anxious enquiries:—

"1st. All bonds held by the people, for house taxes, to be can-

celled. I have noticed with astonishment the great quantity of goods stored in the shops and dwellings; in towns and suburbs it exceeds belief. The law hitherto has given the taxes to two wings of the Tartar army, and great fraud and extortion are practised, and smuggling to a great extent, which must greatly affect the revenue. Fraudulent mortgages and sham sales are practised to evade the taxes; I beg to call the attention of the board of requests, or have an officer of high standing appointed, whose sole duty would be to look after these things, or empower the police to give in a correct return of all inhabitants and the number of houses; remit all the old bonds, and call on the people to repair instantly to the mandarins, and honestly state the value of their property, and pay three per cent. on the whole, for which they will get a seal on their bonds to protect them from other extortions; if mortgaged, the mortgagee to pay the taxes. After a fixed period, all defaulters to have their property confiscated. This will be best for all parties, as it will give the people security against extortions and law suits, and restore every farthing of the duties. The clerks and officers must be strictly looked after; if my plan be carried out the people will not practice frauds, neither should the inferior officers be allowed to extort money, and apply it to their own use; strict attention will save great confusion. All violaters of this law to be prosecuted with severity, which will have a good effect.

"2nd. That all taxes should be increased except the land tax, as an increase there would bear on the poorer classes: but all shopkeepers, markets, bazaars, and merchants who sell goods by weight, derive a much larger profit than those who till the ground; pawnbrokers are very numerous, and I find they only, like others, pay about five taels per annum; coal mines, iron works, and large mercantile houses, pay even less. Pawnbrokers should cheerfully pay the increase. As to the tea shops, I would strongly advise the governors to look to them, and report accordingly.

"3rd. Provincial fees should be transferred to the public treasury. I, your slave, held appointments in Chih-le, and other places, and know that all magistrates and others, receive fees, and voluntary contributions under various names, and expend it in public works, which your treasurer has accounted for; but for the present, I would stop all public works, and have the fees sent to the capital. The mandarins' salaries I would reduce, and remit the amount, and cause a strict enquiry as to the amount of those fees; after paying the army expenses, the balance should be paid into the state treasury.

"4th, The mandarins or collectors of the taxes are behindhand in paying them in, and when urged to do so make sundry excuses and delays, notwithstanding there is a period fixed. Look to this matter without delay, as they frequently turn bankrupts, or pretend to be so, to avoid payment, and often propose paying by instalments. May I request that this system will be stopped, and no

instalment taken, but that their security and themselves be made pay at once; this would be acting *severely* and *mercifully*; great severity must be used. When I was prefect under Taoukwang (1834), a deficiency was discovered, and I demanded from the high inspector 1,000 taels and sent them to your treasury, and the remainder soon followed. I, your slave, have drawn up this statement with a view of enriching the treasury, and *stupid* as I am I hope they are suited to the occasion, and humbly beg your instructions thereon."

Answer written with vermillion pencil, saying the Board would consult about it. "*Respect this.*"

October, 1843.

Dr. Gutzlaff states that there were abstracted from the imperial treasury, when alarm was spread of the British army proceeding to Peking, in 1842, 9,252,000 taels of silver, about 2,000,000 sterling, or 250 tons of silver. On the 19th day of the 5th month, an imperial edict appeared to the following effect: "An extensive deficiency was discovered in the treasury; kings and other high ministers were ordered to investigate it, and have furnished me with a list of officers and auditors that have successively held appointments in the treasury, and it appears they are all abandoned characters concerned in this affair, and must be severely punished, as an example, and to maintain the law. We direct that all the officers in this list shall be prosecuted, and we direct that all Tartar mandarins in office or on leave, shall be first degraded, and a list taken of them, likewise the sons and grandsons of such as are dead, whether in office or not, and handed over to Muchangah for punishment. *Respect this.*"

Imperial edict the second has been received to the following effect: "We have appointed from time to time, kings and high ministers to superintend the receipts and disbursements of our revenue; and this year we made an addition of two, a Mantchoo and a Chinese; these high officers were instructed to examine with great care into all matters, and we find they are all blind and stupid. Changchingpaon, a high treasury officer, has made away with the public money, and we sent a great minister to inquire into it, and his report reached me this day, and it states the deficiency to amount to the enormous sum of 9,250,000 taels of silver! Never was the like known, and on hearing it my anger knows no bounds; only think of them acting like common thieves of the country! This peculation has been going on many years, and the number in office has been great; but still a strict investigation must take place, otherwise some of them will escape. I find, ever since the reign of Keaking, (1801,) the mandarins in the treasury have all been *blood relations*, but some of them were ministers of high rank, and not one of them has ever denounced the plunder: they ought to be ashamed of such conduct. I blame myself for not seeing to it, and my mortification is exceedingly great. I direct that they

be handed over to the board that will be appointed, and well punished, and that said board enquire, and report the best means of recovering, and making the deficiency good by fines, &c. &c.

"Respect this."

[The result of this measure, as previously stated, has been that every treasurer, since the year, 1801, or their descendants, have been required to make good the defalcation of 9,252,000 taels of silver.]

A careful analysis of the Peking Gazette throws much light on the mechanism and policy of the Chinese government, at home and abroad, as it is the organ of government, and the only publication of the kind permitted in the empire. A selection of extracts, relative to the state of the revenue, indicates that there is considerable pressure on the imperial and local treasury.

The system of lending money adopted by the Chinese government, is believed to be carried on upon a very extensive scale. It is said that several of the imperial palaces at Peking, are wholly supported by the interest which is paid by the salt and other merchants, who from time to time are compelled to borrow money from the government. This system has been brought to light from translations which have been made from the government gazette: among these are memorials from merchants, stating their inability to pay the *interest*, and edicts from the Emperor, stating that the superintendents of the palaces, to whom the interest is paid towards the expenses of these establishments, are seriously inconvenienced by this want of punctuality.

Finances. May, 1844, the Board of Revenue have furnished a schedule of all the out-standing debts in the provinces. Answers have been received from the local authorities, declaring their inability to satisfy the demands, and praying further time.

1844. Proposals have been received by the Board of Revenue to lay on transit duties on the cattle that pass the frontiers from Mantchouria and Mongolia. It is stated that the sheep alone amount to some millions of heads annually.

Pwanshegan, at present minister of finance, has submitted a list of Mantchoo defaulters who have not paid in the sums which they were sentenced to furnish, in order to make good the 9,252,000 taels of silver which were embezzled lately from the treasury. They are to be deprived of their situations, and imprisoned until every tael is paid.

1844. A memorial from the mandarin of the province of Keang-soo, stating that they are unable to collect in the whole amount of the revenue. Ordered that the mandarins make good the remainder. *"Respect this!"*

The Board of Revenue ordered, that all who generously contribute to the exigences of the country, and repairs of the rivers, should obtain a receipt, which will certify their claim to favour and emolu-

ment. Provincial officers are ordered to make monthly returns of the sums paid into their respective treasury. Likewise all mandarins in arrear shall be instantly degraded. Regulations have been prepared to fill up their offices. The expedient is desperate, but the case is urgent—"*so tremble!*"

The Board of Revenue has requested the Emperor to ordert hat all the money to be levied in the shape of voluntary contributions and patriotic gifts, should be exacted with rigour. It was first proposed that Hoopih and Canton provinces, only, should be called on. Unfortunately, other large expenses were rendered necessary by the overflowing of the Yellow River, amounting to 800,000 taels of silver. The emperor now calls on the whole realm to furnish the means of constructing dykes. No extortions will be allowed, but his majesty will be enabled to distinguish the real friends of the country by their generosity. "*Respect this.*"

Imperial Treasury. A second attempt has been made to break open the money chests in the Imperial Palace; strict inquiry is instituted, and condign punishment threatened.

1845. Board of Revenue, ordered that 27,300 taels be granted for the repairs of the dykes in Shan-tung province. The same Gazette publishes an ordinance, calling on all merchants who had borrowed money from the public treasury, instantly to pay up the arrears of interest, to enable government to procure lighters, in order to unload part of the rice junks in their progress to the capital, where the water is shallow.

Ordered that 131,000 taels be placed at interest, for defraying the expenses of the Imperial Palace of Jeho. Surplus of revenue from one of the custom stations, above the first annual amount, 27,056 be placed in the household treasury; 223 taels to be given as a present to the collector.

The Yellow River is a source of uneasiness almost every year, and for the repair of its banks voluntary subscriptions are raised. The last collections only amounted to 348,000,000 cash. This sum fell short to finish the works, and complaint is made to the governor of the river, and he petitioned his Majesty to receive the cash at the rate 1,300 per tael, (that is about six shillings sterling), and prayed that his Majesty will distribute rank and emolument to the generous contributors to this necessary undertaking.

When the canals suffer from the flood, the Emperor decrees that all magistrates along whose districts the banks had been destroyed should be degraded, but remain in office, and repair, with their own money, the damage.

The superintendent of Teentsin harbour, had entrusted to his care a large amount of subscriptions to build war junks, and put the harbour in a good state of defence. His embezzlement and extortions were represented, and his Majesty ordered him to be degraded until the defalcations were made good. The governor of

the rivers has made a personal inspection to ascertain the damage done by the floods of 1844, and demands 283,790 taels of silver to commence the works.

The capital of the fertile province of Honan was again under water, and the whole of the walls levelled. The lieutenant-governor commenced raising subscriptions, which were responded to; the Emperor was so highly pleased that he rewarded the author, and desired that the principal contributors be promoted to situations.

The governors and lieutenant-governors who have been dismissed for neglect in not seeing to the state of the canals and rivers, by which so much damage had been caused, petitioned his Majesty for forgiveness. The answer denied that they had any claim on his Majesty's clemency, as they had occasioned enormous expenses to the state. For immediate wants, the sum of 800,000 taels were granted, and his Majesty called on all the neighbouring provinces in which the calamity had occurred, to send in their portion of this sum, and thus exhibit their loyalty and attachment to his throne. The same Gazette has a petition from the superintendent of the pleasure seat of his majesty at Zehol, complaining of the dilapidated state of the walls of this once magnificent estate, and praying that something may be done to save the pleasure grounds and gardens from ruin: the stags, he states, have free access to the gardens.

1844, *September, Treasury.*—A strict investigation for the recovery of the lost nine millions of taels, has ended in the discovery of the strong boxes containing the silver being in a very decayed state, and the sycee had gradually dropped out. This subterfuge, however, has availed nothing, and several members of the imperial household, who were under heavy liabilities, have been obliged to discharge them.

Upon the representation of Hwuy the governor of rivers, subscriptions to the amount of nine million of taels, were last year raised, in order to reconstruct the dykes. Since now, however, the injury done by the inundation is far greater, new measures are necessary. It is therefore proposed to levy additional sums, during the space of a year, upon the same principles as in the maritime provinces (by bestowing offices upon the subscribers.)

The whole money contributed is five million by merchants, and six million by the gentry and people. Of this the salt merchants at Canton subscribed 1,200,000 taels, which has been applied for military purposes. Of 2,400,000 taels subscribed, 1,000,000 was to be used for the repair of dykes, and in three instalments within six years to be repaid. The merchants of Chekeang furnished 1,500,000 taels, of which above 120,000 were applied to the dykes, and the money will be refunded just as the above. The Loo traders subscribed 400,000 taels, and paid up 50,000 taels, which is to be restored by the gabel within five years.

The money in Shanse for which rank was bought, amounts to above 1,600,000 taels; in Shense to above 1,000,000; in Chih-li

370,000 taels. As for Canton and other provinces from 340,000 to 800,000 taels. The sums however collected in the maritime provinces, are to be retained there and applied for military purposes.

This proposal is adopted, that the merchants and people might have time to collect the sums within the space of a year, but by no means to distress the nation.

Leyanking, a member of the censorate entrusted with the supervision of the river, has reported, that considering the immense expenditure necessary for the repairs of the hydraulic works, and the difficulty of procuring the money, and even when this is obtained, the ruinous exchange that hence arises, proposes that henceforth treasury bills be issued in lieu of payment. This plan did not succeed under the Ming and Sung dynasties; but to obviate the difficulties and the rapid fall of the value of paper money, the revenue is to receive the assignats and immediately to destroy them.

Muhchangah and others have submitted various proposals made by Keying, which bear upon the subject of collecting duties; and the privy council as well as the board of revenue having taken them into consideration, and submitted them with their opinions thereon to the Emperor, they are approved of and confirmed.

1. The amount of fixed duties to be sent to the capital by the Canton maritime custom house was 899,064 taels; and besides a surplus of about 1,000 to 40,000 taels. However, since now the trade will be carried on in the other four ports, the receipts at Canton will fall short of that sum, and therefore Fuchoo and the other emporiums, must, after having realized their respective quotas, make up the deficit of Canton.

2. In order to fix the whole amount of duties of the other ports, three years must pass before a true estimate can be made. It will then be determined, how much each port according to the respective receipts of money can supply to Canton:

3. All extra charges, although formerly paid into the public treasury, are at once abolished.

4. On every 1,000 taels sent to the board of revenue, there was formerly a per centage of 15 taels, and the recent extra charge of 25 taels is for that very purpose. There were, moreover, 55,000 taels paid in tribute, and 100,000 taels as an equivalent for the ginseng, and these sums were forwarded by the Hong merchant to the court establishment, besides 4,000 to 30,000 taels made over to the inspector of grain for charitable purposes by the same individuals, and sundry fees to the Hoppo and his people.

Since the Cohong, however, is now done away with, the tribute must be paid from the surplus of the stated duties. As for the ginseng, which at the rate of 700,000 taels, the value to be stipulated, if paid by the said merchants would within four years

amount to 2,800,000 taels; it must now be sold for whatever it will fetch. The Hoppo, moreover, must make arrangements to provide for the other items, and manage matters accordingly.

5. A sum of about 120 to 130,000 taels was hitherto kept in reserve, to be transmitted to the court in presents and for other purposes. As now, however, the sources whence the money was derived are exhausted, the Hoppo must in future manage this matter.

6. The duty on raw silk now fixed at 10 taels per picul is less than it was formerly. And the five ports being now open, merchants will go with this article to the nearest market. But they must make up the loss of the transit duties, which otherwise would have been paid, if they had proceeded to Canton, in whatsoever port they sell their cargo.

7. Tea, raw and wrought silks, were hitherto prohibited to be exported by sea. But under existing circumstances, every junk that navigates the ocean, shall pay upon them the same duty as foreign vessels, to prevent their smuggling these articles on board the ships.

8. Every other part of the native trade, is to be carried on according to the old regulations without the least change.

9. All fees and payments to the inmates of the custom house are entirely annulled, and the superintendents ought henceforth to provide for their whole establishment.

Taoukwang, 23rd year, 7th intercalary month, 21st day,—14th September, 1843.

1845, *Formosa.*—From a recent investigation, it appears that during the late severe storm above 3,000 human beings lost their lives by the immense floods and inroads of the sea. On the whole coast there prevail much destitution and misery, the fields having been rendered unfit for cultivation by the sea water. It does not yet appear what measures the mandarins have taken for alleviating the sufferings of the poor islanders. They have been again commanded by the court to furnish a true statement of the damage done both to the people and public buildings. One of the leading men in the island has declared that "the government can only levy taxes with the consent of the people," and he has refused payment of the imposts.

Every thing I heard and saw in China, impressed on my mind the conviction that the finances of the empire are in a most wretched state, and that corruption pervades the officers entrusted with the collection and appropriation of the resources of the state. In all kingdoms, and in every age, financial embarrassments are the sure precursors of the downfal of a nation, or of the dynasty or administration who rules its destinies.

CHAPTER VII.

TRADITION, HISTORY, AND DYNASTIES OF CHINA FOR THREE THOUSAND YEARS.

CENTRAL ASIA was most probably the cradle of the human race; man was placed by his Creator in a temperate region, abounding in all the products of the earth, adapted for the foundation of great kingdoms, and affording facilities for dispersion when augmenting population pressed on the means of subsistence, or the desire for change stimulated an emigration to distant countries.

The Chinese are supposed to be a branch of the great Scythian family, who entered China from the north-west, gradually drove the aborigines before them, occupied in separate states the most fertile and eligible spots, until they reached the tropic of Capricorn, and after the usual strife and bloodshed incident to small communities, finally were consolidated into one empire. The Scythians may have penetrated to the "far east" before they became known in the west, which was about the year 630 B.C., when they advanced with their conquering hordes to the borders of Egypt. The Scythians would appear to have been the common parents of the Tartars, the Mongolians, and other races that afterwards spread themselves over the northern and eastern portions of Asia.

In craniological formation—in language, habits, and character—the Chinese are a distinct people from any of the other inhabitants of Asia, to whom, in all these particulars, they bear less resemblance than they do to the European races.

B.C. 2,204 is the utmost extent to which Chinese tradition extends. This was about 140 years after the Flood; and supposing the human family had increased to a degree that required them to migrate, the Chinese may have separated from the parent stock, after their dispersion, and, diverting their course to the eastward, colonized on the Yellow River.

Their first great Emperor, Fohi, (supposed to be identical with Noah), is said to have settled in the province of Shen-se, which is the north-western part of the empire, and includes the ancient *Serica*, also the country of *Sinæ*.

His length of reign is reputed to have been 115 years; he invented everything useful, and appointed a prime minister and four mandarins to govern the four provinces. His successor, Shin-Nong, reigned 146 years, and invented the plough, the same as it exists at the present day. In physical knowledge he was said to be an

adept. *Whang-ti*, the third emperor, was also highly gifted, could speak when a year old, reigned at ten years, and *invented the compass** at fifteen. This sample is given of Chinese history, as the best means of disabusing those who are inclined to place reliance on their fables.

Yu, or Yao, the founder of the first dynasty (B.C. 2204), is said to have devoted his whole life to the draining of the land; and for thirteen years he never entered his own house, would rise from his food and listen to complaints, and thrice he tied up his hair, while in the bath, to answer some urgent call; by this means he set an example to his subjects of attending to business first, and pleasure afterwards.

Meng-tse, the Chinese historian, gives an account of the state of the empire under the Emperor Yao, "The country presented only a desert, and the men were mere savages. The empire was not formed; the lowlands were covered with stagnant water, the remains of inundation; those parts which were not still submerged, were covered with trees and bushes, and were the haunt of wild beasts.

"Yao set fire to the forests, in order to clear the ground, and drive the wild animals off. China was at this period only a residence for serpents and dragons; the people had no fixed dwelling-places, but were compelled to shelter themselves on trees, when in the low country, and in caves when among the mountains."

Such are the terms that the Chinese philosopher Meng-tse uses in describing the state of his country, centuries subsequent to the time that some credulous authors would make people believe that it was a flourishing and populous empire.

Formosa, although within twenty leagues of China, was not known until the 15th century.

Manufacture of cotton is not spoken of in China until one or two centuries before the Christian era, from which period to the sixth century, the cotton cloth, which was either paid in tribute, or offered in presents to the Emperor, is always mentioned as a thing rare and precious.

It is recorded in the annals of China, that the Emperor Vou-ti, who reigned A.D. 502, had a robe of cotton. Up to the eleventh

* Du Halde gives the following account of the discovery of the compass:—"The Emperor *Hoang-ti* being at war with *Tchi-Yeau*, and perceiving that thick fogs saved the enemy from his pursuit, and that the soldiers rambled out of the way, and lost the course of the wind, made a car which showed them the four cardinal points; by this method he overtook the enemy, made him prisoner, and put him to death. The same author says, that certain ambassadors from afar, after they had taken leave in order to return to their own country, were given by the Emperor *Tcheou-Kong*, an instrument which on one side pointed to the north, and on the opposite side towards the south, to direct them better on their way home, supposed to be Cochin China. This instrument was called *Tchi-nan*, which is the same name by which the Chinese call the sea-compass. This is said to have occurred in the twenty-second Cycle = 1040 B.C.

Remusat, whose able translations are worthy of credit, adduces strong arguments against the supposed knowledge of the mariners' compass at so early a date in China.

century, the cotton tree appears to have been a garden shrub, as there are several poems in praise of its beautiful flowers. After the Mongol Tartars conquered China, in 1280, great encouragement was given by government to the culture and manufacture of cotton, although it was much opposed by the people, who considered it an innovation; about 1370, the progress of this new branch was rapid, and at present nine-tenths of the population are clothed in its fabrics.

Of the eighteen provinces into which China is now divided, fully one-half were occupied by wandering savages, who had never been under any control, the other half was roamed over by pastoral tribes, with here and there a city or large camp, which had been dignified into the name of kingdoms.

From the constant strife that existed between the rival sovereigns, it must have taken a long time to have united the numerous petty kingdoms in the present extensive empire. If the civilization and refinement of the Chinese had an existence, at so early a period, it would have been known to other ancient nations.

No reliance can be placed on the semi-historical period, which French authors have endeavoured to pass for authentic. The Chinese chronological system or cycle, was said to be established by the Emperor Hwang-te in the sixty-first year of his reign, B.C. 2637.

The cycle of sixty years was said to have been then invented by an individual named *Ta-naou*: seventy-four of these cycles were said to have been completed A.D. 1803, making 4440 years.*

* The year 1839 corresponds to the year *ke-hai*, or the 36th year of the 75th Chinese cycle of sixty, which is the 19th year of Taou-kwang, *and commences on the 1st* of February.

The Chinese cycle of sixty is said to have been invented by an individual named *Ta-naou*, who lived under the reign of the Emperor *Hwang-te*, and its use commences with the 61st year of that monarch, 2637 years B.C. The Chinese compute also by the year of the reigning Emperor, frequently joining to it that of the cycle. Formerly, when the Emperors often changed their titular names or designations, this plan must have been very inconvenient, as every few years a new epoch commenced, without any change of reign. But for some centuries past, the Emperors have usually retained the same designations throughout the whole period of their continuance on the throne.

The Chinese year is luni-solar, consisting of twelve lunar months, to which an intercalary month is added, when requisite to preserve correspondence with the solar year.

The rule respecting the intercalary month is this: that when, during a lunar month, the sun does not enter any sign of the zodiac, that month is intercalary; and the year consequently contains thirteen instead of twelve months.

The year commences on the new moon nearest to the fifteenth degree of Aquarius. It is corrected according to the solar year, by the use of twenty-four *terms*, or half months, called *Tsee*, each of which expresses the period of the sun's passage through the half of a zodiacal sign. The names applied to those *terms*, like those of the French revolutionary months, have a reference in their meaning to the season of the year.

They date from the commencement of the reign of each successive sovereign; thus they write "*Taoukwang, 26th year, 10th month, 19th day*," corresponding to 19th November 1846. The age of a person is reckoned from the number of years of the cycle that have elapsed since his name and birth were registered, which has the effect

China could not be considered an empire, or have any pretensions to a universal rule or dominion at the early period alleged. *Ma-twan-lin*, reputed a good authority, says that when Ching-tang founded the second dynasty, (1766 B.C.) called the *Shang*, the number of feudal principalities was *three thousand;* and that there were five sorts of fiefs, forming in the whole "one thousand, seven hundred and seventy-three principalities."

Ching-tang, the founder of the second dynasty, (B.C. 1763) is said to have "ruled the people gently, removed many oppressions, and lent a willing ear to the wants of the people, so that all confided in his judgment."

It was during this Emperor's reign that the seven years famine from drought occurred, and the Emperor was called on to propitiate heaven, and offer up prayers.

History relates that he fasted, cut off his hair and nails; and binding his body with white reeds, which was the symbol of a sacrifical animal, thus went into a lonesome place, confessing his

of making the age appear greater than it is in reality; a child, for instance, born on the last day of the year will be described as two years old, as it is considered to have lived in two years of the cycle. Several classes of characters are employed for chronological purposes. The most ancient and most generally used, consist of two sets of characters: the one called *shih kan*, the 'ten stems,' or *teen kan*, the celestial stems,' includes ten characters, the other set, called *shih-urh che*, the 'twelve branches,' and *te che*, the 'terrestrial branches,' consists of twelve characters.

These characters are applied to years, months, days, and hours, as well as to the points of the compass. For chronological purposes, they have been combined so as to form a cycle of sixty. In this cycle, the 'ten stems' occurring six times, and the 'twelve branches' five times, both sets terminate in the number sixty, and the cycle is thus completed. The method of combination is this,—*kea*, the first of the ten, is joined to *tsze*, the first of the twelve, and read *kea-tsze*, which denotes the first year, month, &c. of the cycle. In the same manner, the second year is *yih-chow*,—the tenth year, *kwei-yew*,—the twelfth year, *yih-hae*, and so on up to sixty, which is designated by the characters *kwei-hae*, the last of each set.

For the hours of the day, the 'twelve branches' are used singly. The civil day of twenty-four hours is divided into twelve periods of two hours each, called *she-shin*, which are designated by the characters of twelve branches, in the following manner:—11 to 1, or midnight, tsze; 1 to 3, (4th watch,) chow; 3 to 5, (5th watch,) yin; 5 to 7, maou; 7 to 9, shin; 9 to 11, sze; 11 to 1 or noon, woo; 1 to 3, we; 3 to 5, shin; 5 to 7, yew: 7 to 9, (1st watch,) seuh; 9 to 11, (2nd watch,) hae.

By prefixing to these characters the words *ching* and *keaou*, these twelve periods are divided into twenty-four hours; each of which is subdivided into four *kih* or quarters. Thus, *ching-tsze* denotes midnight, or from 12 to 1 o'clock; while *keaou-tsze* denotes from 11 till 12, *ching-tsze yih kih* denotes a quarter past 12 at night.

The night, from 7 o'clock in the evening to 5 in the morning, is also divided into five *kang*, or watches, each watch consisting of one *she-shin*, or period of two hours.

In reference to the compass, *Tsze* is the north, *Woo* the south, *Maou* the east, and *Yew* the west. The other eight are intermediate points between these.

The following terms, which are the names of twenty-eight constellations, are also employed to designate days.

1 keo; 2 kang; 3 te; 4 *fang;* 5 *sin*; 6 wei; 7 ke; 8 tow; 9 new; 10 neu; 11 *heu*; 12 wei; 13 shih; 14 peih; 15 kwei; 16 loo; 17 wei; 18 *maou;* 19 peih; 20 tsze; 21 tsan; 22 tsing; 23 kwei; 24 lew, 25 *sing;* 26 chang; 27 yih; 28 chin.

These characters being applied in regular order to the days of the month, four of them (those printed in italics) always mark the weekly sabbath, while the others designate the week days respectively.

errors, saying, "Let not the lives of the people be forfeited, on account of the neglect of one individual. Is it that my government is extravagant, or that my palaces are too grand, or that the wants of the people are not attended to?" When he had ceased praying, the rain is said to have fallen in great abundance, and to the distance of several thousand miles.

1153 B.C. A remarkable character, Chaw, is said to have ruled the empire at this period; he was a tyrant by disposition, endowed with supernatural strength, and was ruined by the fascinations of a wicked woman.

This portion of Chinese history agrees with that assigned in sacred history to Sampson.

Ven-Vang was the first sovereign of the Tcheou dynasty, whose reign began B.C. 1122. This prince and his son *Vou-Vang* reigned over the country round about Sy-gan-foo, in the province of Shen-se.

According to this their territories could not have been very extensive, as it is alleged in their more modern history that this very province was in possession of barbarians. The first origin of large cities and towns, was in order to keep in subjection the barbarians as they conquered them; so that their own history gives the credit of building them to the Han dynasty.

Ching-Vang the successor of *Vou-Vang*, after consulting the oracles, according to their dictation built a city at a place called Fong, which was the centre of the world; this city is alleged to have been built in six days B.C. 1109, and was probably little better than a camp.

"One of the causes," says M. de Guignes, "which have led the Chinese into great errors with regard to the ancient state of their country, is the having given to their ancient characters the acceptation which they did not acquire till later times.

"The characters which are now translated by the words *emperor*, *province*, *city*, and *palace*, meant no more in former time than chief of tribe, district, camp, and house: these simple meanings did not flatter their vanity sufficiently, and they therefore preferred employing terms which would represent their ancestors as rich and powerful, and their empire as vast and flourishing in the first year of its foundation, as if by magic."

This learned and judicious writer says, their early history "is entirely destitute of facts, extremely uncertain; in a word, so far from this empire having had an existence 3,000 years before the Christian era, it has not been united together in a durable manner above 529 years B.C."

Writers of the last century who wished to cast discredit on the Mosaic narrative, readily propagated ideas of the remote antiquity of the Chinese, which are fabulous, and at variance with Sacred Writ. A discussion on this subject would, therefore, be out of place; it may, however, be safely asserted that China is the oldest

empire extant, and that it has had existence as a civilized government for more than two thousand years.

It is stated by Chinese historians, that Confucius wrote two histories, the *Shoo-king* (book of records) and the *Chun-tsew*; the former ends B.C. 722, and the latter commences.

The *Chun-tsew*, or history of his own times, is represented by characters to denote "Spring (youth) and Autumn" (age). This favours the opinion that the sage was unwilling to perpetuate fabulous narratives, or stamp them with his authority.

The history of his own time consists of dry details of the twenty-one independent kingdoms, or principalities, into which China was then divided.

The Shoo-king, which professes to give the several dynasties in regular order, does not state the number of Emperors of the *Hea*, or first dynasty, (B.C. 2206 to 1766,) its duration, or the number of years each Emperor reigned. The same omission is observable in regard of the *Shang* dynasty. Some Chinese historiographers give the duration varying from 644 to 446 years.

M. Biot has lately translated (1843) the *Shoo-king*,—"*Book of Odes*," which is undoubtedly the production of Confucius, and met the fate of all the other ancient writings; but, being in metrical pieces, was retained in the memory of the people, and more likely to be authentic.

M. Biot says, "it is evident that this collection exhibits the manners of the ancient Chinese in their purest state of nature, and which are seen more easily than in the historical works, where the facts are often buried under long moral discourses." The book has reference to a period antecedent to the Christian era about six centuries.

Their dress is thus described:—Officers of state had six kinds of dress; the princes had seven. The court dress was woollen, embroidered with silk; some courts adopted various furs to adorn their dresses. The officers of the court wore a red collar to their robe. The nobility wore various colours, except red, which was imperial; the caps were of skin (fur); the girdles of silk, fastened by a clasp. The farmers wore straw hats tied with ribbons; the women wore undyed cloth, and a veil or cap.

The toilette was furnished with a mirror made of metal. Ladies of rank plaited or frizzled their hair on each side of the head. The children of the rich wore in their girdle an ivory needle, which they made use of to untie a knot when they disrobed. Both men and women anointed their hair or head.

The walls of the houses were of earth. The soil was beaten hard, and upon the beaten foundation of the intended wall was placed a frame of four planks, two of which corresponded to the two faces of the wall; the frame was filled up with moistened earth, which is the mode of the present day. The doors were of

wood, except those of the very poorest, who stopped up the entrance, in winter, with mud.

Their chief subsistence depended on the chase, which consisted of wild fowl, boars, wolves, foxes, deer, and wild cattle (buffaloes).

The agricultural productions were the same as those of the present day; as were also the various metals, such as gold, silver, iron, lead and copper.

From a very remote period the court or government of China was held in the province of Shan-se: and, it is the general opinion, that the foundation of the empire was laid on the banks of the Yangtzekang and the Hwang-ho rivers; that from thence the people spread themselves first in a northerly direction, and that the province of Shan-se was chosen, because it enabled the Emperor to oppose the barbarians from the northern regions.

An erroneous impression has prevailed that there has long been internal peace in China, and a regular succession of sovereigns by hereditary right: such is by no means the case. Dr. Gutzlaff and Mr. Thornton have, at considerable length, and with much commendable zeal, translated and prepared several documents on this interesting subject; the following abstract will, however, sufficiently elucidate the various changes of rulers, although it is impossible to narrate in detail the crimes, murders, wars, anarchy, and desolation which have overspread the land.

No nation has had so many historians as China from the time of Confucius, who was born B.C. 550. He was the first who collected the records (bundles of wood), and formed them into a history; every age since his time has had its historians, many of whom, however, are only transcribers.

Dr. Bridgeman, a master of the language, speaking of the native historians, says, that a few are found among them whose writings are remarkable for their originality of thought and purity of diction, and that they have supplied rich and various materials for composing a history of one of the first nations that existed. He adds, that the author who would furnish a good history of China must make up his mind to study carefully more than *one thousand* volumes of native works.

THE CHOW DYNASTY.

B.C. 1001. *Muh-wang,* the "magnificent king," is reported to have had an immoderate passion for horses, which Confucius says were scarce in China. His love of pomp and splendour was exhibited in constructing gorgeous palaces and temples. He declared war against the northern Tartars, who began to make incursions across the frontier.

Modern Chinese history relates that this Emperor made a journey to Mount Kwan-lun, and other places beyond his empire;

B.C. 984. It is related by several historians, and confirmed by the great chronological tables, that when this Emperor was at Kwan-lun, ————, a western prince, or princess, named *Se-wang-mao*, ("Mother of the Western King,") paid him a visit; that the two princes interchanged presents, and entertained each other with great magnificence. Their amusements comprised poetical composition; and two odes, said to have been written to each other, are extant. The western prince, or princess, sent artificers to China to construct palaces and gardens. Chinese authors are divided in opinion as to what country they came from; some say Persia, others Arabia (Ta-tsin).

The following is a literal version of these two odes:—

SE-WANG-MOO'S.

"White clouds float in the sky;
The mountain-top appears in view,
Its distance far remote:
Hills and rivers intervene.
When we have a son, we die not:
Marry, and then you may return."

MUH-WANG'S.

"I return to the eastern land:
I have reduced the nine tones to harmony.
The ten thousand people are in prosperity.
I regard you attentively:
For three years have I continued here:
Now I return to the deserted place."

Although the visit is not noticed by Confucius, it may nevertheless have occurred, as it was foreign to his notions of propriety to hold intercourse with foreigners. Some have traced an analogy between this interview and the well-known visit of the Queen of Sheba to King Solomon.

Another supposition is probable, that later authors may have copied a mutilated relation of that occurrence from the Bible or rabbinical writings.

The Shoo-King gives an expression of opinion, which Muh-Wang is said to have related of himself—thus, "my disposition inclines towards what is wrong, but my resource is in my ministers, who are bound to supply my defects by their prudence and experience; they should check me when I swerve from the straight path, correct my perverseness, and expel from my mind what is bad."

Muh-Wang is stated to have died B.C. 946, after a reign of fifty-five years.

Although great doubts are naturally cast on the *traditional* history of China, yet there is less mythology or fable in their tradi-

tions than in those of any other people except the Jews; and the eclipses recorded by the Chinese (who viewed with great awe these natural celestial phenomena), attest the veracity of dates, at least for *two thousand six hundred years from the present day.*

There was an eclipse of the sun on the day *sin-maou,* i. e., first of the tenth moon of the year Yih Chow, which corresponds with the 6th of September, B.C. 778.

It is thus noticed in Chinese books:—

"During the conjunction of the tenth moon with the sun,
The first day of the Cycle called Sin-maou,
There was something which devoured the sun;
It was a very bad omen.
The moon we behold shone not;
The sun we now see was dark,
And the poor people here below
Were in a sad, a deplorable condition.
The sun and moon (thus) announce great calamities,
When they accomplish not their revolutions," &c.

Among the lower classes of Chinese, the prevailing opinion with regard to an eclipse is, that an animal, a monster of the frog-kind, having one leg and two fore paws, swallows the sun or moon; in consequence of which the priests in the temples, the people in the streets, and the officers at the public courts, keep up an incessant beating of drums. As near the time of the commencement of the eclipse as can be ascertained, each one sounds his drum as loudly as he possibly can, in order to affright the frog, and cause it to cast forth the luminary which it has seized. The noise of the drums continues until the eclipse is over. Eclipses are generally regarded with dread by the Chinese, and they present offerings to the sun when he is thus obscured, believing some national calamity to be portended. On the 7th day of 7th moon (7th of August), unmarried females offer wine, flowers, and cosmetics to two of the stars of the milky way.

The following record of eclipses is taken from the Chinese Chronology of Gaubil, and found to correspond with the calculations of European astronomers:—

	B.C.		B.C.		B.C.
17 July	709	3 February*	626	10 June	531
10 October	695	28 April	612	9 April	518
27 May	669	20 September	601	14 November	511
10 November	668	9 May	575	22 July	495
19 August	655	19 June	549	19 April	481

The first eclipse of the moon on record in European books, was observed at Babylon.

* This eclipse is supposed by Volney to have been the same which was predicted by Thales. Herodotus states this eclipse put a stop to the conflict between the Lydians and Medes, under Cyaxares.

To proceed with a record of the Chow Dynasty:—

B.C. 946 to 873. One of the successors of Mung-Wang, Heaou-Wang, conferred on one of his grooms, as a reward for his skill in horsemanship, the principality of Shen-se, which, at a subsequent period, overthrew the Chow Dynasty, and founded that of Tsin, better known as Tsin-Che Hwangte, who built the Great Wall of China.

B.C. 873. The next sovereign on record is *Le-Wang*, "Cruel and Tyrannical King;" his cruelty, rapacity, and depravity, rendered him odious to his subjects; some of whom lampooned his actions in prose and verse. To stop their censure, he forbade his subjects, on pain of death, to discuss his actions. To evade this tyranny, the writers veiled their satire in allegory, exhibiting the melancholy state of the empire, sunk in misery and discontent, overrun with robbers and extortioners,—thus, "there was a tender and flexible mulberry-tree, which once over-shadowed a vast space with its spreading branches. Its leaves are now dropping sear and withered to the ground, and those who rejoiced beneath its shade, spent with fatigue, can no longer find repose there."

B.C. 873. Le-Wang tried sorcery to discover his dissatisfied subjects, and determined to put to death all whom the diviners named. Chaou-Kung, one of his ministers, warned him against adopting this method, as follows:—"so far from attempting to extinguish the voice of the nation, you should give it free scope. It is madness to think of stopping a torrent; on the contrary, we must deepen the channel, remove impediments, and open fresh sluices for the water. So that when the discontent of your people acquires a dangerous volume, you should give it vent. The true policy of government is to allow poets to sing, historians to write, ministers to give advice, and the people to utter their sentiments: a government derives its best instruction from the tongues of the people." Nothing better than this has been said in the middle of the nineteenth century of the Christian era.

B.C. 846. Le-Wang persevered in braving the brim full torrent of indignation of his people, and at last it broke out into open violence. His palace was attacked, but he escaped. The enraged mob demanded his child, and after a fruitless remonstrance of his chief minister, Chaou-Kung, with the rebels, he surrendered *his own child*, as that of the heir, who was instantly killed.

The Emperor ended his life after an exile of fourteen years; a regency was appointed: the faithful minister exerted himself to quiet the people, and governed the country with zeal and ability.

B.C. 827. On the death of Le-Wang, his son was placed on the throne, and called *Seuen-Wang*, "Proclaimed King;" his reign was only seven years, but was stated to be a glorious one as regarded internal peace. With the tributary tribes on the north and south of his empire he had many contests.

B.C. 781. *Yew-Wang*, the "Retired King," was indolent, extravagant, and fond of pleasure; he augmented the taxes, exhausted the resources of the empire on a damsel whom he had taken, and discarded his own wife, who obtained an asylum from the Prince of Shin, who, with the aid of the northern Tartars, resented the injury done to his family.

The Tartars, on this as on a subsequent occasion, showed more energy than the Chinese. They took the Emperor prisoner, killed him and his concubine, ravaged the country, and obtained great booty.

The vassal princes became alarmed at the power of the Tartars, roused their energies, and it was only by threats that their auxiliaries were prevailed on to retire; the princes of Shin, Chin, *Tsin*, and Wei, having combined to expel them.

B.C. 776. The lawful heir of *Yew-Wang* was proclaimed Emperor, under the title of *Ping-Wang*, "Pacific King;" but the records of this sovereign, and his successors in the dynasty, exhibit a great extent of anarchy, crime, rebellion, and sensuality.

The united vassals, who placed Yew-Wang on the throne, and successfully drove out the dangerous Tartars, obtained various favours for their services.

B.C. 747. The number of independent principalities in the empire at this date was twenty-one. Some of the vassal princes, who were virtually independent, became dissatisfied, and renounced their allegiance. The King of Tse seized a great part of Shantung; Tsoo took Hoo-Kwang and Kiang-se; and *Tsin* had quiet possession of the large province of Shen-se, now containing an area of 154,000 square miles.

It may here be noted that one of the chiefs who expelled the Tartars, was the Prince or King of *Tsin*.

Claude Visdelan, a learned Jesuit, states, "that the family of the kings of *Tsin* was illustrious by its nobility and power. It existed in great splendour more than 1000 years, and was only inferior to the royal dignity. Feitsz, a prince of this family, had conferred upon him the sovereignty of the city *Tsin Chow* in mesne tenure (en titre d' arriere fief), with the title of sub-tributary king.

About 122 years after this (B.C. 770), Siangwan, petit roi of *Tsin* Chow, was created king in full tenure, without limitation. The same Emperor abandoning Singan-foo, the capital of his empire, for his seat in Lohyang (Honan), made himself master of the province of Shen-se. Though his fortune changed, he did not change his title, retaining that of the city of Tsin Chou. The kingdom of Tsin became celebrated, and being the place of the first arrival of the people of the western countries, they gave this name to all China.

B.C. 722,—was the forty-ninth year of Ping-wang's sovereignty,

and Yin-kung, the Prince of Loo, began to reign. The history of China, called *Shoo-king*, said to be written by Confucius, is discontinued with this reign.

Confucius commenced a history, which is called Chun-tsew, "Spring and Autumn." This history is said to be very authentic, and comprehends historical details of the various states into which the empire was divided.

The last chapter in the Shoo-king is devoted to an event which is said to have occurred in 624 B.C. Muh-kung, Prince of Tsin, in Shen-se, and the Prince of Tsin, in Shan-se, contended for power; the latter was victorious. Muh-kung dying in a few years, upwards of 150 persons were compelled to kill themselves at the prince's funeral, in order to attend him in the other world. This has always been a Tartar and Scythian custom.

B.C. 719 to 618. The six successors of Ping-wang, who occupy this epoch, had very disturbed reigns. The dissensions of the several princes with each other gave rise to perpetual wars; and the constant inroads of the Tartars caused the reigning Emperor, Hwan-wang, to die of grief and mortification.

B.C. 650. *Hwang-kung*, the Prince of Tse, became the most powerful of all the princes, and was, by mutual consent, chosen chief of their assemblies. Public affairs were well administered; arts, sciences, and commerce flourished, and men of talent were encouraged at his splendid court.

B.C. 675. Hwuy-wang was no sooner placed on the throne, than a faction was formed against him, and his capital taken from him. The tributary princes came to his aid; the capital was retaken, after dreadful slaughter.

B.C. 645. This Emperor intended that his youngest son should succeed him, but the princes in an assembly settled that his eldest son should reign. *Seang-wang* was declared emperor, but his brother, Shoo-tae, intrigued against him, and successfully drove him from the court by the aid of the Tartars. After some time, peace was proclaimed, and Shoo-tae retired to a distant place.

In 637, the reigning Emperor found it necessary to call in the Tartars, to defend his capital against his vassals. He subsequently married a Tartar princess, who proved faithless, and too intimate with his brother.

Shoo-tae again incited the Tartars to revenge the insult (their ruling passion); they drove Seang-wang from the throne, and proclaimed Shoo-tae Emperor, who made the degraded Empress his wife.

The most powerful of the vassal princes, *Tsin*, drove the Tartars to their own territory, took Shoo-tae prisoner, put him to death, and placed his brother again on the throne, who reigned until 617.

B.C. 618 to 606. Two Emperors reigned in this period, *King-wang* and *Kwang-wang*, who were well disposed towards their sub-

jects, but were thwarted in every measure by uncontrollable vassals, so that their authority was only nominal.

B.C. 606. Ting-wang was chosen Emperor; eleven of the vassal princes combined with the Prince of Chao as their chief, to endeavour to produce some tranquillity, the empire being torn and distracted by the clashing of their separate interests. The history of China is, in fact, nothing but a continued narrative of intrigues and wars of the several principalities, most of which kept large standing armies, who were employed killing each other, whilst the common enemy (Tartars) plundered the poor people. It would be only a waste of space to further narrate the latter years of the Chow dynasty, as it would not be a history of a monarchy, but a harrowing detail of crimes that far surpass anything on record.

In the midst of these scenes (B.C. 551), Confucius was born; and his doctrines, which partake largely of inspiration and abound in virtuous precepts, were well calculated to mould a tractable people, and to ensure, so far as anything short of Christianity can secure, the peace and happiness of a nation. In this reign was born *Laou-tsze*, the founder of the Taou sect, that is, the "sect of reason."

B.C. 606. The remarks of M. Remusat on the mythological history of this prince of imposters, are to the following effect: he says, "the biography of Laou-tsze is a tissue of absurdities, not even of his own age, which have no connexion with the doctrine in his book; his followers, subsequent to the introduction of Budhism into China, probably adopted the idea of incarnation from India, and the pretended reappearances of the philosopher at various periods, only mark the rise and declension of his principles; which were sometimes openly professed, and at other times persecuted."

The learned professor saw striking analogies between Laou-tsze and Pythagoras (B.C. 540).

An interview is said to have taken place between Laou-tsze and Confucius in the year 517 B.C. The former was 87 years old, and the latter 35; Laou-tsze reproached Confucius with vanity and worldly-mindedness, as exhibited by the pompous style in which he travelled, and the number of his followers. "The wise man loves obscurity; so far from courting employments, he shuns them: he studies the times; if they be favourable, he speaks; if corrupt, he yields to the storm. He who is truly virtuous, makes no parade of his virtue; he does not proclaim to all the world that he is a sage. This is all I have to say to you: make the best of it you can." Confucius said of Laou-tsze that "he knew the habits of birds, beasts, and fishes, and how to take them; but as to the dragon, he could not understand how it could raise itself in the heavens. He had seen Laou-tsze, who resembled the dragon."*

* The Chinese consider the dragon as a type of the celestial genii.

522 B.C. According to the native history "Chun-tsew" (said to be written by Confucius,) there is nothing recorded at this period, but wars and intrigues of the numerous petty states into which the empire was divided. The principal fiefs, at this time, were fifteen; the chief were called Tsin, Shuh, Pa, Wei, Kin, Yen, Kwo, Tsoo, Wei, (the second,) Sung, Tse, Loo, Woo, and Yue.

Some of these petty principalities extended beyond the Yang-tzekang, but none of them reached the "Sea of the South."

B.C. 519. On the death of King Wang, he left the throne to his youngest son Chaou; but his title was disputed by the eldest, Mong, and each sought aid from their vassals; the eldest was put out of the way privately, after much loss of blood by the partisans of each.

Mong's party proclaimed (Kae) his full brother, and was well supported by the Prince of Tsin. After various contests, Kae was victorious, and was crowned under the title of King Wang, and soon caused Chaou's death.

B.C. 472. The Prince of Yue despoiled the Prince of Woo, of his large territories, by which means he demanded the chieftainship of all the vassals, and even subjected the hitherto powerful Prince of Tsin to submission.

B.C. 440. The Emperor *Ching-ting-Wang* left three sons; the eldest was killed by the youngest brother, who was very soon after murdered by another brother; the third brother became Emperor *Kaou-Wang*.

B.C. 375. At this period the vassal princes became so formidable that the authority of the Emperor 'Lee-Wang' was disregarded. The Ching territory was conquered by the Prince of Han.

B.C. 366. During the reign of "Heen-Wang" the great Prince of Tsin became the terror of all the other vassals, whose territories adjoined his: the Princes of Wei and Tsoo, therefore fortified their provinces by great walls.

B.C. 342. The Prince of Tsin was declared chief of the vassals, and attended court *at the head of a large army* to pay homage.

B.C. 332. Tsao attacked Yue and deprived him of his possessions, and he returned to the "Isles of the Eastern Sea." The entire province of Che-Keang was subjected by the Prince of Tsoo, who now assumed the title Wang 'King.' His example was followed by Han, Tse, Tsin, and a few others. The Emperor Heen-Wang is said to have thrown the symbols of his authority into a lake, lest some of his vassals should obtain possession of them.

B.C. 317. Nearly all the other vassals conspired against Tsin, but he was more than a match for them. He obtained victories over Chaou, Han, Wei, Yen, and Tsoo. He also subjected Sze-Chuen province, and a portion of Hoo-Kwang, from two chiefs, who were called 'Kings of Shoo.'

B.C. 306. 'Nan-Wang.' During this reign high-wall-building, to keep out the Tartars, increased; the Prince of Chaou, (on the

northern frontier) built the great wall between the Hwang-ho and province of Chih-le, and with the aid of a well-disciplined army, he was the terror of these invaders. Yeu also drove them out of the north of Chih-le, and built a great wall from Shan-se to Leaou-tung.

Tsin expelled them from the north of Shen-se, and a great wall was constructed from Lin taou foo to the Hwang-ho, where this river enters China.

B.C. 286. The Sung territory was invaded by the King of Tse. The King of Yeu leagued with others against Tse; but his death caused the breaking-up of the confederacy.

B.C. 285. The King of Tsin, "*Chaou-Seang*" was every day adding to his vast possessions. His grandson, E-jin, was left as hostage at the court of Chaou, and the King of Tsin laid siege to a town belonging to that prince. The Prince of Chaou determined to kill the hostage: but he was foiled, by the aid of Leu-puh-Wei, a merchant of Ho-nan, who concealed the hostage E-jin, in his own house. Leu-puh-Wei had a concubine, with whom E-jin became too familiar, and her former master gave her up.

B.C. 256. In process of time she was delivered of a son, who subsequently became the great Emperor Che-hwangte. The mother was declared the lawful wife of Prince E-jin, who was the heir of the Tsin family.

B.C. 256. A simultaneous attack by order of the nominal Emperor 'Nan-Wang' was made against the Prince of Tsin, but the only vassal that responded to the call was Tse. This was sufficient indication for 'Chaou-seang' Tsin, who sent an army into the imperial territories, and took thirty-five cities and towns.

The Emperor surrendered, and craved his life, but he died soon after, and left no issue to contend with the usurper.

251. The usurper died and was succeeded by his son Heaou-Wau, who died in a few days after. Thus terminated the Chow dynasty.

E-jin was proclaimed Emperor, "*Chwang-seang-Wang*;" and his deliverer Leu-puh-wei, was made a prince and prime minister.

B.C. 256. The fourth dynasty was called *Tsin*, from which the term *Chin* or *China* was probably derived. The first Emperor of this dynasty obtained dominion over the various kingdoms of which China was formerly composed. It is very probable that at this time Tunking, Cochin China, and several other neighbouring countries, were subdued and annexed to China. This supposition respecting the origin of the term China is the more probable, from the circumstance that the country was called throughout all ages *Chang-Kwo*, i.e. 'the middle kingdom,' and likewise it had hitherto taken the name from the reigning dynasty, such as *Han*, *Tang*, &c.; but the victorious arms of this Emperor, having carried with them his name, the surrounding countries have thus perpetuated and handed it down to posterity. In the Latin tongue China is written *Sinae*; in the time of Marco Polo (A.D. 1260) the Chinese were

called *Chin* or *Cin* by the Japanese; and they are so called by the Siamese and the Cochin Chinese. In the Institutes of Menu they are called *Chinas*; Ptolemy A.D. 150, calls them *Sin-ites*.

THE TSIN DYNASTY.

B.C. 248. *Chwang-seang-Wang*, i.e. E-jin was imbued with the ambition which long had characterised the Tsin family. He attacked the Princes of Wei, Han and Chaou. To check his successes, five princes joined their forces to those of Wei, and defeated the imperial army of 200,000 men. The Emperor died, it is said, of grief, leaving the throne to his son (though only 13 years old) by the concubine previously mentioned.

B.C. 246. *Tsin-chehwang-te*, i.e. Ching-Wang declined the title of Emperor, chose that of King of Tsin, and made his old friend the Honan merchant, Prime Minister. The former intimacy between Leu-puh-Wei, and the empress-mother was now renewed; and the better to disguise his criminal intercourse, Leu-puh-wei introduced a young man into the court under the pretence that he was a eunuch.

The empress-mother fell in love with this youth, by whom she had two children. The grandees investigated the matter; the youth fled, and carried off the imperial seal, and with it levied a large army. Being devoid of talent for such an enterprise, he was soon defeated, and, notwithstanding the interference of his friend the prime minister, he was cut in pieces, with his two children. Leu-puh-wei was deprived of office, and sent to a distant part of the empire, where he soon died. The Emperor punished his guilty mother with such severity, that the literati remonstrated with him on his unfilial conduct; but, in consequence of their temerity, upwards of twenty of the literary nobility were executed. Notwithstanding this, a noble of the house of Tse, reproached the Emperor, and so worked on his feelings, as to succeed in causing the empress to be released from a cruel punishment, and himself to be raised to a distinguished office.

The Emperor at last met with a man of great ability, named *Le-sze*, to whom he confided his long-cherished intention of consolidating the numerous kingdoms into one empire.

B.C. 228. A commencement was made with the states of Chaou and Yen: *Le-sze*, by his intrigues, having set them at variance; the troops of Yen were defeated by those of Chaou, who took the Yen territory. The Emperor's aid was sought, and readily granted; his army was successful, he re-took the conquered territory, and kept it. In the mean time, the intriguer had set the two states of Wei and Choo at war respecting their boundaries. An appeal was made to the Emperor to decide the matter, which he did by seizing those of the former and annexing them to his

own. He now attacked Chou, who was well supported by the nobles, and met with a defeat; but corruption and discord accomplished his purpose; Chou was taken and executed, together with all his family.

B.C. 224. The King of *Han*, seeing the fate that awaited him, proposed to become tributary, but that was not the policy of the Emperor. The King of Han was brought to court, his territory taken, and, being a man of no energy, was permitted to die a natural death. The Wei state was the best fortified of all the others; the capital, in particular, was well defended: to ensure success, the river Hwang-ho was made to flow into the city, which had the desired effect. When the city was taken, the country soon surrendered, and every branch of the family was murdered.

The Prince of Choo was next on the list, but the imperial troops were here defeated with great loss. The second army sent against Choo is said to have amounted to 600,000 men. The difficulty of feeding such an army caused frequent conflicts with the escorting convoys. After many skirmishes, a general engagement took place, in which the imperial troops were successful.

B.C. 220. The kingdom of Tse had yet to be conquered, and some other petty states; thus, in a few years, China was consolidated into a large empire. A native authority says, "the Tsins acquired the mastery, not by their virtues or the force of good government, but by craft, treachery, corruption, and wholesale murder." All this was done in about twenty-six years.

A proposal was made to the Emperor to erect petty principalities for the grandees and the royal princes, which he refused by saying "*good government is irreconcileable with a multitude of masters.*" His capital was Shen-se; everything curious and valuable that belonged to the vanquished states was conveyed thither, and all the implements of war were converted into musical instruments, bells, and statues of the several genii.

The Emperor now turned his attention to a survey of the empire, and saw the necessity of making roads for intercommunication, from his travelling through a great portion of the country.

B.C. 215. A prophecy was spread that the dynasty of Tsin must give way to that of Hoo. This title was supposed to refer to the Tartars, and the Emperor prepared to subdue them. There was a large country to the north of Shan-se, Shen-se, and Chih-le, called *Ta-tan*. The inhabitants were known by the names of Huns, Turks, Mongols, and Tartars. The Chinese have no true history of these tribes until B.C. 209. Their country is described by early historians as bounded on the east by the Wo-leang-ho (Mantchoo Tartary); on the south, by the Wall of China; in Tartary it had the countries of Hami and Igaur, as far as the Irtish; on the north, its boundaries were the Kalkas and Eleuth empires.

These united tribes were called Heung-noos, and hence the name of Huns, which signifies in Chinese, "unhappy slaves."

When China was parcelled out into states, the Heung-noos were very formidable, and often successful in their incursions.

Gibbon says, "the plains of Scythia, i.e. Tartary, in every age have been inhabited by vagrant tribes of hunters and shepherds, whose indolence was such as to never cultivate the earth, and whose restless spirit disdained the confinement of a sedentary life. In every age, the Scythians and Tartars have been renowned for their invincible courage and rapid conquests. The thrones of Asia have been repeatedly overturned by the shepherds of the north." He places their country between the mouth of the Danube and the sea of Japan; 5,000 miles of longitude, and in latitude from the Wall of China to Siberia.

After the Heung-noos subjugated the Tartars to the west of Shen-se, the latter emigrated to the westward, and founded a large kingdom, called Yue (which is supposed to be Parthia), north of the Iaxartes, extending to the Caspian Sea, also Khorasan and Backtriana, which an ancient Chinese writer states is contiguous to Keen-too (Hindu), i.e. India; whither, he says, many merchants in his time (B.C. 100) convey goods from the province of Sze-chuen.

Che-hwang-te, determined to exterminate the whole race, sent a large army against the Heung-noos, and routed and slaughtered many thousands of them. To effectually keep them out, that extraordinary monument, the Great Wall, was constructed. Barrow, to give an idea of its extent, says, "the vastness of the mass may be better appreciated by considering that it is more than sufficient to surround the circumference of the earth, on two of its great circles, with two walls each six feet high and two feet thick."

The previous history of this Emperor and his minister, strongly favours the incident narrated in Chinese history, that he ordered four hundred learned men to be buried alive, and books and annals to be burned, in order to blot out the knowledge of the past, and render his own dynasty the most celebrated. This barbarous incident is thus recorded.

B.C. 213. At an assembly of the grandees convened by the Emperor, who was seated on his throne, he invited every one present to give a free expression of their sentiments on his government and policy, without any restraint or reserve; at the same time assuring them of his protection, no matter whether it met their approval or no. The first speaker was most eloquent in his adulation; the second, a literary noble, was condemnatory, but was called to order by the Emperor, who preferred hearing the opinion of his prime minister, *Le-sze*, who directed his eloquence against the literati, ridiculed their notions of antiquity, styled them fools and rebels who ought to be deprived of that which only ministered to their pride or their discontent. He proposed that

all books, except those on medicine, agriculture, divination, and astrology, and, also, that the annals of the reigning family, be destroyed within forty days. This presumption was overruled by an all-wise Providence, by the subsequent discovery of some books of Confucius, in repairing an old house; and the attempt to perpetuate his race failed, by the demise of his son in less than two years after his own death, through which circumstance the government passed into other hands, and the dynasty was changed for that of *Han*, by which name the Chinese wish to distinguish themselves from the Tartars.

It is not improbable that China would have been Christianized, but for the despotism that ruled the empire. The malcontents were becoming so numerous that an example was made in the capital, by causing upwards of 400 of the most distinguished of the *Confucian* school (who were prepared for Christianity) to be put to a cruel death. The Emperor did not even spare his eldest son, *Foo-soo*, who, for daring to remonstrate with him against this cruel act, was banished. To blot out effectually all remembrance of the past, new characters were brought into use by Le-sze, which were declared the only legal form. It is probable that these new characters were an improvement on the former rude pictures or symbols, and it is not unlikely were similar to the Egyptian hieroglyphics. Some have said that the present Chinese characters are all resolvable into the Arabic numerals, viz.: three single strokes; two strokes united; two across, &c. This would suggest an early intercourse between the Chinese and the Arabians, or descendants of Ishmael.

B.C. 211. It should be recollected that the biographers of this prince were more or less prejudiced against his rule. If he were not one of the most wicked, he was one of the greatest their country ever produced. His ambition was probably prompted by a regard for the welfare of his subjects. He rescued China from a wretched state of anarchy, and much enlarged its extent. Independent of the Great Wall, he constructed a road upwards of 600 miles long, in which hills were divided, valleys filled up, marshes drained, and trees planted on each side of this road throughout its whole extent. Upwards of 800,000 persons were employed to complete his gorgeous palaces, and beautify his capital at Heen-yong. His character, in several respects, was like that of Napoleon; he never disclosed what he intended to do, or where he should reside, and generally kept moving about—to dissipate, it was said, his gloomy reflections.

In one of his journeys in Shan-tung he was taken ill, saw his approaching end, sent for his discarded son, Foo-Soo; but before the courier departed he died, in the thirty-seventh year of his reign, and fiftieth of his age. B.C. 210.

The fame of *Che-Hwangte* extended throughout Asia; the gran-

deur of China was every where renowned; for he literally permitted freedom of intercourse, and during his reign there was an extensive traffic with India, the Eastern Islands, &c.

His death was concealed from his son, and a conspiracy was entered into between Chaou-kaou, an eunuch, who held the seal of the empire, and was the criminal judge. His object was to secure the throne to the second son, *Hoo-hae*.

The grandees were introduced to the bed-room of the Emperor as if he was alive, and an edict was produced, appointing Hoo-hae as his successor. The other two sons of the Emperor were soon put out of the way, and Hoo-hae was proclaimed, *Ur-she-hwang-te*.

B.C. 210 to 202. The new Emperor was cruel and debauched, and left all his affairs to the management of the eunuchs and Le-sze, who influenced the Emperor to kill the most illustrious nobles in the empire.

Some of the nobles revolted, and the eunuchs despatched an army against them. The person sent to head the army, was prevailed on by his officers to rebel against his sovereign, and was ultimately declared King of Choo. The nobles followed the example, and all the old titles were restored, such as Choou, Wei, Yen, and Tse. Lew-pang, the chief of a town called Pey, was hailed as the Prince of Pey, and became an officer under Heong-Leang, general of the King of Choo.

B.C. 208. The ruling eunuch, hearing that his companion Le-sze intended to join the grandees, in laying before the Emperor the true state of affairs, represented to his Majesty that Le-sze was in concert with the rebels, and had been promised a kingdom for himself. He was tried by a jury composed of eunuchs, condemned, and cut in pieces, with many others.

The eunuch Chaou-kaou was made prime minister, and seeing the state of the empire, he determined to depose his sovereign. To do this, he procured a number of troops to surround the palace at night, and represented them as the rebel army, knowing that the Emperor would destroy himself rather than fall into the hands of the enemy; this stratagem succeeded as he expected it.

The eunuch raised Tze-ying, a son of Foo-soo, to the throne. This prince was well aware of the dreadful character he had to deal with, and a few days after he was crowned, feigned illness. The eunuch attending him alone, the Emperor stabbed him; a circumstance which excited universal joy.

Two generals now aspired to the imperial throne, Heang-tse and Lew-pang; the latter reached the capital first, and the Emperor, having no means of resisting, surrendered his crown and seal of authority. On the arrival of the other general, his disappointment knew no bounds, he murdered all before him, and burned the great city, (Heen-yan), which the late Emperor was thirty years beautifying. He then retured to the eastward.

B.C. 204. The King of Choo was proclaimed Emperor by the

General Heang-tse, under the title of *E-te*, taking a title for himself, which he called Pa-wang. The empire was now divided into several kingdoms: Lew-pang was King of Han. Heang-tse became odious to every one, several battles took place, but ultimately Heang-tse was defeated, and become his own executioner at the close of the year B.C. 203. Thus terminated the *Tsin* Dynasty.

THE HAN DYNASTY, FROM B.C. 202 TO A.D. 255.

Lew-pang, the captain of a band of robbers, with the aid of the Prince of Tsoo, declared himself Emperor, under the name *Kaou-tsoo*. He was the grandsire of many Emperors, and possessed a daring and jealous disposition. His policy was to conciliate the Chinese, and, for this end, he patronized the Confucians, and restored the scattered sages. He murdered every living branch of the last dynasty, (the last scion was Tsze-ying), and caused their bones to be disinterred and burnt. His death took place B.C. 195, leaving for his successor a child of tender years.

His mother became regent, and aided by experienced ministers, ruled with a firm hand; her son dying before he reached the throne, she kept possession. Her ambition and cruelty knew no bounds; and had not a fit of sickness carried her off, she must have met with an untimely death. She was the first female who ever ruled the Chinese.

B.C. 180. *Wan-te*, a descendant of Lew-pang, was chosen successor, lived in peace, redressed many grievances, and was the first who gave a distinctive name to his reign, which has been ever since followed up. Wan-te died 157 B.C., leaving a good character behind him, which had been a novelty in China for many centuries. Under his reign the Chinese invented paper.

B.C. 157. His successor, *King-te*, murdered a young prince, whose father fomented a rebellion to revenge his son's death, but was defeated by the imperial forces. Between earthquakes and locusts, this was a most calamitous reign for the people. King-te died B.C. 141.

B.C. 141. *Woo-te*, the next Emperor, was early called to contend against the old enemies, the Huns or Tartars; intrigues, tributes, and alliances, all failed; arms were then tried, and a temporary victory was gained over them. In this reign commenced a violent struggle for supremacy between the founder of Taouism (Laou-tsze), and the disciples of Confucius. This Emperor's character was both cruel and superstitious. He reigned fifty-four years.

B.C. 86. *Chaou-te*, the son of the last Emperor, ascended the throne at seven years of age, but died B.C. 74; the same scenes of bloodshed were witnessed in this short reign between the east and west Tartars, who attacked the frontier provinces.

B.C. 74. *Chaou-te's* uncle succeeded him, but was dethroned by the nobles.

B.C. 73. *Suen-te* was the greatest patron of literature that China had seen for many years. He subjected the Huns, and ruled without interruption to the Caspian, by the aid of an able prime minister, Ho-kwong. A plot was set on foot by his own daughter to murder him and all his ministers, which was timely discovered.

About this period the Roman and Chinese Empires gradually approached each other, and they appear to have coalesced during the Han Dynasty for the subjugation of the Parthians, who were attacked by the Romans on the west, while the Chinese despatched a general from the east to the Caspian, which he refused to cross, hearing the passage would occupy from five to twelve months. He was punished for his cowardice.

B.C. 48. *Yuen-te* reigned sixteen years, during which time he devoted his time to promoting ancient literature. Famine, and a fresh war with the Tartars, rendered all his efforts to improve the condition of the people futile.

B.C. 32. *Ching-te,* son of the last Emperor, was called to the throne; but bent on devoting himself solely to libertinism and dissipation, he entrusted all power to his maternal uncles. He died suddenly, and was succeeded by his nephew.

Notwithstanding his own dissipation, he thus remonstrates with his subjects, "We see nothing now but extravagance; my officers build great mansions, make extensive gardens and vast lakes, and entertain in idleness a crowd of slaves: in their chariots, dresses, marriages, funerals, and in everything, their expenditure is excessive."

B.C. 8. *Gae-te,* a man of good understanding, was unable to carry out his good intentions, through a faction that surrounded his court. He died the year Our Saviour was born.

Gae-te mourned over the disorders arising from extravagance in feasts, dress, vain ornaments, and from "the passion for the tender and effeminate music of the kingdom of Chin and Wei," which he states has inspired libertinism. He consequently banished music from the palace except that which was required for *religious ceremonies,* and for the instruments used in war.

A.D. *Ping-te,* (styled the "*Prince of Peace,*" which was a remarkable title to have been given at the commencement of the Christian Era), the grandson of Yuen-te, was the lawful heir to the throne, although only nine years of age. The regency was usurped by an ambitious noble, Wang-mank, whose object was to ascend the throne, and so change the dynasty. After a dreadful struggle he was killed.

A.D. 25. *Kwang-woo-te* was forced by his soldiers to take the throne, and his first act was to declare a general amnesty. He collected about him a most vigorous government; restored order

and humbled the Huns. He prosecuted a long war with Cochin-China, and never ceased until he penetrated to Cambodia. He died after a successful reign of thirty-two years.

A.D. 58. *Ming-te,* a son of the last Emperor, sent an embassy to Hindostan, to import a foreign religion, in the form of Budhism, which soon spread all over the empire. The Emperor was a patron of learning, but his efforts to benefit the empire were greatly frustrated by continual wars with the Tartars, who spread devastation along the western frontiers. He reigned 18 years.

A.D. 73. *Chang-te.* This reign is celebrated for a great victory over the Tartars, who were driven into the interior of their country 2000 le. (Chinese miles.) In this reign lived a celebrated authoress, Pankoo; her chief merit was in assigning to her own species, the most inferior duties. To this strange doctrine must be attributed the degradation of the female sex to the present day. After Chang-te's death, boys, girls, and women reigned, and the greatest distress and confusion prevailed.

A.D. 220. Three claimants now aspired to the throne, *Tsaou-pe, Chaou-le,* and the *Prince of Woo,* who had hitherto ruled over a great portion of southern China. The confused state of the empire may be imagined; natural calamities were numerous, and no one in authority cared for the distresses of the people. *How-te,* the lawful Emperor, in a fit of despair, abdicated the throne in favor of the Prince of Wei, and against the wish of his son, who killed himself and his whole family, A.D. 263. With this tragedy, the Han Dynasty ceased.

The Chinese still pride themselves on their being the "*Sons of Han,*" whose dynasty they consider the most glorious. Great efforts were made for the encouragement of literature, and the officers of government were chosen from among the literati.

The Tartars were bribed to quietude by giving their chiefs the daughters of the Han rulers in marriage. During the continuance of the Han dynasty, the several Emperors had conquered many remote regions, with the view of bringing them under the transforming influence of their empire. Yet it was not until the reign of Woo-te, (A.D. 265) that the south of China became subject to or incorporated with the empire. A practice was then adopted which is continued to this day, viz.:—purchasing the loyalty of their semi-barbarous subjects. In a memorial from a minister to the Emperor Wan-te,* he says—"behold a monstrous fact; although the Emperor is the head of the empire, and the barbarians on the frontiers, but the inferior extremities, or feet, yet the Tartars in our day offer us perpetual insult, and to evade them large sums in silver or goods are paid them every year. To demand this kind of tribute is to assume the character of masters; to pay it is to reduce ourselves to the condition of subjects—the feet at top, the head at bottom—What a shameful derangement!"

* State papers collected by Kang-he, a copy of which is in the Royal Library of Paris.

We have an evidence of the state of civilization during the Han Dynasty as contrasted with a previous period, in a memorial from a minister under *Woo-te*, which describes the hypocrisy, dissimulation, knavery, and intemperance of this period. The Hans were the first who imposed a tax on the sale of wines. He contrasts the period with that of Wan-te, (B.C. 179) "whose nether garment was of leather, a common strap served to hold his sword; his seat was a common mat; his house had no rich or handsome furniture; his only ornaments were his wisdom and his virtue." "Now" (said the memorialist) "your palace is a city; your women are covered with diamonds and jewels; your horses are richly harnessed; your dogs have rich collars, and even to the vessels of wood and clay, all are covered with ornaments: you have cast balls of great size, your drums emulate thunder, to say nothing of your dramas, concerts, and dances." There must also then have been great wealth in the empire, for under the reign of *Hwang-te* (A.D. 190,) a prime minister named *Tung-cho* directed all public affairs; was master over the princes, and even over the Emperor himself. He compelled all who approached him to bend the knee under pain of death, the slightest murmur to his will was visited with the penalty of decapitation, under his own eye. At last the Emperor summoned courage to sign the death-warrant of Tung-cho, and he was privately despatched. The annals state there were great rejoicings at his fall. There are said to have been found in his coffers more than 30,000 lbs. weight of gold, 90,000 lbs. weight of silver and pearls, and jewels beyond count.

The Han Dynasty is so celebrated in Chinese history, that to this day "*a son of Han*" is identified with everything that is great and glorious and he must be still a hero.

That distinguished scholar, Remusat, says that the Chinese at this period (see Embassies) began to have political relations and a regular communication with the countries of the west. It was under *Woo-te* that the Chinese Ambassador, *Chang-keen*, on reaching *Ta-wan* and *Ta-hae*, found that the inhabitants had previously heard of the power and wealth of China, and to cultivate a better acquaintance they facilitated the envoy's progress to Sogdiana. The countries that he entered into friendly relation with were *Ta-wan* (Shash); *Ta-yue-che* (Transaxiana); *Kang-keu* (Sogdiana) *Ta-hea* (Bactriana.) The Ambassador brought detailed accounts of six other kingdoms that he had heard of on his route, amongst which is a country he called Shin-too (Hindus). He also reported that the people of Sze-Chuen province had intercourse and traded with Bactriana across the Tibetian mountains.

Between the periods, B.C. 86 to 48, the government of China took a most active part in the disputes of the Princes of Tartary. They protected their vassal the King of Shen-shen, whose territory was situate to the W. of Lake Lop; to the S. of Tartary, their jurisdiction extended to Khoten and Yarkand.

B.C. 59. The Chinese government had political agents styled commanders, in Pe-seu, Kean-she and Sbo-che, and a Chinese governor-general controlled Sogdiana and several other countries to the west, although not united to China.

B.C. 6. Western Tartary was divided into fifty-five states, the respective princes of which were vassals of the empire.

A.D. 75. The Chinese conquests extended to the E. and S. as well as the W. having subjected Corea, Cochin-China, and the island of Hai-nan. After the conquest of Corea by the Emperor Woo-te, intercourse between China and Japan is said to have commenced. The Chinese historian '*Ma-twan-lin*' thus writes, "the territorial expansion exhausted the resources of the nation, for the sake of aggrandizement which yielded no advantage."

A.D. 107. All the states of Tartary revolted.

A.D. 166 to 240. According to Colonel Burney, the conquests of China were carried to the banks of the Irrawaddi. *Ta-guang*, at that time the seat of the Burmah Empire, is said to have been destroyed by the Tartars and Chinese. In the *Samhu Purana*, a person called Manja Ghok is said to have led a colony into Nepal from China. The maximum population under the Chows is given at 13,704,920 *men*, excluding females and children; the custom was to note those only at 15 and 60 years of age, there being at that period no capitation tax. The told population is put down at nearly 22,000,000; "the empire" comprehended little more than one half of China as now laid down. The south of China was inhabited by hordes of savages; and Che-keang, Foo-kien, Keang-si, and Kwang-tung, in Woo-te's reign were covered with forests, and the mountains were infested with wild beasts. According to native authors, the free population under the Hans, was about 83 millions.

The civil wars which followed the division of the empire into three states under the latter Hans, must have considerably reduced the population.

DATE OF CENSUS.	KINGDOM.	FAMILIES.	INDIVIDUALS.
A.D. 220	Wei	663,000	4,432,880
„ 220	Shuh	200,000	900,000
„ 240	Woo	520,000	2,300,000
		1,363,000	7,632,000

During this period there were several epidemical diseases, but the disorganized state of the country by what were called the "yellow caps," and the swarms of robbers, that for years lived on the industrious classes, frequently suspended agriculture, and caused extensive emigration. Ma-twan-lin says, "the fields were covered with human skeletons, and great numbers of people were killed."

The improvements in arts and sciences under the Han Dynasty, are said to have been paper, pencils, and ink;—sculpture, painting, and bell-casting: bridge-building and pagodas denote the existing knowledge of architecture. One of their ancient bridges, or as they call them "flying bridges," still exists in Shen-se province; it stretches 400 feet from one mountain to another, over a chasm 500 feet deep. These bridges are said to be wide enough for four horsemen to ride abreast, and the sides are well protected against accidents. Necessity compelled a Chinese general to invent them, to enable his troops to travel.

Wan-te interdicted the use of gold and silver plates; silk was common to all classes, and was chiefly made by females. Wan-te made his empress work at her needle as an example to all his subjects. As to agriculture, King-te says, "wherefore should so much attention be paid to sculpture, and vain ornaments which only injure agriculture? I plough the ground myself every year, and the Empress rears silk-worms. I aspire above all things to make agriculture appreciated." In abundant seasons the government became the purchasers, and when it was scarce they sold to the people. This plan was soon abused; and the state trafficked to the general injury of the public. The system is still maintained, and great abuses practised.

A remonstrance was addressed to Ching-te on the great expenditure of the Royal Mausolea. The Mausoleum of Chehwang-te was thus described: "above the edifice rose like a mountain; its height was 500 feet, and it was half a league in circuit. It was so capacious within, that you might walk about at your ease as in a saloon. Around were lamps and flambeaux 'fed with human fat.' On one side was a tank of mercury, in which swam birds of gold and silver; on the other side were rich furniture, arms, and costly jewels." All the wealth contained in this edifice was carried off in the civil wars, when those places in general were plundered, avarice overcoming the strong prejudice against disturbing the dead.

The state slaves under the Hans are said to have numbered 100,000, and at some periods amounted to as many as 300,000. The expense of supporting them became sometimes so great that they were consequently enfranchised. Under Wan-te, frequent mention is met with of presents being made of slaves. It was made lawful for parents to sell their children, to prevent the inhuman practice of infanticide. Woo-te prevented masters from killing their slaves at will. *Gae-te* limited the number of the slaves attached to the high officers. *Kwang-woo* assumed the power of enfranchising private slaves by edict, A.D. 27, in which he declared every female free who should be purchased by any individual to be his wife. Domestic slavery is treated of by Sir George Staunton as a mild species of servitude.

The following remarkable document, taken from the ancient state

papers collected by the Emperor Kanghe, in 1715, shews that however distracted the state of the empire, literature was sedulously cultivated. The address is said to have been delivered to 700 students at the college of *Pan-yang*. "You enter this place of learning in order that you may be taught to speak with propriety, to write correctly, and above all, how to live well. You come here ta lay the foundation of virtue, to qualify yourselves for being useful to the state; in a word, to acquire true wisdom. You must be forewarned that at first these studies have nothing agreeable or attractive in them; on the contrary they may be repulsive to you. But in time you will imbibe a relish for them; different exercises will succeed each other; you will gradually improve, and become fond of that study which daily increases the amount of your knowledge. You will make discoveries yourselves, and will be eager to prosecute them; your *minds* will expand; your hearts will dilate; you will feel the intrinsic worth of wisdom, and haste in the pursuit of it, which surpasses every other, and yields more real enjoyment than all other pleasures combined. You will be astonished to find everything changed, almost without knowing how; and the *tinge* which study imparts to the mind and heart is more permanent than any other dye; for if properly taken, it retains for ever the beauty of its tints."

THE TSIN DYNASTY, A.D. 264 TO 420.

The founder of this Dynasty was *Sze-ma-yen*, originally only a ruler over the Tsin principality; but with an ambitious eye he watched the proceedings of the three last Emperors, saw them wasting their strength, and, embracing the first opportunity, to the astonishment of every one, proclaimed himself Emperor in his own province, Honan. Having seen the cause of the destruction of the last dynasty, he banished all the partisans of the Han and Wei from court; and endeavoured to unite the empire under one head. After living a most sensual life, with, it is recorded, 5,000 females in his harem, he died A.D. 290.

A.D. 291. *Hwuy-te*, who was very young when called to the throne, left the government to his wife, who not only employed people to murder her enemies, but actually perpetrated many cold-blooded murders with her own hands. The Huns again visited China, and committed great devastation. The Emperor died in 307. A.D.

A.D. 307. *Hwae-te*, a well-disposed prince, endeavoured to restore order, but the King of Han proclaimed himself Emperor, killed the young heir, took Hwae-te prisoner, and made him attend at his table as a servant. Of all the tyrants and relentless monsters that ever existed in China, Hwae-te surpassed them all. The next prince who should have reigned was Ming-te, but he was murdered.

A.D. 317. *Sze-ma-juy*, or *Yuen-te*, a distant branch of the Tsin family, escaped the slaughter, and after the death of the King of Han, was unanimously called to the throne; but bloodshed and misery ensued, to increase which, the Tartars joined different sides, and engaged in the general plunder—their favorite work. Children were called to the throne, and when grown up, were disposed of in a private way. Others were kept concealed, and ignorant of what was occurring. One of them, Gan-te, had a general, named Lew-yu, who completely overthrew a numerous tribe of Tartars, which had disturbed the whole empire. Lew-yu murdered nearly all the imperial family, except Kung-te, who very soon abdicated the throne, by which means this dynasty was terminated.

SUNG DYNASTY, A.D. 420 TO 479.

Lew-yu, or *Woo-te*, poisoned the last Emperor, Kung-te, and now reigned in his stead; his birth was humble; he possessed some talent, but his cruel disposition knew no bounds. The Tartars had made successful settlements in the north and west of China, and founded separate kingdoms for their chiefs. Under Wan-te, Budhism became the most fruitful source of annoyance to the government, and the votaries of this degrading doctrine were cruelly persecuted. Wan-te was killed by his own son, whose brother succeeded to the throne, under the name of *Heaou-woo-te*. This prince commenced well, but ended like all the rest; and there is no other event in the remainder of the dynasty but cold-blooded murders of the most horrible description. Of numerous lawful claimants to the throne, only one (Ming-te) died a natural death. There were eight reigning Emperors of this dynasty, and six of them were cruel monsters. One of their chief generals, *Seaou Taouching*, usurped the throne. He first obtained the principality of Tse, and set aside every branch of the Sung race, A.D. 477.

During the sway of this dynasty, China was a scene of incessant contests, between foreign invaders and rebellious subjects, struggling with each other for the divisions of an empire which had been consolidated by the Tsins and Hans.

Independent of the Tartars, there were more than 100 tribes of Western Keangs, i.e. Tibetians, dispersed along the banks of the Yangtzekang and Hwang-ho rivers. Chinese historians discriminate between these tribes; some were settled and others roving.

In this short space of time, the Tartars founded sixteen independent kingdoms in China, according to Mailla's translation of native history.

TSE DYNASTY, A.D. 480 TO 502.

Seaou-taou-ching, the founder of this Dynasty, took the name of *Kaou-te*, and kept his court at Nanking. Native historians comprise all the dynasties from Sung to Suy under the name of Nan-pih-chaou, i.e. southern and northern; as there existed, for 200 years, two independent empires in China, the North and South; one Tartar, and the other Chinese.

This Emperor promised well for the peace and prosperity of the empire; was a man of vigorous mind, and although not a disciple of Confucius, he possessed great practical wisdom for governing. He died in A.D. 482.

Woo-te, a son of the last Emperor, was very deficient of the abilities possessed by his father. Neglecting the government, he became an enthusiast in the doctrines of Budhism, so that superstition reigned triumphant amongst court and people. Two contending philosophers graced this reign; one for the mortality of the soul, and the other for the immortality of the body: materialism in all its pernicious forms was established. The Emperor died A.D. 493.

A.D. 494. A grandson of the last Emperor was the lawful heir, but the throne was usurped by *Seaou-lun*, the prime minister, who took the name Ming-te. The northern Emperor waged war against the usurper, but the natural death of both defender and usurper prevented a struggle. His third son, Paou-keuen, inherited the throne, A.D. 499, but was dethroned by one of his generals, Seaou-yen, who took the name of *Leang*, and established a new dynasty by that title.

LEANG DYNASTY, FROM 502 TO 557 A.D.

Leang-woo-te renewed the war with the northern empire, which then was established in the province of Honan, and was governed by a most extraordinary woman, *Mung-she*, who headed her army in most of the bloody contests. Leang-woo-te withdrew from the contest, being unable to obtain a victory; and devoted the remainder of his life to Budhism. Haw-king, one of his generals, usurped the throne, but spared the Emperor's life, but he soon died, a miserable outcast. The lawful heir was killed by the usurper. The people forced Yuen-te to the throne, but the general outmanœuvred them all, and founded a new dynasty (*Chin*).

CHIN DYNASTY, FROM 557 TO 589 A.D.

A.D. 557 to 589. *Chin-pa-Seen*, an usurper, only lived two years, and was succeeded by his son, Wan-te, who had abilities, and was

likewise disposed to relieve the people from oppressive taxation. He died in 566: his successors, Pe-tsung, Chin-heu, Haw-te, all reigned for short periods, and wholly gave themselves up to sensuality.

The Suy state at this period became powerful, and its ruler, Yang-keen, was an ambitious man; he resolved to unite both the empires (which had been divided from 420 to 589 A.D., by the Yangtzekang river,) to his sway. This he easily accomplished, and became the founder of the Suy Dynasty A.D. 589.

SUY DYNASTY, FROM 590 TO 618 A.D.

Yang-keen, or *Kaou-tsoo*, now governed the two kingdoms under his own crown, and this gave a shock to the Tartars. To reconcile them, he bestowed a princess on one of their chiefs, which had the desired effect. The King of Corea refusing to pay tribute, was very soon humbled. This Emperor paid great attention to literature. Domestic discord of a revolting kind hastened his death in 604.

His son, Yang-te, succeeded him, by murdering the lawful heir; he was also murdered himself, and the crown was usurped by one of his generals, Le-yuen, who changed the dynasty to the Tang, A.D. 618.

TANG DYNASTY, FROM 619 A.D.

Le-yuen, or *Kaou-tsoo*, an usurper, was descended from a distinguished family, and his military talents were of the first order; he encouraged learning, and was a determined enemy of the Buddhist and Taou sects. In the second year of his reign, the western provinces were attacked by the Turks, but the Emperor was a good politician as well as general; his policy made this horde of barbarians turn their attention to the western world, and thus saved China from their dreadful yoke. During six years' reign he subjugated the whole empire, and resigned in favour of his son, after nine years' reign.

A.D. 627 to 640. *Tae-tsung* had fought many of his father's battles, and was, therefore, a warlike Emperor. His memory to the present day is revered by the Chinese; his maxims are found in modern printed books, and his impartial administration is recorded as a good example to posterity. He conquered Turfan, expelled the Tibetians, and extended the frontiers of his empire to the borders of Persia. From a translation of a stone monument discovered in the province of Shen-se, in 1625, with Syriac characters on it referring to this period, it is conjectured that some Nestorian Christians were favoured by this Emperor. The monument had a cross on it, and an abstract of the Christian law. It will hereafter be more fully described.

The successor to Tae-tsung, being a scholar, great expectations were anticipated from his reign; but, unfortunately for the empire, the harem ruled, with the aid of the eunuchs, over the Emperor, and two of his successors.

Chung-stung ascended the throne, A.D. 684, but the empire may be said to have been governed by his mother, represented as a most cruel monster. The eunuchs now controlled all the affairs of the government, the Emperor's authority being nominal. It would be difficult to make any distinction between all the Emperors that disgraced this dynasty; imbecility was their prevailing character. *Heen-stung* was a vile monster; *Chaou-tsung* endeavouring to free himself from the eunuchs, called to his aid a band of robbers, who successfully carried his intention into effect, but dethroned the Emperor in 903.

The chief of the robbers put *Chaou-suen-te* on the throne, and subsequently he usurped it himself, and founded a dynasty called *How Leang*, and either banished or killed every branch of the Tang dynasty.

THE HOW LEANG DYNASTY, FROM 907 TO 923 A.D.

The robber and founder of this Dynasty, with all his followers, contrived to reign sixteen years; the history of which surpassed, if possible, all others, in the usual train of murders, rebellions, abdications, infamy, cruelty, and imbecility. The Tartars made themselves masters of a large portion of China, settled in Leaou-tung, and established an independent empire. The usurper was murdered by his son, who in turn was killed by his own brother, and he was attacked and dethroned, A.D. 923, by a descendant of Le-ke-kung, who ascended the throne, and founded the *How Tang* dynasty.

THE HOW TANG DYNASTY, FROM 924 TO 936 A.D.

Chwang-too, the founder, was in the last dynasty an able general; but as soon as he obtained the throne, his licentious and cruel disposition was exhibited. His subjects were reduced to starvation, while he hoarded up uncounted wealth; his avarice knew no bounds. Several rebellions broke out during his reign; he was killed in battle by an arrow.

A.D. 926. *Ming-tsung* was an adopted son of the last Emperor, and a Tartar by birth. He successfully fought against his own countrymen, greatly reduced the influence of the nobles, and for nine years paid strict attention to the social wants of his subjects. The lawful heir was dethroned by his son-in-law, *She-king-tong*; the troops joined the usurper. The Emperor, seeing no hope of successful resistance, *destroyed all the insignia of royalty, killed his empress, all his children, and then himself.* A.D. 936.

THE HOW TSIN DYNASTY, FROM 936 TO 946 AD.

She-king-tong, the usurper, rewarded the Tartars for aiding him to ascend the throne, by ceding the province of Chih-le, and a large annual tribute. His son, *Chuh-te*, succeeded him, A.D. 943, and was killed while opposing the Tartars. His general usurped the throne, calling it the *How-han* dynasty.

HOW HAN DYNASTY, FROM 947 TO 950 A.D.

Le-che-yuen, the general in the last dynasty and founder of this, kept the Tartars at bay for the short period of his reign. His son, *Yin-te*, was no sooner on the throne, than the western provinces of the empire rose in rebellion. The Emperor was slain on his way to the scene of action. His brother, *Lew-pin*, was compelled to yield the throne to one of the generals, *Kwo-wei*, who as usual founded a new dynasty.

HOW CHOW DYNASTY, FROM 951 TO 960 A.D.

The general, *Kwo-wei*, only reigned three years; but the throne was at last honoured by a just and able prince, *She-tsung*. His attention was first turned to education, which had been long on the wane. He is also reported to have destroyed the idols, or converted them into cash. He was so enamoured of agriculture as to have a plough placed in a conspicuous place in the palace. He waged war against the prince of Han, but was unable to keep the wily Tartars within bounds. His son *Kung-te* was a minor, and was placed under a prime minister, *Chaou-kwang-yin*, who by universal consent was called to the throne himself, and thus became father of the celebrated Sung Dynasty.

THE SUNG DYNASTY, FROM 960 TO 1279 A.D.

Chaou-kwang-yin, the fortunate soldier, had talents for military exploits, and an ambition to govern the whole empire himself; some states surrendered quietly; but the northern Han princes joined the Tartars; temporary victories and defeats were numerous; and the blood that was shed, surpassed any thing recorded in Chinese history. He died in 976; his intentions were good, but all his time was taken up in defending the empire.

A.D. 977. *Tae-tsung* succeeded his father, and immediately attacked the Tartars with an immense army, who were all cut to pieces. The administration of domestic affairs claiming his atten-

tion, he made peace with the Tartars, and left them quietly to enjoy Leaou-tung. He died A.D. 997.

Chin-tsung, his successor, finding it impossible to overcome the Tartars, paid them a large tribute; turned his attention to agriculture, and obtained a census of the male population who were able to pay taxes; they amounted to 9,995,729, which appears extraordinary after centuries of carnage. He was a weak, superstitious monarch, and died of a broken heart, owing to a defeat he sustained from the Tartars.

A.D. 1023. *Ting-tsung*, his successor, was a minor; the ungovernable Tartars threatened a rebellion, and obtained an enlarged tribute of 200,000 taels. He died in 1063, leaving the throne to his nephew.

Ying-tsung, A.D. 1064; *Shin-tsung*, A.D. 1068; and *Che-tsung*, A.D. 1086, may be said to have governed by their wives or mothers; some of whom displayed talent.

Hwuy-tsung took a new mode of driving the Tartars from Leaou-tung, by entering into treaty with the Kin Tartars, who effectually performed the service assigned them, and then kept possession themselves of Leaou-tung, together with Chih-li and Shensè provinces, and made the Emperor prisoner in 1125.

Prin-tsung's first act was to put his ministers to death, for betraying his father into the hands of his enemies; the Tartars, emboldened by success, took possession of the palace and the province of Honan, adopting the Chinese name *Kin* for their reign.

A.D. 1127. *Kaoou-tsung*, brother to the last Emperor, removed his court to Hang-choo, the capital of the province of Che-keang; and, failing to disturb the Tartars, tried what effect flattery would have: addressing the Tartars, he called himself *Chin*, which signifies servant, (the same term is used by Chinese subordinates to the present day.) The only effect of this act of humility, was the obtainment of the dead bodies of the imperial family. The barrier to further encroachments was the natural one of the Yangtzekang, to the north of which the Tartars governed.

The subsequent monarchs, *Heaou-tsung*, A.D. 1162, and *Kwang-tsung*, A.D. 1189, appear to have been content with their diminished territory; but their successor, *Ning-tsung*, A.D. 1194, invited the Mongol Tartars to aid him in banishing the Kin race of Tartars, which was effectually done by their general, *Genghis*, who retained possession of all the places recovered, on which was founded the *Yuen* or *Mongol* dynasty. It should be remarked here, that a number of the Tartars escaped from the Mongol and Chinese pursuit, and settled in Mantchouria; their subsequent victory, after an exile of 400 years, over the Ming Dynasty, A.D. 1644, is well known.

Le-tsung now saw his error; the Mongols became much more formidable to the Chinese than the expelled Tartars, and no longer disguised their intention. *Too-tsung*, his son, ascended the throne, A.D. 1265, and sacrificing his empire at the shrine of pleasure, so

disgusted the Chinese nobles, that many of them joined *Kublai-khan,* who now governed the Tartars. *Too-tsung* left three sons, who were all young. The second son, Twan-tsung, made a feeble resistance, was compelled to take refuge in Foo-keen province; and then fled to Canton with a large portion of the grandees, where he died A.D. 1277. The Mongols sent a fleet in pursuit of the remaining branches of the Sung Dynasty;- terms of captivity were tendered to the grandees, who indignantly spurned the proposal. *Loo-sew-foo,* a faithful minister of the late dynasty, had charge of the young Emperor, who preferred death to captivity. The last branch was destroyed by drowning, his wife and children, with himself, by which no competitor was left for the Mongols.

THE MONGOLS.

Necessity appears to be the chief cause of these hardy tribes extending their dominion; having nothing to lose, no homestead to protect or return to, locust-like they went forth devouring. Not even possessing geographical knowledge, or the instruments of war; nothing, in fact, but their horses, which, like their riders, were well inured to hardships and privations.

The mind contemplates with astonishment the extent of territory which became subject to those ruthless rovers: India, Western Asia, Bukhara, and China.

The Mongol monarch, "Genghis," while a vassal to the court of Peking, sent an embassy, which, in the most haughty manner, demanded tribute; this was too much for "the Son of Heaven;" but while deliberations were going on, in A.D. 1212, Genghis' army crossed the Great Wall, and took possession of two provinces, Shan-se and Shen-se, which comprise 100,000 square miles, and 100 cities.

The Sung Dynasty, which was then on the throne of China, made terms with the invaders; and the better to insure peace, gave a princess and an immense dowry. Treaties were no sooner made than broken, so that Genghis possessed himself of five provinces, and the command of the Yellow River. At this period his sway extended from the Caucasus to the sea, and from Tibet to the Frozen Ocean. The Chinese policy, at this period, in inviting the Mongols in order to oppose their eastern enemies, the Tartars, proved a heavy blow to the proud monarch of China. The Mongols no sooner defeated the Tartars, than they turned on the Emperor of China, whom they drove to the south of the Yellow River.

The covetous eye of Ghenghis was next directed to the vast territory of Mohammed, Sultan of Khorassan (in Persia), which he invaded with an army of 700,000 men. The force of the Sultan is said to have been more than half that amount, but relying too much on fortifications, he was completely overthrown, and thus

Bokhara, Khowarism, Herat, Otrar, Balkh, and Samarcand, together with Kandahar, fell a prey to Genghis.

Previous to his death, A.D. 1227, Genghis was sole master of central Asia. His dying request to his four sons was to complete the conquest of China.

The four sons mutually divided their vast possessions, and declared Oktai Grand Khan of the Mongols and Tartars. No proceedings were taken to extend their dominion in China, until Kublia, a grandson of Genghis, was put in possession of the five northern provinces.

Kublia, being an artful monarch, gained over to his aid the grandees, and procured European and Arabian engineers, so that a few years gave him possession of the Chinese Empire, A.D. 1279.

Kublia made an unsuccessful attempt on Japan; but rendered tributary to his empire, Cochin China, Siam, Bengal, and Tibet. Under his excellent administration, China never was so prosperous or happy.

Hulagu, another grandson of Genghis, conquered Persia, and took possession of the city of Bagdad. The only check the descendants of Genghis met in their wide spread devastation, was from the Mamelukes in Egypt.

A.D. 1235. Oktai, being in full possession of Northern China, turned his attention towards Europe, and despatched Batu, his nephew, with an army of 500,000 men, which completely overthrew the daring Turkomans, the roving tribes of Caucasus and Russia; Poland, Silesia, the cities of Lublin and Cracow, also became a prey to the Mongols. Their next conquest was Hungaria; they completely scattered the powerful army of King Bela, taking possession of every place northward of the Danube.

In A.D. 1240, Batu had fully prepared a large force to march against the Turks, but was stayed by the hand of death. Proposals were made at this time to Barkah, Batu's successor, both by Louis the Ninth, and Pope Innocent the Fourth, to aid him in the contemplated campaign against the Turks; their object was very apparent, viz., to assist the Crusaders. Barkah's attention being suddenly called to Russia, the Crusaders were disappointed.

Unity, the bond of strength, appeared to be the policy adopted by the two generations that followed Genghis; jealousy or rivalship was unknown; each, in their separate vast dominions, enjoyed peace; and when necessary, they united their forces and interests.

A. D. 1310. Vast as the Mongol Empire had hitherto been, its decline was now visible; strife and dissensions split their empires into new kingdoms; and the degenerated race of Genghis warmly embraced Mohammedanism, but pertinaciously kept aloof from the Turks. About this period, Timour, a native of Samarcand, announced himself as a true descendant of Genghis. His warlike propensities were early displayed, for at the age of thirteen he distinguished himself in the battle-field, and at thirty-four had imperial

authority over Turkestan and Western or Independent Tartary. Timour, after conquering what might then be called the whole world in upwards of thirty successful campaigns, and usurping twenty-seven crowns, like his predecessor Genghis, was stopped in his ambition by the Egyptians. To perpetuate his victories, he erected, it is said, a pyramid of 90,000 human skulls at Bagdad. During this period nine Mongol Emperors ruled over China. But the hateful race was at last dethroned, and a native Chinese Emperor was again enthroned. When Timour heard of the downfall of the Mongols in China, his rage knew no bounds, and turning his great army from the shores of the Bosphorus, was fully determined to wreak his vengance on China; but death put a stop to his earthly career in the 70th year of his age. A.D. 1405.

THE MING DYNASTY A.D. 1368 TO 1644.

In the year 1368, *Hungwu*, the first monarch of the Ming Dynasty, took full possession of the Chinese Empire: from a scullion he rose to be a monarch, and became one of the best men who sat on the Chinese throne. He died A.D. 1399, solemnly taking leave of his ministers, and appointing as his successor his grandson.

Kienwan though only 16 years of age assumed the empire; his reign was most unpropitious. The old monarch had given large provinces to his sons, they were jealous of the young prince being placed over them, and they immediately began to rebel: one of them was seized by the ministers of the Emperor and banished; another killed himself; another lost his possessions, and was sentenced to end his days in exile; another (the Prince of Yen,) took up arms to, as he said, deliver his family from bad ministers, but really to get possession of the throne; which he did in 1404, the young Emperor having been persuaded to escape and turn monk, which he did. He wandered about for forty years, and afterwards died, unthought of, in prison.

The reign of the Prince of *Yeu-yungloh* was most bloody and revengeful; murdering all those who supported his predecessor. He issued an amnesty to the provincial authorities; they would not however submit to his government; this did not stop his proceedings, he immediately prepared for hostilities; removed his court from Nanking, made Pekin the capital city; and died in the year 1425, after waging war all his life: before his death he erected a pyramid, to witness the extent of his conquests. His son *Hunghi* who succeeded, published a general amnesty, and died A.D. 1426.

He was succeeded by his son *Siuente*, who carried on a war with the Cochin-Chinese, by which his armies were annihilated. He was a lover of peace, and a good statesman, and died A.D. 1436, leaving the throne to his son—

Yingtsung then only eight years of age, whose mother was

appointed regent during the minority. A Tartar chief of the name of Yesien had made several inroads on the Chinese territory; Wangchin, the minister, (A.D. 1450) assembled a large army to chastise him; but when in the middle of the desert, was attacked by the Tartar chief, defeated, and the young Emperor taken prisoner, for whom the Tartar chief refused to take any ransom. In this emergency, the empress dowager placed his brother *Kingti* on the throne; he however refused to retire, when Yesein proposed to liberate the captive Emperor. Ying-tsun not being ambitious, retired into private life, and again ascended the throne, on his brother's death in 1458. He died in the year A.D. 1465, and was succeeded by his son—

Chingwn, who was reared among women and eunuchs, became a complete child of the palace, and gave the eunuchs great power, which caused general dissatisfaction; he died of grief on account of the death of his wife, and left the country in a miserable state. He was succeeded by his son *Ching-te*, A.D. 1506, then but 15 years of age. Great power was also given by this sovereign to the eunuchs, who plundered the country; the people rose in several rebellions against the government, but were always repressed. From a census taken in his reign, China contained 50 million of souls. Ching-te died A.D. 1522, leaving no children, and was succeeded by his cousin *Kiat-sing*, whose first act was a general amnesty for all political offences; he then gave himself up to poetry and song, and did nothing for the good of the people. The Mongols, who had traded on the frontiers in cattle, now broke into rebellion in consequence of the exactions of the officers; their chief *Yeuta* laid the whole country waste, forced his way to the very gates of Peking, and compelled the Emperor to permit them to establish fairs. During this reign there was a continued petty warfare between the Chinese and the Japanese. Kiat-sing died after a useless reign of forty years, A.D. 1566, and was succeeded by *Lung-king*, who did all in his power to settle the tranquillity of the frontier, which the majority of his ministers opposed: it was afterwards settled by a commercial treaty. He died in 1572. *Wan-ti*, his successor, was only ten years of age at his accession: during his minority he followed his ministers' advice, and appeared to promise well. Mathew Ricci obtained access to court in 1583, and presented the Emperor with a repeating watch, who ordered a tower to be built to keep it safe. The intercourse, commenced under his predecessor with western nations, now became an object of solicitude. Through meddling in the affairs of Japan, he drew himself into several wars, which always ended in the defeat of the Chinese. These contests lasted for thirty years, and China lost part of its territory, but gained it again on the death of the Japanese chief Tarkosama, A.D. 1598. Ricci meanwhile persevered in his mission, and had an edict issued against him by a tribunal at Pekin, to the effect that his preaching was of no value, and that he be

sent back again to his country. A few years afterwards, the same tribunal (the tribunal of rights) praised the skill of the foreigners in astronomy, and recommended them to be employed in that department. Another war broke out on the frontier through the tyranny and robbery of the Chinese on the Tartars, who were a scattered people; their chief *Tienming*, having a few naked savages, proclaimed himself an Emperor, and to avenge his father's death swore he would annihilate 200,000 Chinese; he kept his oath, for he carried fire and sword to the gates of Pekin; the Chinese generals, as usual, flying all ways from him. This destruction and the loss of his wife broke the Emperor's heart; he died A.D. 1620. He was succeeded by his son *Kwang-tsung*, who exerted himself much to put the state in order, but died from his exertions in 1621. He was succeeded by his son, a diffident youth of sixteen years of age; the Chinese still continued their oppressions on the Mantchous, who again resorted to arms. The Emperor did not live to behold the result; he died A.D. 1627. His successor, *Hwan-tsung* was a great friend of letters, but was not able to meet the coming tempest. The Tartar leader *Taitsung* demanded an unconditional submission to his arms; one of the best of the Chinese ministers was beheaded in the streets as a traitor, for recommending peace. The Tartar general still advanced, was proclaimed Emperor in 1635, under the name of *Tae-tsing*, i.e. "*great purity.*" The Chinese could have still resisted, but for their own feuds; one of their chiefs, a cruel monster, ravaged the central province and got possession of the city of Peking, which was opened to him by the eunuchs. The Emperor when he heard this, cruelly murdered his harem, only one of his daughters escaping, and then hung himself. There was found in his girdle a condemnation of himself and a request to save the people. Thus died the last of the Ming Dynasty, A.D. 1644.

THE TAE-TSING, OR PRESENT TARTAR DYNASTY.

A.D. 1644 TO 1846.

THE present dynasty of China, are Mantchou Tartars, and are of the Tongoosian race. Their first connexion with China, was when the Mongols in 1332 were driven from the throne; some of their tribes took refuge in the Mantchou territory, which gave offence to the Chinese, who by force compelled them to sue for peace, but permitted them to trade. The origin of the family is unknown, as the country was destitute of learning. The first attack on China by the Mantchous was in 1583, by Tae-tsoo, who took the frontier-city Tooloon; the Chinese consenting to pay 800 oz. of silver annually. Tae-tsoo subsequently discovered the Chinese government fomenting a rebellion in his kingdom, and made a vow to extirpate the Mongol race. A battle was fought between them in 1593, in which the Chinese were defeated. Tae-tsoo declared himself independent, and proclaimed himself *Tëen-ming* "*Heaven's de-*

cree." Previous to marching against the Chinese, *Teen-ming* drew up seven articles, charging the Chinese government with oppression, deceit, and bad-faith. He was succeeded by his son *Tsung-tih*, who entitled his dynasty Ta-tsing (*"great purity"*) and first brought his troops to the frontiers of Leaoutung, but was confined to that territory by a brave Chinese general, *Woo-san-kwei*. A rebellion at this time breaking out in China, the general concluded a peace, and invited the Mantchous to aid him in expelling the robber-chief Le-tsze-ching from China. By the aid of the Mantchous the rebels were defeated, but they seeing an opportunity of obtaining the throne of China refused to return home. In the mean time Tsung-tih died, and his nephew was proclaimed Emperor, under the name of *Shuh-che* in 1644. At the same time the mandarins declared a grandson of *Ching-stung* Emperor at Nanking.

No proof is required of the state of the empire, when a handful of auxiliary troops possessed themselves of it, without even the trouble of fighting for such vast dominions. The first act of the usurpers was to compel the Chinese to adopt their custom of wearing their hair. In selecting this badge of subjection nothing could be more galling to the Chinese, as hitherto they never cut an inch of their hair. The terms were banishment or acquiescence; the consequence was a general revolt, in which the Mantchous were nearly overpowered.

Two princes of the late Ming dynasty, *Tang* and *Yung-lieh*, were declared successively Emperors; the former was proclaimed at Canton, and temporarily resisted the invaders in the midland provinces. But the Chinese were exceedingly deficient in love of their country or of freedom. Tang was taken prisoner and beheaded, and Yung-leih being forsaken fled to the King of Ava, where he organized a force and attempted to take the province of Kwei-choo, but was killed by the general Woo-san-kwei, the same man who first introduced the usurpers, by the way of aiding the Chinese.

Of all the monsters that ever disgraced humanity, *Chang-heen-ching* was probably the greatest. He was a daring robber by profession, with the command of a powerful army; he routed the Tartars from the province of Sze-chuen, and proclaimed himself Emperor. His ferocious disposition was first vented on the literati and Budhist priests, whom he invited to a feast; not one of whom ever returned alive. His next display was on the news of one of his generals going over to the Mantchous; on hearing which, he murdered every human being belonging to the capital Ching-too. The males one day, to the number it is said of 600,000. The females the second day, to the number of 400,000. He was killed by one of his own soldiers. The next enemy the usurpers had to contend with, and the only one in the empire, was *Ching-ching-kung*, better known as *Coxinga*, the daring pirate of Formosa.

1650. Coxinga had frequent encounters with the Tartars, and was

always either victorious, or escaped being taken prisoner. He occupied the island of Tsung-ming in 1657, at the entrance of the Yangtzekang river, and took possession of Nanking, by the aid of a fleet of 800 vessels, which had a formidable appearance on the great river. The easy manner in which possession was obtained, and the hatred of the inhabitants to the Tartars, caused them to neglect the fortifications; they were consequently compelled by the Tartars to fly to their ships, but not without great slaughter.

1651. *Amawang,* Regent, dying, his nephew *Shun-che,* although young, had derived a great deal of instruction from his tutor, Adam Schaal, a German jesuit, who was president of the mathematical board.

All the domestic foes were either killed or bought over, except the pirate and patriot, Coxinga, whose only strength lay on the seacoast. Coxinga despairing of success against the Tartars, attacked Formosa, and banished the Dutch from that island.

1656. The Russians were the first to send an embassy to the new dynasty; but refusing to perform the nine prostrations, were sent back without an audience. Shun-che and his ministry were all for conciliation, and the Emperor not only wrote on the subject but actually preached out of a pulpit. (See his sermons in another part of this work, under "Sacred Instructions.)" The Tartar usurpers having little or no form of religion of their own, adopted that portion of the Chinese which pays such regard to the dead. The Emperor was not long on the throne when he made a pilgrimage to the tombs of the Ming Emperors, and finding them in a dilapidated state had them beautified at a great expense.

1662. Shun-che died in 1661, after reigning eleven years, and was succeeded by his son *Kang-he,* who was a minor. A regency was appointed, who failing or fearing to combat the great pirate and patriot, Coxinga, issued an order requiring all the inhabitants of the coast to remove to the interior of the country, under pain of death. This policy did not meet the views of the young prince, and he claimed the throne, on the death of one of the regents; the other he put to a cruel death. The skill, energy, and personal courage of Kang-he were soon tested. Suspecting the fidelity of the old general Woo-san, who had sold his former sovereign, he was ordered to attend his Majesty, (his son being a hostage at Peking) which he did at the head of a rebel force, assisted by the Viceroys of Foo-kien and Canton, and the naval forces of the pirate; at the same time the north was invaded by a Mongol prince. In this emergency, Kang-he displayed abilities of no ordinary kind; he attacked the Mongol prince himself, and routed him effectually; dissension was soon in the other camps, so that they became an easy prey, one after the other. His attention was next directed to check the chief of the Eleuths or Kalmuks, who had for some time been extending his authority over the Kalkas;

and Kang-he, dreading that he might ultimately become a troublesome frontier foe, at the head of a large army, not only checked him, but made the Kalkas tributary to the Chinese Empire, and thus obtained an ascendancy over Mongolia. The Russians at this time were encroaching; Kang-he sent them a treaty (see foreign intercourse) and accompanied the embassy by a large army, to enforce its ratification. There only remained the pirate Coxinga to conquer; he was aided by the defences the Dutch had left behind them in Formosa. In 1681, the pirate prince dying, was succeeded by his son, who quietly surrendered the island to Kang-he, and received in return a titular distinction. It is worthy of remark that foreign commerce was strictly prohibited by this Emperor. But the chief of Canton allowed the Europeans to trade for his own private benefit. The Emperor being informed of this violation of his orders, sent the chief a rope made of silk, with which he hanged himself, together with upwards of one hundred of his subordinate officers; thus all danger of revolt was removed throughout the empire. Kang-he devoted every moment he could spare from public business, from the time he reached the throne, to acquire knowledge, became a thorough mathematician, and now set to work to improve the general government of the empire. The pruning-knife was first applied to the Haulin college; three-fourths of the members, not being able to answer his majesty in some questions, were expelled. Kang-he was a thinking man, and decidedly the best, if not the only, scholar in his dominions; his dissertations on government under the name of "Sacred Instructions," are full of sound sense. He was the only monarch of the dynasty that visited all the provinces, (north of the Yangtzekang) examined most minutely into the administration of affairs, and carried with him a commissariat to supply his large train that the people should be at no expense. He had the geographical position of all considerable places ascertained; caused all the provinces to be surveyed by Europeans; published a dictionary of the Chinese language, and lest his own language should become obsolete, had also one prepared in the Mantchou: in every way he encouraged learning. His love of music was intense, and the death of his favorite musician (a European) caused great grief in the palace. His whole life was an arduous struggle to benefit his subjects.

1709. Kang-he discovered a plot between his two sons to obtain possession of the throne, which caused him a severe fit of illness; being given over by the state physicians, recourse was had to the Jesuits, who had cured him of the ague some years previously; on this occasion they were equally successful.

1721. Kang-he was now sixty years on the throne: rejoicings became general all over the empire; more than human honours were offered to him by mandarins and parasites; and the same

year saw the Eleuths destroyed by his generals, and Tibet made tributary to China. He died the following year, from the effects of a cold, having previously appointed his fourth son his successor.

No prince ever ascended the throne of China with greater prospects of a happy reign than *Yung-ching*. Being ignorant of the value of science, and jealous of some of the imperial family who had embraced Christianity, his first act was to banish all the missionaries, who had become very numerous in every province; only a few were allowed to remain in Peking, whose services could not be dispensed with.

These orders against Christianity were the signal for the mandarins to vent their long-smothered hatred against Europeans; extortion and cruelty were, therefore, perpetrated with impunity.

This reign was free from any domestic troubles of a political nature; but the calamities of dearth and want were more numerous that had been known for the same space of time in China. An earthquake occurred in 1730, in the province of Chih-le, which did great injury to Peking.

The reign of Yung-ching lasted thirteen years: two acts disgrace it, notwithstanding his excellent published works on charity and benevolence (see "Sacred Instructions"), viz.: severe cruelty to his thirteen brothers, and the extirpation of Christianity. He died in 1736.

1736. *Keen-lung*, the eldest illegitimate son of the late Emperor, was unexpectedly called to the throne. He became popular by declaring a general amnesty, and restoring all the relatives of the last Emperor to their liberty; but their paternal property being confiscated, their temporal position was not much improved by a state allowance of thirteen shillings sterling per month, with a portion of rice.

Keen-lung was not long on the throne when the Eleuths and Kalkas, who had long disturbed the peace of the empire, and, although repeatedly conquered, were a powerful nation still, could not agree in dividing their territory, and solicited Keen-lung as a mediator; this office he readily accepted, by sending a powerful army, which totally extirpated the Kalmucks, and annexed their territory (Ele) to China, in 1756.

The Mohammedans who inhabited Little Bukhara, were next attacked by Keen-lung's merciless troops,—cut to pieces,—a part of their territory joined to the province of Kansuh, and the remainder made a dependency, constituting the eight Mohammedan cities.

January, 1767. This year an excuse was made to attack the territories of the King of Ava, but very few of the invading soldiers ever returned. The amount of the Chinese army on this occasion is stated to have been 250,000 foot and 25,000 horse; the chief part of which was sent against Bamoo. In November of the same year, Keen-lung sent an "invincible" army to take vengeance, consisting of 60,000 horse and 600,000 foot, under the

command of his son-in-law, Myeng. After two years' unsuccessful fighting, and the Chinese army being reduced to one-fourth, terms of peace were proposed, and accepted by the Burmese generals, without consulting their king, who, on their return, were disgraced for permitting a Chinaman to return alive (*See "Foreign Intercourse with Birmah"*).

After the taste of the Emperor for foreign conquests had been satiated, rebellion and civil war engaged his attention, but it was no sooner suppressed in one province than it broke out in another. His character, after sixty years reign, was always marked with the greatest cruelty to his enemies, and generals who returned unsuccessful: aggrandizement of the empire was his ruling passion. He abdicated in favour of his son *Kea-king*.

1796. *Kea-king* was not well seated on the throne, when rebellion broke out in several provinces, and being a weak-minded prince, and wholly given up to licentiousness, he adopted the method of quelling them by spending large sums of money in bribery, and promoting the leaders to offices of trust. His peace was also disturbed, and he narrowly escaped with his life, by an organized mutiny of his own kindred.

During the first ten years of his reign, all law and order were set at defiance by a band of pirates, who carried destruction along the whole coast. The aid of the Portuguese government was solicited, but to no useful purpose. A treaty of peace was entered into, therefore, with the pirates; their chiefs were promoted as captains in the imperial navy, and a grand entertainment was given in Canton to celebrate the peace.

The persecution of the Christians was carried on with unabated zeal until his death. In 1813 he was very near falling a sacrifice to the enmity of some members of his own family, and was saved by the courage displayed by his son, the present Emperor. His life and reign is blank, as no just, noble, or generous action can be discovered; he himself was the patron of bribery and corruption, which flourished in full vigour in every part of his vast dominions. There was not a year which he reigned, but disturbances of a serious nature broke out in one or other of the provinces, none of which were put down by the strong hand of the law; his successor has, in consequence, more or less resorted to the same mode of obtaining bloodless victories. He died in 1820.

The present Emperor of China, *Taouk-wang*, "Reason's glory," was born on the tenth of the eighth moon, 1781, and, consequently, is now in his sixty-sixth year. He succeeded his father, Kea-king, in August, 1821. An extract from the first document issued by his majesty may illustrate his government.

"The Chamber of Ministers (Nuy-ko) has received with due respect the following imperial edict.

"From the late Emperor, who has now gone the great journey, I received the utmost possible kindness and care; and from him

I derived my being; his gracious kindness was infinite, like that of the glorious heavens above. This year he was to solace with his presence Lwang-yang, in Tartary, and I, the Emperor, followed in his train. The weather being hot, he was taken ill on his journey, and I, the Emperor, beat the ground with my head, and called on heaven to bring him back—but in vain. During the twenty-five years of his reign he suppressed rebellion, and gave tranquillity to millions of common people. The dragon on horseback has ascended and become a guest on high. All creatures endued with blood and breath mourn with sincere and grateful feelings; but how much more deeply do I, the Emperor, feel. I received his late majesty's last will, commanding that the funeral mourning should be the same as usual.'"

A second proclamation was issued as follows: "My sacred and indulgent father had, in the year that he began to rule alone, silently settled that the divine utensil (the throne) should devolve on my contemptible person. I, knowing the feebleness of my virtue, at first felt afraid I should not be competent to the office; but on reflecting that the sages, my ancestors, have left to posterity their plans; that his late majesty has laid the duty on me—and heaven's throne should not be long vacant—I have done violence to my feelings, and forced myself to intermit a while my heartfelt grief, that I may with reverence obey the unalterable decree; and on the twenty-seventh eighth moon (3d October,) I purpose devoutly to announce the event to heaven, to earth, to my ancestors, and to the gods of the land and the grain, and shall then sit down on the imperial throne; let the next year be the first of Taoukwang."

Dr. Morrison says the title is rendered as follows: *Taou* is "eternal reason," the Chinese use it for a good government, where reason, not passion, is predominant; *Kwang* means light, lustre, glory, illustrious, &c.: so the title of the present Emperor may be rendered, "Reason's Glory," or "Reason Illustrious."

The present Emperor distinguished himself in the eighteenth year of his father's reign, when a plot was formed to destroy the monarch and subvert the government. He killed with his own hands two rebels who were scaling the palace-walls. The acts of the present Emperor have hitherto been passive, and he evidently endeavours to accommodate himself to circumstances. Whatever energy he possessed was very soon called into action by national calamities, and an effort on the part of the Mohammedans in Turkestan to throw off their allegiance. The Emperor despatched his prime minister, Chang-ling, at the head of an immense body of troops; and the same instruments that his father and grandfather so successfully brought into the field of battle, viz.: silver and gold, suppressed the insurrection.

The Emperor is fond of retirement, and takes little or nothing of the cares of state upon himself.

In reviewing the dynasties for several centuries, in no one reign has there been chronicled so many calamities and open insurrections (in almost every province of China Proper) as under the present sovereign. The numerous secret societies, particularly the one called the "Triad," whose avowed object is the overthrow of the present dynasty, are a continual source of anxiety to the Emperor.

The rebellion which broke out in Formosa, in 1832, was occasioned by the oppression of the local authorities. The number of troops slain, together with the mandarins, was very great; its suppression was said to be accomplished in the usual way.

A rebellion on the eastward of Canton was carried on for several years, and was suppressed by bribes.

The Emperor inherits his father's well-known hostility to foreigners; and his first act was to expel an European missionary who assisted at the astronomical board, although for more than 200 years, two or more Europeans were attached to that tribunal.

From all accounts, these constant changes of dynasties and frequent revolutions, have caused great deterioration in every respect in China.

Le Compte, who travelled over a great portion of the empire as an officer of the government, and was an eye-witness to the scenes he describes, states, that avarice, ambition, and pleasure go a great way in their transactions. He asserts that they cozen and cheat in traffic; injustice reigns in sovereign courts; the desire of getting torments them continually, and makes them discover a thousand ways of gaining. They are dexterous, laborious, and curious to find out the inventions and contrivances of other nations, and very apt to imitate them. These vices and faults are the inevitable consequences in any country of a long career of official oppression and public tyranny. Le Compte observes, that, "in olden times, the Chinese were far more sincere, honest, and less corrupted, than at present; they were the wisest people of the universe: their moral principles, their political rules, and their maxims of good policy afford a marked distinction between the Chinese and other men. For 2000 years after their origin as a nation, the Chinese had the knowledge of the true God, and practised the most pure morality."

The previous pages and the facts for subsequent examination, show how lamentably this vast empire has degenerated.

In the preceding details two facts are manifested: *first*, that the vast territory called China, has been an almost uninterrupted scene of contests, bloodshed, fraud, and struggles for mastery, either within the country, or from the nations on its borders; hence China has no claim to be viewed as a peaceful ancient empire, held intact for many centuries under a "*paternal*" series of lawfully succeeding rulers, who, by their seclusion from the western nations, maintained, as was alleged, uninterrupted peace,

and established general prosperity. The *second* is a corollary from the first, namely, that there is nothing whatever in the past history of China to justify the nations of western Europe in permitting the present Tartar chiefs (usurpers of 200 years standing) to continue their arbitrary system of exclusion; a system adopted from selfish principles, lest their own ill-gotten power should be shaken; which has not even for its avowed object the benefit of the millions over whom they harshly and despotically rule, and whom they would be unable to protect against any naval force, with which even Portugal might wage war against China; indeed, a single frigate might ravage the whole coast of this immense empire.

CHAPTER VIII.

EARLY INTERCOURSE BETWEEN CHINA AND FOREIGN COUNTRIES.

ONE of the points which it is desirable to investigate, relates to the idea that the Chinese have always been secluded from other portions of mankind, and that this seclusion has been the result of a studied policy. An examination of the following statements will decide the question. It is very probable, that some of the wandering companies of the Ten Tribes of Israel who lived under Hoshea, whose dispersion and captivity occurred B.C. 742 (chap. xvii., 2 Kings) found their way into China, in conformity with the decree,—"The Lord shall scatter thee among all nations, from one end of the earth even unto the other." (Deut. xxviii. 64.) If this be true, it will account for the partial resemblance of the Chinese moral maxims and customs to those of sacred Scripture. The Jews, wherever they settled, doubtless inculcated the law of God, and "called it to mind among the nations whither the Lord their God had driven them." [Deut. xxx. 1.] As Salmanassar removed the Israelites into Media, B.C. 721, there are strong reasons for believing that many of them in the process of time emigrated and settled in Bactria and Cara Cathia (Chinese Tartary). Their sacred learning mingled with idolatry, (for which crime they were scattered) 2 Kings, chap. xvii. 12, and Paganism probably formed some of the doctrines of the Scythians, who are said to have laid the foundation of the Chi-

nese empire, and as they only came to China a few generations before the birth of Confucius (their only correct historian and sage) he may have been indebted to the Jews solely for his primary instructions. and founded his prophecies on those recorded by the Hebrews. In his *Shoo-king*, after his appealing to "*Shang-te*" the supreme ruler, he treats of the terrestrial paradise, its rivers, waters of immortality, fall of the angels and of man, and the appearance at that moment of Mercy; also of the sabbath, confusion of tongues, the manna in the wilderness, the holy one in the *west*, who was incomprehensible and one with the *Tien* (Heaven); that the world cannot know the *Tien* except by the holy one, who only can offer a sacrifice acceptable to Shang-te, the "supreme sovereign": that the nations are waiting for him like plants for a refreshing shower. The *Tien* is the holy one invisible, and the holy one is the *Tien* made visible and teaching men. [*Higgins, Anacalypsis.*] Grosier states that the Chinese Jews who visited him declared that they honoured Confucius as a great lawgiver, and they asserted that the number of Jews who departed from Egypt was sixty thousand. Grosier adds that the Jews were noticed in China B.C. 206; they may have been there long previous in great numbers, and inculcated their habits. The few Chinese customs with which we are acquainted present a striking similarity to those of the Jews; in their numerous ceremonies,—new moons, and the number of their civil courts, their few capital punishments, life for life; their patriarchal government; tithes; and night watches (Judges vii. 19) eating the sacrificed offerings and making merry (Exodus xxix.): phylactaries worked into their garments, and worn on their forehead and left arms. (The Chinese edicts are so carried to this day.) The Jewish High Priest wore eight garments and a girdle; could not marry a widow or divorced woman; entered into the Sanctum Sanctorum once a year, was priest and lawgiver, and could alone pray for the people: so also with the Chinese.

In the year 536, B.C., and seventy years after the Jews had been driven eastward from their own country, King Cyrus published an edict throughout his empire, which then included all the kingdoms of the earth, declaring that all the people of the God of Heaven might return to the land of their fathers. Josephus says that many thousands of them continued to prefer the east for their residence.

The successor of Cyrus, Cambyses, was adverse to the return of the Jews, and disputes arose between them and the Persians. An appeal was made to their new king, and Ahasuerus commanded the edict of Cyrus to be brought from Ecbatana, and to be proclaimed anew from Ethiopia to India; from this Josephus, and Orasius, with other Christian writers, founded their belief that the Jews were scattered throughout the east.

In the library of the King of the French, there is a narrative of

travels in India and China, by two Mohammedans, who visited those countries in the years A.D. 850 and 877. An extract from this interesting narrative on Canton proves the existence of many Jews in China at the period.

In detailing the particulars of a siege at Canfu (Canton), the writer states, that "besides the Chinese who were massacred upon this occasion, there perished 120,000 *Mohammedans, Jews, Christians, and Parsees,* who were there on account of traffic. The number of the professors of those four religions who thus perished is exactly known, because the Chinese are extremely nice in the account they keep of them."

The apparent vestiges of Judaism found in Tartary and China, led Manasseh, who is admitted to have been one of the most learned Jewish doctors, to adopt an opinion, that a part of the Ten Tribes settled in Tartary.

Basnage maintains, "that the Ten Tribes retired to the East Indies and China." He further states, "that the Jews were acquainted with these countries in the time of Solomon; as this prince formed an alliance with the King of Tyre, and they sent their fleets to Ophir to obtain gold, ivory, and frankincense. [See 1 Kings, chap. ix., 26 verse; chap. x.; 2nd Chronicles, chap. ix. 22.]

Whether "Ophir" was on the peninsula of Malacca, contiguous to the China Sea, or at Sofala, on the east coast of Africa, is doubtful. I visited Sofala in Her Majesty's vessels "Levan and Barracouta" in 1824; and Malacca, in 1844, in Her Majesty's steamer, "*Spiteful*;" my opinion is in favour of Malacca being the true Ophir. There is a large mountain so named, contiguous to the coast at Malacca, and it abounds in gold. In sailing close along the shore at night, the air was perfumed as if with spices and frankincense. The whole country teems with rich and rare products. Sofala, on the contrary, is a low, swampy territory; no mountain is visible; gold-dust is certainly obtained there, brought from the interior, but there are no spices, frankincense, or myrrh. Its latitude prohibits the growth of those articles, while Malacca is specially adapted for them. The transition of the Jews from Malacca, up the coast, to China, was an easy matter: indeed, the Chinese themselves visited the Red Sea and Persian Gulph.

About the year A.D. 1150, the Rabbi Benjamin of Tudela, visited several eastern countries, for the express purpose of ascertaining the residence of the lost tribes. The rabbi found some of his brethren in Samarcand, *China,* and Tibet; in the first city he found 50,000 Israelites.

Peristal, an Italian Jew, who lived about two centuries ago, asserts that the Jews were at one time numerous and powerful in India and *China,* in the silk trade.

Marco Polo, who held a high office in China, in the 12th century, makes frequent mention of the *Jews and Christians.*

The Roman Catholic Missionaries, in the 17th century, discovered

a synagogue of Jews, at Kaifung-foo, in the province of Honan. Father Gazani took a copy of the inscriptions which were written on large tablets of marble in the synagogue. These Jews informed him that there was a Bible at Peking in the temple. (See chapter ii., page 70, of this work.)

All the information gleaned on the subject, may be seen in the 18th volume of the "Lettres Edificantes et Curieuses."

The above statement is corroborated by the Rev. W. C. Milne, in a letter from Ningpo in 1843; he says, "a Mohammedan priest, who visited me, brought with him a follower of the prophet. This stranger gave me very distinct information of a class of religionists in Kaifung-foo, his native province. He says, 'they refrain from eating the sinew which shrank, which is upon the hollow of the thigh,' (Gen. chap. xxxii., v. 32), and they do not touch the blood of animals. He recognised the Hebrew letters as those used in their Sacred Writings. See Grozier's China, Tom. iv.

The learned Manasseh believed that the prophecy of Isaiah (chap. xlix., v. 12), clearly refers to this emigration of the dispersed tribes, and he applied the words of Isaiah, "the people shall return from the country of the Siniens," to Sinim. He further observes, that it is not surprising that the Ten Tribes should pass from Assyria into Tartary or China, when the distance was so short from the former to the latter countries.

The land of *Sinim* is thus referred to in the Bible:—

"Behold, these shall come from far: and lo! these from the north and from the west; and these from the land of *Sinim.*"—Isaiah, chap. xlix., v. 12.

In the Latin language, China is written *Sinae* and *Sinenses*, which approach as nearly to the Hebrew word *Sinim*, as the nature of the Latin tongue allows. Marco Polo states that the Japanese in his time (1276 A.D.), called them "*Cin*," or Chin; and by this name are they called to this day by the Siamese and Cochin Chinese. In the Armenian history, A.D. 450, China is called *Tsenia*, and is said to be the land of silks. Ptolemy, A.D. 150, calls them *Sinitis:* Aristotle heard of them through Alexander, by the name *Thinae*.

Kathay, Cathay, and Kitai, was an appellation given to a tribe of Tartars, who were in possession of the northern division of China from A.D. 917 to 1126, they extended their conquests westward of Cashgar. This tribe was driven out of China by another Tartar tribe called *Kin*, and the Kin were attacked by the Mongols under Genghis Khan, (A.D. 1209).

In the most ancient Persian and Arabian records, the Chinese are called *Jin, Chin,* and *Sin;* it is probable that these names are derived from the great family of Tsin, the first that consolidated and governed all China.

The Arabian mariners thus describe *Thiana* (China.)

"Merchants from Arabia met others on the W. coast of India,

who came from the E. coast; those on the E. coast traded to a country farther east, called the Golden Chersonesis, there was another voyage still eastward which terminated at *Thiana*, and *Thiana* was bounded by the ocean."

The Macedonians were the first who brought the name *Thina* to Europe. Cosmos heard of the Chinese in Ceylon through Sopatrus, and he calls them *Tzinistae*. This title approaches Chinese as nearly as it can be expressed in Greek letters. The first notice of Thina (China) by the Greeks is the alleged treatise of Aristotle, De Mundo.

The map of Eratasthenes (B.C. 250) as recorded by Strabo, contained *Thina* at the extremity of the world, and bounded by the ocean; it was placed in the parallel of Rhodes, in lat. 30° N. This parallel passes through the present dominions of China, and probably relates to the then capital.

'Seres in Greek signifies worms,' hence the name of the nation from which silk came. Sinae was for this reason called Seres by the Greeks.

Periplus states that the raw material and the fabric were conveyed by land through Bactria, to Berguza, i.e. Guzerat, and by the Ganges to Limurike.

Dionysius, who translated the works of Eratasthenes, thus describes the silk as prepared by the Seres. The "flower" referred to may be that of the cotton shrub, which was certainly known in China B.C. 200.

> "Nor flocks, nor herds, the distant *Seres* tends;
> But from the flowers that in the desert bloom,
> Tinctured with every varying hue, they cull
> The glossy down, and card it for the loom."

Virgil supposed that the Seres carded their silk from leaves; and it will be seen at page 88, that a sort of silk is collected from leaves and trees, as deposited by an insect like a spider. Dr. Robertson observes that the Greeks very early imitated, and endeavoured to surpass, the sovereigns of Asia in magnificence; and as silk was then prized above all other luxuries, and China being the only country then known to possess it, the position occupied by the Persians gave them an advantage over the merchants from the Arabian gulf, which they turned to their advantage, in all the marts of India, to which silk was brought by sea from the east. The caravans that supplied the Greeks with silk, had to travel by land to China, and pass through the northern provinces of Persia: so that Constantinople was entirely dependent on a rival power, for an article which ministered to their pride and luxury.

Arian A.D. 136 after describing an island in the Indian Ocean, says: "still further on, towards the north, beyond the sea which bounds the country of the *Sinae*, is the great city *Thinae*, in the interior; from which raw and manufactured silks are brought to Barygaza by way of Bactria and the Ganges. Its

territories are said to extend to the remote sides of the Pontus and the Caspian sea. On the frontiers of *Thinae*, an annual fair is held for the *Sesatae* (Tartars).

Silk, which for several centuries was sold weight for weight with gold, became a great favourite with the Romans, but commercial intercourse was so frequently interrupted by the Parthians, (whose sway extended from the Caspian to that part of Tartary which borders on China) that a negotiation was set on foot by the Roman Emperor to establish a more secure trade.

M. Remusat, quoting from a Chinese writer, says: "the Kings of great Tsin (Roman empire) were always desirous of forming relations with the Chinese; but the people of A-se, who bartered their goods for those of the great Tsin, always took care to conceal the route and prevent a communication between the two empires, which did not take place till the reign of Hwan-te (A.D. 166) when the king of great Tsin, named An-tun (Antoninus) sent an embassy by Tonquin. Their cloths are better dyed and finer than those made to the east of the sea; they wished for the silk of the middle kingdom, which is the reason of their keeping up a trade with the A-se, and other neighbouring people." This native account coincides in every respect with the writings of the western historians.

There appear to have been several points of similitude between the ancient Romans and the Chinese. Bayer and Paravey observe that the Chinese letters consisted of nine simple character, five of which were plain lines, and the other four were two or three joined together; which corresponds to the description of the Roman numerals. The Irish Ogham is undoubtedly the Scandinavian or Saxon Rune, and they are all identical with the Chinese.

John Hoskins, Vice-President of the Royal Society, in 1686, shews that the Abacus was the same among the earliest Romans and Chinese, and exhibits drawings of each; one stroke, or line, to make one, and a cross to count ten, X, and so on till one hundred. The Roman stove found in Chester, is similar to those in use in China at the present day (see page 96).

The Armenian history and geography designates China under the title of *Zenia*, which was characterized by the production of silk, the opulence of the natives, and by their love of peace above all the other nations of the earth.

B.C. 25. In the reign of *Wao-te*, the Chinese had penetrated into all the kingdoms of western Tartary, exeept Ke-pin (Samarcand), which had hitherto treated every proposal to become tributary to China with contempt. During the previous reign the rulers of Samarcand tendered allegiance to the Chinese, but their sincerity was doubted. A deputation arrived this year (B.C. 25), with the same profession of attachment, but some secret motive influenced the government of China to refuse the proffer made, under the pretence that they did not wish to augment their distant dependencies.

Ptolemy (A.D. 137) states, that merchants from India, who were

joined by Greeks from Cilicia, assembled for trade with the *Seres* (Chinese), at a place called "the Stone Tower." From this tower to the capital of the *Seres* was a journey of seven months.

The Greeks and Romans, in prosecuting a trade with China, must have traversed a great portion of the extensive countries to the east of the Caspian sea.

Ptolemy gives a description of these inland and remote regions of Asia. The most distant part of the East to which his geographical knowledge extended, he calls "*Sera* Metropolis," which bears the same position with Kan-cheou, a city in the province of Shen-se, and which is the most westerly province in China Proper. He places it in longitude 117° 15′. In this province reigned the Tsin Dynasty. His knowledge was not confined to the caravan road, as he writes concerning various nations towards the north, which, according to the position he gives them, points them out as parts of the great plains of Tartary, extending beyond Lassa and Tibet. The latitudes are fixed with such precision that he probably visited the places described.

Intercourse must have been early established between the Chinese and the regions of Central Asia.

B.C. 127. In the reign of Han-wao-te, Cha-keen was sent to render assistance to a people called *Yue-che* (west of China). After a long journey, he arrived at Ta-wan (Sogdiana), and from thence passed into Transoxiana, where he resided more than one year. The report of his travels is as follows: Ta-wen is about 10,000 le W. of Shen-se, to the N.E. lies Oo-sun; to the E., Khoten; the kingdom of Ta-hea is to the S.W. of Ta-wan. He saw at Ta-hea, cloths and other things similar to the productions of China, and they told him they came from the kingdom of Shintoo (India). Shintoo is some thousand le S.E. of Ta-hae. There are three routes to Ta-hae; one by the country of the Keangs; the second more to the north; the third, which is the shortest and best, is through the country of Shoo.*

A.D. 94. The Emperor Ho-te sent a general called Pan-chaou, to the shores of the Caspian Sea. In the former reigns of Ming and Chang, this general had extended the empire very much: he restored Cashgar to its former alliance, and conquered eight other kingdoms. He, at this period, passed the Snowy Mountains (N. of Cashgar), subdued the Kings of Yue-che and Koo-che (Bish-balikh), and, by the submission of the states of Little Buchara, he was enabled to reach the shores of the "Sea of the North" (Caspian); from whence he sent the spoils of fifty kingdoms to the imperial court. His intention was to have gone across the sea to the kingdom of Ta-tsin (Roman empire), with which the Chinese had become acquainted by their commercial transactions with it through Persia and Tartary. The information gained on this occasion is fully

* The *Tung-keen Kang-muh*, by Mailla, vol. iii.

detailed in Chinese history. He speaks of Min-ke, Taw-le, and A-se (said to be Bokhara or Buchara).

The intercourse that existed between China and various nations, previous and subsequent to the Christian era, naturally leads to the conclusion that the "land of Sinim" was visited by Christian missionaries at an early period; and an examination of the whole state of China leads to the conclusion that the inculcation of the divine precepts of our Redeemer, shortly after their adoption in the west, has probably been the means of preserving China from falling into barbarism, human sacrifices, &c., as was the case with all the surrounding nations that did not become converts to Mahomedanism.

The Rev. Mr. Medhurst has shown it is a well ascertained fact, that St. Thomas the Apostle preached the Christian faith in India; and Assemannus tells us that he passed over to a country on the east of India, where he preached the gospel, and founded a church in the city of Cambala (Peking); after which he returned to Malabar.. This is confirmed by the Chaldean ritual, which provides an office or ceremony for the celebration of St. Thomas, which says, that "by him the Persians, Hindoos, and *Chinese* were converted to the Christian faith." The early chronicles of China state that their conquests extend as far as Ta-tsin, which signifies Arabia and Judea; the date likewise corresponds with the close of the first century of this era.

It was not only by land that the Chinese carried on intercourse with distant countries; their early knowledge of the compass was conveyed to Europe, and used by the navigators of the western world.

Homer, speaking of the Phœacians, as to their extraordinary skill in maritime affairs, makes Alcinous give to the shipping of his island the same common character with Argos, and the ships Phrixus, in the following lines:

"No pilot's aid Phœacian's vessels need,
Themselves, instinct with sense, securely speed;
Endued with wondrous skill, untaught they share,
The purpose and the will of those they bear;
To fertile realms and distant climates go,
And where each realm and city lies they know;
Swiftly they fly, and through the pathless sea,
Though wrapt *in clouds and darkness, find their way.*"

ODYSEY, L. viii.

It has been shewn in the previous chapter (page 194), that the Chinese claimed a knowledge of the mariners' compass at a very early period.

The travels of a Chinese named Fo-Hian, in the fourth century, translated by MM. Remusat and Klaproth, show that navigation was then carried on throughout the east, and that intercourse subsisted between China and India. Fo-Hian, with several com-

panions, set out on his travels, A.D. 319, from Chang-an, in the province of Shen-se, and returned to Nanking, A.D. 414, being absent fifteen years. His narrative is chiefly occupied with details of Budhism; and having found a town, he calls To-mo-li-ti, a part of the Bay of Bengal, in which his religion flourished, he remained there two years transcribing manuscripts.

Fo-Hian states that he embarked from this place, with a large number of merchants, in a ship that would carry 200 people, and arrived at Sinhala (Ceylon) in fourteen days, the wind being favourable.

He embarked from Ceylon in a merchant vessel of large dimensions, and well provisioned, for a long voyage across the Indian Ocean, and after a passage of ninety days arrived in Java. Having remained there for five months, he set sail for China; and, at the end of sixty days, being short of water, the vessel bore up for the promontory of Lao, which is situated in the province of Shan-tung, and bears the same name to this day.

This is not only confirmatory of intercourse, in a commercial point of view, but disproves the assertion of those who state that the Hindoos were never navigators. Fo-Hian found many Hindoos at Java.

M. De Guignes says, "nous trouvons dans les annales Chinaises des vii. et viii. siècles, une route par mer depuis la Chine jusqu' a l'embouchure de l'Euphrate. Les vaisseaux partaient de Canton, ou les Arabes avaient un comptair très considérable; cette route est très bien suivie jusqu'a l'île de Ceylon; le temps que l'on emploie pour aller d' un lieu a' l'autre est indiqué; Ceylon dit on, est situé au midi du Tien-teo meridional, c'est à dire de l'Inde; de-là en suivant la côte occidentale on passait devant le pays de Molai ou de Malabar, ensuite vers le nord ou est on cotayait dix petits rayaumes, qui conduisoient aux frontiers occidentales du pays des Brahmes et Menu." Littera xxxii.

It may here be noted as a reason for the subsequent decadence of the Chinese in maritime commerce, that their distant navigation was materially checked, as was also that of other eastern nations, by the lawless and buccaneering conduct of the Portuguese, who, when paramount in the Indian Seas, were regardless of whom they plundered.

The Chinese government, at a very early period, were well aware of the piratical propensities of the Dutch and Portuguese. The former were asked at one time, when the embassy visited Peking, had they "*any land to live on?*"

The Arabian traveller *Ebn Wuahab* (A.D. 877) points out the road taken at that time, in the voyage from Bussora to *Canton;* he gives an account of the several islands he met with, and of their productions, and speaks of the manners and customs of the Chinese. He arrived at the capital of China with presents, and had an audience with the Emperor, who seemed to know all the sovereigns of the oriental countries, such as the Emperor of Constan-

tinople, and the Khaliff of Bagdad. In the Mediterranean on the coast of Syria, this traveller found the wreck of an Arabian vessel; the construction announced that it was of Siraph, in the gulph of Persia. He states, that all vessels built at Siraph, were put together in a particular way, without nails, which distinguished them from all other vessels. This Arabian marks the course the Chinese vessels steered from Canton to Bussora; they went from China to Ceylon, doubled Cape Comorin, ran down the coast of Malabar, passed the mouths of the Indus, and from thence to Siraph. The Chinese were well acquainted with the Euphrates. From Bussora the merchandize was dispersed among the Mohammedan countries, and to the coast of Africa.

The account given by two Arabian merchants, who traded to China, A.D. 850 and 877, is as follows: the first traveller (A.D. 850) states, that the port of Canfoo was the principal resort of all the ships and goods of the Arabs, who then traded with China. That Canfoo (Kwanchoo-foo, i.e. Canton) is a large city built on a great river. The extortions of the Chinese authorities on the Arabian merchants, and the delay of their ships, is a subject of complaint. The charges amounted to thirty per cent. on the value of each commodity. Arabian merchants wishing to travel through the interior of China, were required to procure two passports, one from the governor, and the other from the lieutenant. The Arabians highly approved of this system, as a protection for many of their countrymen, who then traded with the interior of China, as these passports are registered throughout the whole frontier posts. And by this means, any but the proper owner is prevented being in possession of the property, as a most minute description is set forth; so that, should death overtake the traveller, his property is carefully restored to his heirs. The Emperor of China appointed a Mohammedan judge over those of that religion, who then resided in Canton. The merchants of Irak, who then visited Canton, have reported favourably of his general conduct and decisions, as in every respect conformable to the Koran. The last Arabian, who visited China in 877 A.D. gives an account of a revolution that took place about this period, in the city of Canfoo, (Canton) on which occasion, there were massacred, one hundred and twenty thousand Christians, Jews, Mohammedans, and Parsees, who were quietly attending their business. The writer states, that their grievances increased, so that all the Arabian merchants returned in crowds to Siraph and Omän.

The Arabs appear to have maintained and cultivated an extensive intercourse with China, from an early period.

A.D. 708, in the reign of Walid, an embassy was sent to China with valuable presents; viâ Cashgar.

A.D. 635. The Chinese annals state, that during the reign of Taitsung, the second Emperor of the *Tany* dynasty, there came ambassadors from foreign nations. There arrived at the capital of China, *Sinyan-foo*, a man of exalted virtue, named Olapun. The

Emperor graciously received this stranger, examined the nature of the new religion, (Scriptures;) found that Olapun was thoroughly acquainted with truth and uprightness, and gave him a special command to make it known. The following year this decree was issued, "Truth hath not an unchanging name, nor are holy men confined to one unchanging form. In every place true doctrine has been given, and with reiterated instructions, the crowd of the living have been blessed. From the distant region of Ta-tsin,* (Arabia probably) the greatly virtuous Olapun has brought the scriptures and the pictures, to offer them to our high court. If the intent of this doctrine be examined, it is profound, excellent, and pure. If its noble origin be considered, it produces that which is important. Its phraseology is without superfluous words. It holds the truth, but rejects that which is needless. It is benefical in all affairs and profitable to the people, and should therefore pervade the empire. Let the officers erect a temple for the religion of Ta-tsin in the capital, and appoint twenty-one ministers for its oversight."

The discovery of a Syrian monument, commemorating the progress of Christianity in China, which was erected A.D. 718, is a remarkable fact, in corroboration of the foregoing statement. This monument was discovered by some *Chinese* workmen, A.D. 1625, near the city of Singan, the capital of the province of Shense, which was *at a remote period the capital of the empire.* This city is situated on the river Wei, in lat. 34° 16′ N. The monument is described as a slab of marble, about ten feet long, and five broad; it was covered with earth, but was instantly shown to the authorities, and at this period, there were numerous Christian missionaries in China, who had an opportunity of examining it, together with Natives and Pagans. On one side of it is the Chinese inscription, in twenty-eight lines, twenty-six characters in each line, besides a heading, in nine characters; the Syrian is on the right side, comprised in seventeen characters, (see translation.) The nine Chinese characters, at the top of this monument, read thus; a "Tablet recording the introduction of the religion of the Ta-tsin country into China."—(Ta-tsin, or Arabia and Judea.) It commences with stating the existence of the living and true God,—the Creation of the World,—the fall of man,—and the mission of Jesus Christ. The miraculous birth and excellent teaching of the Saviour, are briefly described. His Ascension is spoken of; the institution of baptism, mentioned; and the cross declared to be effectual for the salvation of all mankind. The latter part of the inscription states, that in the reign of *Tang-tae-tsung,* A.D. 636, a Christian teacher came from Ta-tsin, (supposed to be Arabia) to China; where the Emperor, after examining his doctrines, published an edict, authorising the preaching of Christianity among the people.

* Ta-tsin—"great purity."

A.D. 782. The Emperor Suh-tsung founded several Christian churches; and to perpetuate his deeds, this tablet was erected.

In A.D. 780, Timothy, the Nestorian patriarch, sent Subchal-Jesus forth as a missionary, who is said to have laboured with great success in China and in Tartary. The Nestorian Christians appear to have held intercourse with, and to have been, more or less prosperous in China, from the 7th to the 13th century,—some say, to the 16th century,—when they were overcome by the Romanists. But a discussion on this subject is reserved for an examination of the prospects of christianizing China, which will close this work.

A.D. 1246. Innocent IV. was the first Pope who conceived the idea of sending missionaries, under the title of ambassadors, to the Tartar conquerors. Two Franciscan monks formed this embassy, and their object was to obtain aid from the Tartars to wrest the holy sepulchre from the infidels; but their shabby appearance (being bare-footed), and refusing to pay homage to "Heaven's Son," and their not bringing any presents, caused their dismissal, with a letter to the Pope, telling him that "the Great Khan held rightful sway over the *whole earth*."

A.D. 1254. Haitho, king of Armenia, visited the Emperor of China, in order to obtain a reduction of the amount of tribute which the Mongols compelled him to pay; his visit was short, so that he had not much opportunity of seeing the country. The inhabitants he represents as most pompous and haughty.

A.D. 1288. Nicholas IV. sent John De Monte Corvino to China to convert the Emperor to the religion of Rome. The chief obstacle he met with was the Nestorians, who were very numerous; but by great perseverance he built a church at Cambalu (Peking), baptized 6,000 person, and translated the Psalms and New Testament into the Mongolian language. He states that caravans arrived from India and the shores of the Caspian, annually at the capital of China. The whole of Bokhara was at this time under the Mongol government.

Oderic, a friar, visited China about this period, and without any difficulty travelled over a great portion of the empire, and from thence passed through Tibet. Here, he says, he was shocked at the custom which was prevalent of children eating the flesh of their deceased parents.

The intercourse carried on by the Jesuits, in the 17th century, will be examined when discussing the rise, progress, and decline of Romanism in China.

A.D. 1330. Ibn Batuta, a native of Tangiers, was sent to China from the court of Delhi. He states that on his arrival at Calicut, on the Malabar coast, he found fifteen Chinese junks at anchor. Some of these junks had on board 600 sailors, and 400 soldiers. These vessels were worked by oars, and the superior officers had their wives and families with them, who lived in houses built on deck.

This envoy was surprised at the good order which reigned in China. Paper money was in general use, and the number and wealth of the Mohammedan merchants he met with, far exceeded his expectations. He returned viâ Sumatra.

Marco Polo, in describing Koulam, now considered to be Anjengo, in (Tamul language it signifies tank or pool,) at his time a large city in India; says, it is the residence of many Christians and Jews. He remarks that the heat of the climate is very great, yet merchants visit it from various parts of the world, such as the kingdom of *China* and Arabia, attracted by the great profits they obtain upon the merchandize brought there and taken away. It it now, however, a rare thing to see a Chinese vessel to the westward of the straits of Malacca and Sunda; although it is certain that in a remote period, the Chinese did, reciprocally with the Arabians, trade not only to the Peninsula of India, but also to the Persian Gulf.

The authority of Edrisi, who wrote about the 12th century, (A.D. 1156,) is direct to the purpose:—

"Ex ipsa," he says of a port in Yemen, "solvuntur navigia Sindae, Indiae, et *Sinarum*, et ad ipsam deferuntur vasa *Sinica*."—(Geographia, page 25.)

Edrisi further says, "Muskat, the ancient capital of Oman, was visited every year by great numbers of merchant-ships; and was annually much frequented by ships from *Sin*," (China.)

There are probabilities that the Chinese also penetrated the Continent of America. The Peruvian annals state, that about the year 1100 or 1150 A.D., Manco Capac, with his wife and sister, Mama Ocella, appeared as strangers on the banks of the Titiaca, and announced themselves as "children of the sun," sent by their beneficent parent to reclaim them from savage life. Manco instructed the men in agriculture, and Mama taught the women to spin and weave. This might be rejected as a fable, if there were not a similarity in the institutions of the Peruvians and of the Chinese. The first injunction strictly enjoined was to "love one another." The preference was given to useful arts over warlike instruments: their literary men ranked highest as poets and philosophers.

The Emperor was considered the father of his people; whose progenitor descended from Heaven. He was high-priest as well as temporal prince. There was an annual ploughing match, in which the Incas took part. Irrigation, together with various composts for manure, characterized Peruvian husbandry. The taxes paid in kind, were maize, rice, silk, cotton, &c. Roads were constructed for general purposes, and houses of entertainment erected on them. Humboldt remarks on their mode of architecture as precisely similar, and all of one model. The Peruvians were celebrated for their coarse pottery.

In their dramas and spectacles; their suspension bridges made of

ropes, and chains made of twisted osiers; rafts with a mast and sail made of mats; knotted cords for calculating time; monasteries and nunneries, there is a remarkable coincidence, demonstrative, at least, of intercourse between the Peruvians and the Chinese.

As the subject is not confined to mere antiquarian interest, but may help to indicate our future policy, some more detail will be useful.

INTERCOURSE BETWEEN INDIA AND CHINA.

B.C. 126. The first authentic record of intercourse between India and China, was during the reign of the Emperor Wante, who sent an envoy to Tchang-kiao, with a retinue of 100 men, to visit the western countries, such as Khorassan and Meru-al-nahar. This envoy procured information about Persia; and seeing rich articles of trade from India, his curiosity prompted him to visit that country.

That there was a constant commercial intercourse between India, Ceylon, and China, about the beginning of the Christian era, is fully proved by Pliny, (lib. 60, cap. ccxx.) The same passage establishes the fact of a regular intercourse between the Roman and Chinese merchants.

The above passage is thus translated by Salmasius:—"A certain King of Ceylon sent four ambassadors to the Emperor Claudius," (this emperor ascended the throne, A.D. 44).

"The chief of this embassy (Rachias) being asked if he knew the Seres (Chinese), answered that the Seres lived beyond the Haimiada, or Snow Mountains; with regard to Ceylon, that the Seres were often seen, or visited by his countrymen, and were well known to them through a commercial intercourse; that his father had been there, and whenever caravans from Ceylon (and probably also from India) went there, the Seres came part of the way to meet them in a friendly manner; which it seems was not the case with the caravans from the west, consisting of Roman merchants."

Thus we see that the inhabitants of Ceylon traded to China, at the commencement of our era, and it was by land that the intercourse was carried on. There can be no doubt that they went first by sea to the country of Magad'ha, the name given by the Chinese to all India. This kingdom of Magad'ha, in Anu-Gangam, is the province of South Bahar, called by the Chinese Makiato, the Arabs Mabid, or the Gangetic provinces, where Buddha was born, and his religion flourished.

The traders from Ceylon, on arriving at Magad'ha, joined the caravans of that country, and went to China, through what Ptolemy calls the great route from Palebothra to China.

It was by means of this commercial intercourse, that Budhism was introduced into China in A.D. 65; and from that era we may date the constant and regular intercourse between Magad'ha and

China; until the extirpation of the religion of Buddha, and the invasion of the Mussulmans.

A.D. 159. The King of Tientso (India), sent an embassy by sea to China, with many rare presents to the Emperor.

[The Chinese call India, Shinto and Tientso.]

A.D. 408. Yuegnai, King of Kiaple (or the Ganges), sent ambassadors to China.

A.D. 473. The King of Poali (Magad'ha), sent ambassadors to China.

A.D. 641. The Indian king of the countries belonging to the great Mogul, and included in the Mo-kiato, or Magad'ha empire, sent an embassy to China.

A.D. 642. Kaou-tsung, Emperor of China, sent an embassy in return to Houlomien. This Emperor had previously reduced all India under his yoke.

A.D. 647. The Emperor of Magad'ha sent a second embassy to China, and likewise the King of Nipolu (Nipal).

A.D. 648. Kaou-tsung, Emperor of China, sent an embassy to the King of Magad'ha; but in the mean time Houlomien died, and a civil war was raging.

Ptolemy states that there were two roads by which the inhabitants of India and China communicated with each other; one road led to Bactira, and the other to Palibothra. Merchandise was conveyed first to the west, through Balkh to Palibothra, and from the latter carried down the Ganges, and by sea to Limyrica.

From the metropolis of China, Ptolemy states there was a road leading to Cattigara, in the country of Cambodia, in a south-west direction.

With regard to the track, from the country of the Magad'ha, and Palibothra, to China;—from Cabul there was a road leading through the mountains, north of the Punjab, which met another from Jahora, in the same country, at a place called Aris, in the mountains. These two roads are frequented to this day, and meet at a place called the Eyes of Mansarowar, where there are three lakes. Magasthenes gives the distance from the Indus to Palibothra as 20,000 stadia (1,476 British miles).

On the authority of Chinese history, it appears that there was constant intercourse between the kingdom of Magad'ha and China, and the trade to an island and kingdom called Founan, to the eastward of Siam, during the third and fourth centuries. This was probably a Malay kingdom.

The Mohammedan travellers who visited China in the ninth century, and whose correct description of the country is not disputed, thus write: "the kings of Mabed send every year ambassadors and presents to the Emperor of China, who in return sends ambassadors to them. Their country is of great extent, and when the ambassadors from Mabed enter China, they are carefully watched, and never once allowed to survey the country, for fear they should form

designs of conquering it, because they are parted from China only by mountains and rocks ; which would be no difficult task."

Father Semedo, giving a description of China, in A.D. 1610, states, that "in the province of Xemsi, (now called Kangsoo) there is much merchandise, for it hath two cities in the borders thereof, Gauchew and Suchaw toward the west, from whence come numerous caravans, of above a thousand in company, from several nations; but for the most part Moors. With these caravans come ambassadors, which the princes of the Moors send to the king of China, making every three years a small embassy, and every five years a great one. These foreign caravans remain in the above cities, trafficking there with their merchandise. The embassy in the mean time depart to the Emperor with the presents from the five kings, viz.: The kings of Rume, Arabia, Cabol, Samarkan, (Samarcand) and Turfon; the first four know nothing of this embassy, but the fifth king names the ambassadors, and the merchants make up the presents between themselves; they remain three months at the Emperor's expense."

It is probable that there is no inconsiderable trade still carried on with Central Asia from the western frontiers of China.

INTERCOURSE BETWEEN PERSIA AND CHINA.

Sir William Jones translated an account of embassies and letters that passed between the Emperor of China and Shahrokh, the son of Timur. One of the annals of the Hidjerah, (year 811,) commencing 26th of May, 1408, A.D., runs as follows :—

"When the king (i.e. Sliah Rokh Mirza) returned from his expedition to Scistan, ambassadors, who had been sent by the Emperor of China, to condole with him on the death of his father, arrived with a variety of presents, and represented what they had to say on the part of their monarch. The king after showing them many favours and civilities, gave them dismission.

A.D. 1412. "Ambassadors from the Emperor of China and Machin, and all those countries, arrived at Herat. His majesty gave orders that the city and bazaars should be decorated, and that the merchants should adorn their shops with all possible art and elegance. The lords of the court also went to meet and welcome them. It was a time of rejoicing and gaiety. After which his majesty ascended the throne, and bestowed upon the chief of his lords and the ambassadors, the happiness of kissing his hand. The latter, after offering him their presents, delivered their message and the Emperor's letter."

The following is a copy of the letter of the Emperor of China to Shahrokh; it is in the usual arrogant style of a superior to an inferior :—

"The great Emperor, Day-ming, sends this letter to the country of Samarcan, to Shahrokh Bahadur.

"As we consider that the most high God has created all things in heaven and earth, to the end that all his creatures may be happy, and that it is in consequence of his sovereign decree, that we are become lord *of the face of the earth*, we therefore endeavour to exercise rule in obedience to his commands, and for this reason we make no partial distinctions between those that are near, and those that are afar off, but regard them all with an eye of equal benevolence. We have heard before this that thou art a wise and excellent prince, highly distinguished above others, that thou art obedient to the commands of the *most high God*, that thou art a father to thy people and to thy troops, and art good and beneficent towards all; which has given us much satisfaction. But it was with singular pleasure that when we sent an embassy with Kimkhas and Torkos, and a dress, thou didst pay all due honour to our commands, and didst make a proper display of the favour thou hadst received, insomuch that small and great rejoiced at it. Thou didst also forthwith dispatch an ambassador to do us homage, and to present us the rarities, horses, and manufactures of that country: so that with the strictest regard to truth we can declare, that we have deemed thee worthy of praise and distinction.

"The government of the Monguls was some time ago extinct, but thy father Timur Fuma was obedient to the commands of the most high God, and did homage to our great Emperor Tay-zuy, nor did he omit to send ambassadors with presents. He (the Emperor) for that reason granted protection to the men of that country, and enriched them all. We have now seen that thou art a worthy follower of thy father, in his noble spirit, and in his measures; we have therefore sent an embassy with congratulations and a dress, and Kimkhas and Tarkos, and that the truth may be known. We shall hereafter send persons whose office it will be *to go and return successively, in order to keep open a free communication, that merchants may traffic and carry on their business to their wish.* This is what we make known to thee."

Another letter was sent with the presents, and contained a particular account of them; besides, it served as a pass, which was to remain with the ambassadors. Each was written in the Persian language and character, as well as in the Turkish, the Mogul, and the *Chinese* characters.

The embassy was most hospitably entertained, and one in return was sent to China, with a letter, in Arabic and in Persian; Shahrokh being most anxious that the Emperor of China should regulate his conduct by the law of the Koran.

A.D. 1417. The Emperor of China again sent ambassadors to his Majesty, attended by three hundred horse; the embassy conveyed an abundance of rarities and presents, and a letter from the Emperor of China with acknowledgments for past favours. The chief point in this letter particularly insisted on, was that both parties should strive to remove all constraint arising from distance

of place, that the subjects and merchants of both kingdoms might *enjoy a free and unrestrained intercourse with each other*. The ambassadors were handsomely entertained, and as on all former occasions, received their dismission, when the king sent Ardasher Tavachy, back with them to China.

About the end of Ramzan (Oct., 1419, A.D.) the ambassadors Bimachin and jan-machin arrived at Herat, from China, with presents and a letter for the king as follows:—

"The great Emperor Day-Ming sends this letter to Sultan Shahrokh. The Most High has made you knowing, and wise, and perfect. Your majesty is of an enlightened mind, skilful, accomplished, and judicious, and superior to all the Islamites. The western country, which is the seat of Islamism, has been famous for producing wise and good men; but none have been superior to your majesty. We send your Majesty some presents, which are of little value, only as tokens of our affection and regard.

"Henceforth, we hope that *ambassadors and merchants, shall be always passing and repassing between us without interruption, to the end that our subjects may live in plenty, ease, and security*. This is what we have thought proper to write to you."

It is obvious from the foregoing that the Chinese government sent out embassies with a view to the preservation of friendly and commercial intercourse with distant states.

The letter from Shah Rokh, King of Herat, to the Emperor of China, A.D. 1408, has been translated from the Arabic,—thus: "There is no God but God, and Mohammed is his Apostle. Mohammed, the Apostle of God, hath said, as long as ever there shall remain a people of mine, that are steady in keeping the commandments of God, the man that persecutes them shall not prosper, nor shall their enemy prevail against them, until the day of judgment. When the most high God proposed to create Adam, and his race, he said, 'I have been a treasure concealed, but I choose now to be known,—I therefore create human beings, that I may be known.' It is then evident, from hence, that the wisdom of the supreme Being, whose power is glorious, and whose word is sublime, in the creation of the human species, was this—that the knowledge of him, and of the true faith, might shine forth, and be propagated. For this purpose. also, he sent his Apostle to direct men in the way, and teach them the true religion, that it might be exalted above all others, and the rites concerning clean and unclean might be known. And he granted us the sublime and miraculous Koran, to silence the unbelievers, and cut short their tongues. The most high God, therefore, constrains us, by his past mercies and present bounties, to labour for the establishment of the rules of his righteous and indispensable law; and commands us, under a sense of thankfulness to him, to administer justice and mercy to our subjects, in all cases, agreeably to the code and precepts of Mustafa. He requires us also to found mosques, colleges,

almshouses, and places of worship, in all parts of our dominions, that the study of the laws, and the moral practices, which is the result of those studies, may not be discontinued. Seeing then that the permanence of temporal prosperity, and of dominion in this lower world, depends on an adherence to truth and goodness, and on the extirpation of heathenism and infidelity from the earth, with a view to future retribution, I cherish the hope that your Majesty, and the nobles of your realm, will unite with us in these matters, and join us in establishing the sacred law. I trust, also, that your Majesty will continue to send hither ambassadors, and express messengers, and will strengthen the foundation of affection and friendship, by keeping open a free communication between the two empires; that travellers and merchants may pass to and fro, unmolested, our subjects may be refreshed with the fruits of this commerce. Peace be to him that follows the right path, for God is ever gracious to them that serve him."

A remarkable interview took place between the Emperor of China and Alexander the Great, an account of which has been translated from a Persian work by the late Sir John Malcolm.

After Alexander had made war against Paor or Porus, and slain him, he marched against the Emperor of China. That monarch did not consider himself equal to the conflict, and went in disguise to the Grecian camp. He was discovered, and brought to Alexander, who asked him how he could act in such a manner. The Emperor replied: "I was anxious to see you, and your army; I could have no fear on my own account, as I knew I was not an object of dread to Alexander; besides, if he were to slay me, my subjects would instantly raise another king to the throne. But of this I can have no fear, as I am satisfied Alexander can never be displeased with an action that shows a solicitude to obtain his friendship."

The conqueror was completely overcome by this truly Chinese flattery, and concluded a treaty by which China was spared on condition of paying tribute. The Emperor returned to his capital to make preparations for the entertainment of his great ally; and the third day he returned with an army, the dust of which announced its great numbers, which made Alexander prepare his force for battle. When both lines were opposite, the Emperor of China, with his ministers and nobles, alighted and went towards the Grecian Prince, who asked him why he had broken faith. "I wished," said the Emperor, "to show the number of my army, that you might be satisfied I made peace from other motives than an inability to make war. It was from consulting the stars, that I have been led to submit. The Heavens aid you, and I war not with them."

Alexander was so gratified, that he released the Emperor from paying tribute, as he was too wise, too pious, and too great a prince; he was perfectly satisfied to have his friendship.

The Emperor took his leave, and sent a present of jewels, gold,

and beautiful ladies, to the conqueror. [From a Persian work called Zeenut-ul Tuarikh.]

We have no account of the extent of trade carried on between Persia and China; nor when the intercourse ceased. The merchandise brought from the kingdom of Magor, and the city of Lahore, A.D. 1603, to China, consisted of salt, ammoniac, azure, fine linen, carpets, knives, &c.; but the chief article was the stone called *Yaca*, (Jade) much prized in China, for making ornaments.

The return cargo was porcelain, musk, rubies, raw-silk, silk-stuffs, rhubarb, &c. The presents from Persia mentioned, consisted of 1333 Italian pounds' weight of Yaca, 340 horses, 300 small-pointed diamonds, twelve catties of fine azure; 600 knives, and as many files.

The presents from the Emperor of China consisted of two pieces of cloth of gold for each horse; thirty pieces of yellow silk, thirty pounds of cha, (tea,) ten of musk, and thirty pounds of silver. The value of the Persian presents was estimated at 7000 crowns. Those of the Chinese were valued by the Saracen merchants at 50,000.

CHRONOLOGY OF FOREIGN INTERCOURSE.

The accompanying record of foreign intercourse, and of foreign missions to and from China, will prove that it is our own fault China is not now open to a free intercourse with Europe.

B.C. 1000. Foreign embassies to China from eight "barbarous" nations of India; the nearest was ten days', and the most remote, about six months' journey. Extracts from Chinese translations state that the Japanese traded about this time to China.

B.C. 984. The Emperor Muh-wang, paid a visit to Mount Kwan lun, to see a western prince, called See-wang-moo. (See page 199, on Dynasties.)

B.C. 141. The Emperor Woo-te, sent embassies to foreign countries to trade, from which they brought gems, pearls, gold, &c.

B.C. 121. Wante sent an embassy and retinue of 100 persons to visit the western countries.

B.C. 100. The Chinese chronicles record embassies from Japan, as they allege, with "tribute," i. e. presents.

A.D. 159. The King of India sent an embassy to China, with rare presents.

A.D. 166. A Roman embassy, from Marcus Antoninus to China.

A.D. 176. India and other nations came to China by the southern sea, with "tribute." Canton was at this period the emporium for foreigners.

A.D. 265. A Roman embassy to China.

A.D. 285. Emperor Woo-te sent an ambassador to Lan-yu, Prince of Ta-wan, (between the Oxus and Taxartes, E. of Samarcand), and conferred the title of king on him.

A.D. 287. Envoys received from the Roman provinces, W. of Persia, called great *Tsin.*

A.D. 408. The King of Kiaple, (the Ganges,) sent an embassy to China.

A.D. 473. The King of Pala, (Magad'ha,) sent ambassadors to China.

A.D. 600. During the Suy dynasty, ambassadors were sent to the surrounding nations. Japan and China exchanged embassies, regularly.

A.D. 641. The Indian King, under the Mogul, sent an embassy to China.

A.D. 642. Kaou-tsung, Emperor of China, sent an embassy to Houlomin. This Emperor had reduced all India to his sway,

A.D. 647. The King of Magadha, and the King of Nipalu, (Nipal,) sent embassies to China.

A.D. 648. Kaou-tsung, Emperor of China, sent an embassy in return to Magadha; but in the meantime, Houlomin died, and a civil war raged in his dominions.

A.D. 795. A memorial to the Emperor of China, states, that the foreign trading ships had deserted Canton; and now went to Cochin-China; the memorial states, that a tenth of the value was the amount of the duty charged. The Emperor's answer is, that the *jewel must have been spoiled in its case;* meaning thereby, that *extortion* had been used.

A D. 1246. An embassy from the Pope, viâ Russia, ill received.

A.D. 1253. An embassy from Louis the IX. (called St. Louis). Violent polemical discussions with the Mahommedans and Nestorians, caused this embassy to be dismissed, with this answer, "*God hath given the scriptures to the Christians: That holy book does not permit them to vilify each other; nor for the sake of gain, to abandon the paths of justice: Go and practice its precepts.*"

The Popes continued to keep up the intercourse by missions, which were begun by Pope Innocent.

A.D. 1260. Two Venetian nobles, named Polo, visited China, with a cargo of merchandise; they were well received by the Emperor, Khublia-khan, who proposed sending back with them, an ambassador to the Pope, to induce His Holiness to send him Christian instructors. The ambassador died on the journey.

A.D. 1261. The great Khan sent embassies to Louis the IX., James of Arragon, Charles of Sicily, and other Christian princes, inviting them to join his forces.

A.D. 1276. The two Venetians, (Polo) returned to China, and were well received. They brought letters from Gregory X. The son, young Marco Polo, became the confidant of the Emperor, for seventeen years, in various offices of trust. The father and uncle had some difficulty to get away from court. At length, the Khan sent them back by sea. Ambassadors from the Khan to the Pope travelled with them.

A.D. 1279. Letter sent from Kublia Khan, to the Emperor of Japan.

A.D. 1286. Embassy sent from China to Japan.

A.D. 1300. The Emperor, Yuen, sent an embassy to Japan, which was joined by an envoy, from the King of Carea, but no landing could be effected. This Emperor, and his successor, sent eight different embassies and envoys, some of them military expeditions in disguise, but they were all unsuccessful.

A.D. 1323. Ibn Batuta, a pilgrim, lett Tangiers about this time, and travelled over a great portion of Asia. On his arrival at Alexandria, Batuta visited a pious Imaum, who dispatched him on a mission to China, where he was well received, and was astonished at the good order and industry of the people of China.

Paper money was in general use, in the way of trade.

In all the large towns he found Mohammedans, who were wealthy merchants, and had their own officers and laws.

A.D. 1356. The provinces of Foo-keen, Canton, Che-keang, and Chinchew, were opened to foreign ships; and an additional officer appointed to Chinchew. All other ports were opened, on giving a bond as security against smuggling; the commanders were furnished with arms to defend themselves. An edict was issued, naming the articles to be bought from foreigners with money; and adding that any Chinese that would cheat foreigners, should be severely punished.

A D. 1370. Embassy from the Ming dynasty.
A.D. 1376. Embassy from Hung-wo.
A.D. 1400. Several reciprocal embassies.
} Between India and China.

A.D. 1400. It was decreed by the Chinese, that foreign nations should bring "tribute" every three years; the regulations were strict, and 120 houses were built, and set apart for the sole use of the foreigners.

A.D. 1419. An ambassador was sent from China to Japan, to purchase some rarities; he was badly treated, and narrowly escaped with his life.

A.D. 1420. An embassy, from Shah Rokh Mirza, from Herat, through Balkh and Samarcand; this embassy being joined by others, on their journey, the whole number amounted to upwards of 800 persons, the greatest portion of whom were merchants. They were well and hospitably treated.

A.D. 1420. An embassy sent from Yung-loo.

A.D. 1518. An embassy from Portugal obtained permission to settle at Sancian; subsequently treated with the Chinese for Macao.

A.D. 1539. The Japanese sent an ambassador to Ning-po, to conclude a treaty of peace and commerce.

A.D. 1602. The Emperor of China sent an embassy to Manilla, to ascertain the truth of a report which had reached him, that the port of Cavite was formed of gold.

A.D. 1604. Another embassy from China to the Spanish authorities, to know why 20,000 Chinese had been slain or banished from Manilla; the embassy was satisfied, and trade resumed its usual course.

A.D. 1624. The Dutch gained a settlement on the island of Formosa, where the Chinese traded with them extensively.

A.D. 1625. The Emperor (Tien-ki); and government called to their aid the Christian missionaries, and a number of Portuguese, in repelling the Tartars; their knowledge of artillery, and generous aid succeeded in driving away the enemy, who was within seven leagues of Peking. The generals on this occasion were Christians. The mother of the Emperor, his chief wife, and his eldest son received the rite of Christian baptism, together with twenty ladies of rank at the court. The Chinese Empress was baptized Helena and the other royal Christians sent a learned missionary, Michael Baym, (a Pole) to Pope Alexander, to render obedience to the court of Rome.

A.D. 1656. An embassy from the Dutch East India Company, endeavoured to obtain a monopoly of trade, without success; they were permitted to return with "tribute," every eight years. The embassy arrived at Peking, 17th July, 1656, and remained there ninety-one days.

A.D. 1661. An embassy from Holland, to the Viceroy of Fookeen province; who presented them with a great variety of gifts in return, and silver plates with their names engraved thereon, which served as passes.

A.D. 1666-67. A treaty between Holland and China, with permission to trade at Canton, Singchew, Hoksieu, Ningpo, and Hanksew, without limitation of goods, time, or number of ships. Stores and convenient dwelling-places were erected. The embassy arrived at Peking, 29th June, 1667, and remained there forty-six days.

A.D. 1689. A treaty between China and Russia, by which the latter was granted permission to send a caravan of merchandise, every year, to Peking; and permission for a certain number of Russians to reside there.

A.D. 1686. By an edict of the Emperor Kanghe, all the ports of China were opened, to every nation who chose to visit them for trade; they were all closed again in 1709.

A.D. 1692. The Emperor Kanghe, issued an edict tolerating the Christian religion. This was in consequence of the great persecution that the missionaries were subject to from the Mandarins: the report of the Board of Rites was most favourable to the character of all the Christians, then resident in China. The report states that the empire was indebted to them for the many and sincere efforts, which they had rendered during the civil and foreign wars. Moreover, that the Europeans are tranquil; that

they do not excite troubles in the provinces. Besides their doctrine has nothing in common with the false and dangerous sects of the empire, and their maxims do not lead people to sedition. About this period the Emperor Kan-ghi was given over by the Chinese physicians as incurable; the Emperor sent for his great favorite Gerbillon, the Jesuit, who cured the Emperor with quinine. The Emperor, after his recovery, assigned the missionaries splendid apartments in the first enclosure in the palace, and had a church built within the palace, which was adorned by the Jesuit artists, and opened with great ceremony, in March, 1702.

A.D. 1692–3. Everard Isbrand Ides was sent on an embassy from Russia to Peking. After having delivered the Czar's credentials, the ambassador was invited to eat with the Emperor, and to drink a cup of Tartarian wine, which was handed him by the Emperor. The embassy arrived at Peking, 5th November, 1692, and remained there 106 days.

A.D. 1712. An embassy was sent from Peking to A-yu-kee, Khan of the Tourgouth Tartars, situated on the banks of the Volga, to the north of the Caspian (it was sent in return for one from the Tourgouth Tartars, which had reached China the preceding year). The instructions given to the Chinese embassy on this occasion are curious and interesting. If any untoward circumstance should lead the mission to Moscow, minute answers were given to the embassy to every enquiry that was expected to be asked relating to the government of China. "If asked what the Chinese esteem most; reply, fidelity, filial piety, charity, justice, and sincerity, are esteemed above all other things: that on these principles we govern this great empire, and likewise ourselves. If the Russians speak to you about fire-arms, and solicit aid from me of that description, state, that being on a mission to the Tourgouth Tartars, you could not broach that question. Again, the Russians are a vain people; they will display several things they possess: on such occasions neither express admiration nor contempt. But, of all things, pay close attention to the manners of the inhabitants of Russia; its natural and artificial productions; its geography, and the general appearance of the country." Having been three years engaged on the mission, the embassy returned to Peking, escorted by the Russian guard, and the troops of A-yu-kee.

A.D. 1715. The Czar, Peter the First, sent Laurence Lange as envoy to Kanghi, Emperor of China, who received him with unusual attention; dispensed with most of the ceremonies that are usually required, and called them his children; at the same time strict watch was kept, and a sentinel placed on the door. The Emperor sent back with this embassy, two Chinese and two Tartar lords as ambassadors to Russia.

A.D. 1720. This embassy from Peter the Great consisted of upwards of 100 persons; nothing could exceed the attention and hospitality with which the embassy was treated. The Emperor

himself wrote a letter to Peter the Great, the only instance of such condescension on record. The secretary to this embassy remained in Peking, as a kind of agent to Peter the Great. The embassy arrived at Peking, 18th November, 1720, and remained there 114 days.

A.D. 1721. A legation from the Pope to the Emperor Kanghi, to obtain his aid in settling a difference of opinion that existed between the Christians residing in China, as to the Pope's infallibility. The embassy remained at Peking ninety-one days.

A.D. 1728. A treaty entered into between Catherine the First, Empress of Russia, and China. According to this treaty, the Russian mission, composed of six priests and four lay members, fixed its abode at Peking. A church was built by the aid of the Chinese government; and the Russians were permitted to worship their God according to the rites of their religion. The mission residing at Peking is changed for another set of priests and students every ten years to the present day.

A.D. 1754. An embassy from Portugal to China; it was chiefly conducted by the Roman Catholic Bishop and Priests of Macao. Two mandarins of high rank,—one a *German* Jesuit, the other a Tartar, were sent from Peking, to escort this embassy from Canton to Peking. Strange to say, the real object of this embassy was never well understood. But a reduction of a few hundred pounds sterling was conceded to the Portuguese annually in Macao. They left Canton in February, and returned in November. The embassy remained at Peking thirty-nine days.

A.D. 1787. Embassy from China to the King of Ava; well received, and returned with another embassy from the King of Ava to the Emperor of China.

A.D. 1790. Embassy from the Emperor of China to the King of Ava.

A.D. 1792. Lord Macartney was appointed ambassador to China by the British government and the East India Company. Hitherto Great Britain had been obliged to trade with China under the most disadvantageous circumstances. Fair competition was destroyed by the unjust and oppressive exactions of the Chinese officials at Canton. It became necessary to ascertain whether the frequent obstructions to trade arose from the policy of the imperial government, or were created by the corruption of the provincial administration, and the object was to obtain a remedy for the future. The legate who attended the ambassador was a Tartar; and the late success of the British arms in India had made an unfavourable impression on his mind, as it was hinted that the British had joined the Nepaulese in the war which had just taken place with the Tartars, on the borders of Thibet. The Emperor of China sent a letter to the King of England, refusing to make any alteration in the then existing system, and further stated that the

Russians now only traded at Kiatcha, and had not for many years come to Peking. Thus terminated the embassy, and all that can be said, is that the ambassador was received with politeness, treated with hospitality, watched with vigilance, and dismissed with civility. Great difficulty was experienced at this time to obtain permission for the king's ships to anchor at Anson's Bay, in order to have them convenient to accompany the annual homeward-bound fleet of merchant vessels. The local authorities would not permit this publicly, but they did not prevent provisions being supplied. The necessity of this convoy was fully proved in 1804, when Sir Nathaniel Dance beat off the French squadron under Admiral Linois, in the China Seas. The value of the homeward-bound fleet was estimated at upwards of £16,000,000 sterling. The embassy remained at Peking forty-seven days.

A.D. 1795. A Dutch embassy remained thirty-five days at Peking.

A.D. 1806. A Russian embassy to Peking.

A.D. 1816. An embassy from the Prince Regent to the Emperor of China embarked from Spithead, with Lord Amherst as ambassador, on board His Majesty's ship *Alceste*, on the 8th February, 1816. The objects of this embassy were similar to that of Lord Macartney, but more particularly to point out the many grievances under which the company were obliged to conduct their trade, and hoping that the Emperor would sanction some regulations that would exempt them from the capricious exactions of the local authorities. The instructions also hinted, that the time might probably arrive when coercive measures would be found indispensable to protect a trade in which some millions of money had been embarked. The course of policy pursued by the British nation in India was fully explained. The embassy arrived at the mouth of the White River, on the 28th July, but were delayed, waiting for the imperial legate, until the 9th August. The discussion on the performance of the *Ko-tow* (knocking the head nine times against the ground) commenced, the Chinese insisting that the last ambassador had performed it. Lord Amherst refused. It is needless to recite the various consultations and fruitless meetings held between the legate and the embassy, together with the rude behaviour of the various officers of the court. The embassy were ordered to return home, without an interview. In a letter from the Emperor to the Prince Regent, was the following: "I have sent these ambassadors back to their own country, without punishing them for the high crime they have committed."

A.D. 1822. Embassy from the Emperor of China to the King of Ava, with some presents, including a white male and female ass, with bridles and saddles.

A.D. 1823. King of Ava sends embassy to China.

A.D. 1833. Exchanges of embassies between China and Ava.

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The following rules and regulations to be observed by embassies to the court of Peking, are translated from a Chinese court-document, known as the *Ta Tsing Hwui tien.*

"The countries in the four quarters of the world, which send embassies to China, and pay tribute, are Corea, Loochoo, Laos, Cochin China, Siam, Sulu, Holland, Burmah, and those of the Western Ocean; all other countries have only intercourse and commerce.

"When tribute-bearers arrive on the frontier, the local officers must report the same to the Emperor; and if the Emperor permits the embassy to proceed, the officer must fix their numbers, grant them gifts, provide them with what is necessary, (and if any are sick show them compassionate charity); and an escort of officers and soldiers to protect them.

"The Chinese and foreign merchants are permitted to trade with each other in such things as they have, regard being had to the established prohibitions: compassion and charity must be shown to foreigners who are lost by shipwreck, and they must be sent away in safety.

"*Foreigners of the western countries, who are skilled in arts, or astronomy, and are willing to go and serve in Peking,* must first be reported by the local officers at the place where they arrive, and on getting a reply, they may be sent with a safe conductor to the capital. The following are the countries from which ambassadors have come with tribute to the court of Peking:—

"*Corea.*—Its tribute must be sent once in four years: the number of the embassy allowed is, one ambassador, one deputy, a secretary, three interpreters, and twenty-four men to protect the tribute. The number of servants and others is not fixed, but the imperial bounties are only given to thirty of them.

"*Loochoo.*—This embassy comes by the way of Fookien, twice in three years. One ambassador, and one deputy; the number of interpreters and servants is not fixed.

"*Cochin China.*—This embassy comes once in two years: there are two or three ambassadors; the assistants may be from four to nine; and the other servants, &c., may be ten or more.

"*Laos.*—This embassy comes by way of Yunnan: the period is once in ten years, and the number composing the embassy cannot exceed 100; and those who go to Peking cannot be more than twenty.

"*Siam.*—This comes by Kwantung (Canton), once in three years: the ambassadors may be two, three, or four; the number who may go to Peking cannot exceed twenty-six.

"*Sulu.*—Comes by way of Canton and Amoy, once in five or more years; one ambassador, one deputy, one interpreter; but the number of followers is not fixed.

"*Holland.*—The Dutch embassy comes by Canton: it has no fixed time. It may be composed of one or two ambassadors, one head-

follower, one secretary; the other followers cannot be more than 100, and those going to Peking cannot exceed twenty.

"*Burmah.*—Comes by Yunnan, once in ten years: they must not exceed 100, and those going to Peking cannot exceed 20."

The countries of the Western Ocean (Europe), Portugal, Italy, and England, have no fixed periods, each embassy cannot have more than three ships, each ship 100 men, and only twenty-two people are admitted to Peking.

Among the other nations mentioned, are Japan, Acheen, France, and Sweden; the reason these countries have not brought "tribute" are not mentioned. Great Britain first brought "tribute" in the fifty-eighth year of Kienlung, A.D. 1793, but no reasons for it are given. The reason assigned why Mr. Cushing, the American ambassador, in 1844, should not proceed to Peking, was because the United States had "never sent *tribute*."

It is the custom throughout the East, for an inferior always to tender some present or offering when approaching or visiting a superior; and this custom is specially observed in all embassies from one state to another. The Chinese have artfully turned the idea to their own glorification, by representing all "presents" as "*tributes*," thus assuming a superiority for which there may not be the slightest foundation. Such is the reason why *England is classed among the states "tributary" to China.*

CHAPTER IX.

INTERCOURSE BETWEEN CHINA AND JAPAN. DESCRIPTION OF JAPAN; AND ABSTRACT NARRATIVES OF INTERCOURSE BETWEEN JAPAN AND ENGLAND, PORTUGAL, HOLLAND, RUSSIA, AND AMERICA.

THE whole of the circumstances connected with Japan are so singular and so little understood, that I am induced to give here the following report on Japan, which was laid before Her Majesty's Government in the hope of inducing an attempt to open a commercial intercourse with a numerous and extraordinary people, whose country is admirably situated, who enjoy a fine climate, and are capable of carrying on a large trade, not only with Europe, but also

with China, India, and the eastern hemisphere. Indeed, our re-establishment of friendly relations with Japan, would be of great importance to our trade with China; our cheap and rapid navigation would enable us to become the carriers between the two empires, and thus facilitate a social intercourse which would doubtless be mutually advantageous to all engaged in a pursuit so useful to the inhabitants of the vast regions under consideration.

PHYSICAL GEOGRAPHY OF JAPAN.

The empire of Japan is comprised within 31° and 46° of north latitude, and 129° and 143° of longitude east from Greenwich.

Japan is a kingdom or empire in itself, insularly separated from the rest of the world; it is not unlike great Britain, being divided and broken by forelands and arms of the sea; with great bays and inlets, running deep into the country, forming several islands, peninsulas, gulfs, and noble harbours.

The empire of Japan is divided into three separate islands, the largest of which is Niphon. This noble island is in length from south-west to north-east 1,300 Russian miles, with a breadth varying from 160 to 240 wrests, and running lengthwise from east to west in a winding form. The island is indented with deep bays and capacious havens, and has many small adjacent islets. The English estimation is 700 miles long, by 86 broad, in the form of an elbow.

Kewsew or Kiusiu, the second island in extent, is separated from the south-western extremity of Niphon, by a narrow channel. The estimated length of the island is in English measurement, 200 miles long, by 140 broad. It is compassed by a number of islands.

Sikokf is the smallest of the three islands, and is situated south of Niphon and east of Kewsew, it lies contiguous to the other two islands; this island is said to be 200 wrests in length, and nearly square in form. It is encompassed with an inconceivable number of small islands. The English estimate is ninety miles long, by fifty broad.

The most remote southern island is Fatsisio, which is eighty leagues distant from the mainland of Japan. It is considered almost inaccessible; it is viewed as a penal settlement for the grandees. The force of the ocean is most manifest on the south and south-west coasts, particularly on the island of Kewsew or Kinsiu, where Nangasaki is situate. In the year 1600 A.D. The Japanese wrested the two islands of Iki and Tsusseina from the Coreans.

Japan or Nipan signifies the foundation of the sun, being derived from *Ni*, fire or sun, and *pan*, the ground or foundation of a thing. It is also called *Fino-matto*, *fi* the sun, and *matto* a root.

GOVERNMENTAL DIVISIONS OF JAPAN.

The empire of Japan is divided into eight provinces; Gakinai, Takai, Tasan, Fookurooku, Sanin, Sanyo, Nankai, and Saikai. These are subdivided into sixty-eight departments, which again consist of 622 districts.

1st. *Gakinai* province consists of five departments, the whole of which are considered the domain of the empire, i. e., the Crown lands. The departments are, Yamasiro, Yamato, Kawatsi, Jelsumi, and Sidzeu. This province is situated nearly in the centre of the empire, in the southern part of Niphon; the length is said to be 180 Russian miles. This province contains the two chief cities of Japan, *Osaka* and *Myako*. The first is situated at the mouth of the river Yado; the second is the capital of the empire, and the residence of the Dairi, or ecclesiastical Emperor. Myako is situated on a branch of the river Yado; its walls are said to be ten leagues in circuit.

2nd. *Takai*, the second province, is situated due west of Gakinai, and comprises fifteen departments, the whole of the south-eastern part of Nipan. The city of Jedo is the second capital of the empire, and is situated on a large plain at the gulf of Jedo in about 36° north latitude. The Seogun, or Generalissimo of Japan resides at Jedo, the population of which is estimated at 700,000; the city is traversed by a river.

3rd. *Tasan* province, is situated north of Takai, and consists of eight departments. It is the largest and most fruitful province, and includes the whole of the northern part of Niphon or Nipan.

4th. *Fookurooku* province, comprehends seven departments, and is situated to the north-west of Gakinai, and eastward from the southern part of Tasan.

5th. *Sanin* includes the northern part of the western extremity of Niphon, and is divided into eight departments.

6th. *Sanyo* lies directly south of Sanin, and contains eight departments.

7th. *Nankai* has six departments, which constitute the island of Sikakf: Awasi, and Kii, two islands situated due east of Sikakf, form the southern extremity of Niphon.

8th. *Saikai* province comprehends the whole island of Kewsew, and is divided into nine departments. Firando and Nangasaki are situated in this province; also Buzo, Buzen, Fizen, and Satsumi.

ISLANDS.—A short distance to the north of Niphon, lies the twenty-second Kurile island of Matsmai, this island is said to be 1,400 Russian miles in circumference. To the north of Matsmai is the island of Sagalien, but of which only the southerly half belongs to Japan, and the other half is said to be Chinese.

About two centuries ago, one of the Japanese princes bought from the natives of Matsmai, a portion of the south-west coast; this was farmed out to merchants and fishermen in portions, to the mutual advantage of both. These islands are called Matsmai, Kunisher, Eetooroop, and Sagalem. They may be considered as colonies of Japan.

When the Russians conquered the northern Kuriles, and thus extended their possessions further to the south, the Japanese were so alarmed lest their fishermen should be disturbed, that they conquered the natives, but gave them many privileges, and did not interfere in their customs or religion. No fire-arms are permitted to the natives. Their chiefs are confirmed by the Emperor after their election by the natives.

When La Perouse visited these seas with his two frigates, the Japanese had no settlements on Sagalien; but the Japanese and Chinese then took nominal possession of the island, to prevent, if possible, any European coming there.

ASPECT OF JAPAN.

MOUNTAINS.—Japan is a very mountainous and hilly country. Niphon, the largest island, is traversed in nearly its own length by a chain of almost uniform elevation; in many parts the peaks are covered with perpetual snow. This chain divides the streams which flow to the south and east, and then fall into the Pacific Ocean; from those which pursue a northerly course to the sea of Japan: the range is generally from north to south. The volcanic chain, the first links of which are found in the island of Formosa, extend through the Loochoo islands, to Japan, and from thence run along the Kurile Archipelago, probably as far as Kamtschatka.

On the island of Kewsew, south-east from Nangasaki, is a "high mountain of warm springs," which has several craters. Several of the volcanic mountains of Japan possess hot springs. Kampfer states, that shocks of earthquakes are not more regarded than a hail shower in Europe.

THE RIVERS of Japan are wide and very rapid in their course, which is occasioned by the steep mountains and rocks. The river Ujin, is one quarter of a German mile in breadth, that is one and a half imperial miles; its rapidity is such that at low water, although knee deep, it requires five men to ford or guide a horse safely over. The men employed here to convey passengers across, are responsible for the lives of those who pass the river. The river Oome is reported to have sprung up in one night, in the year B.C. 285. The river Akagova, is remarkable for the depth of its bed, which is perpetually varying.

THE KURILE ISLANDS.

FROM No. 1 TO 21, UNDER RUSSIA.

The Kurile Islands.—Under this name are comprised a chain of islands which lie in the Eastern Ocean, between the south of Kamtschatka and Japan. The Russians gave them this name from the smoking volcanoes; kurile, in the Russian language, signifying smoke.

The number of these islands that are said to be under contribution to Russia, is twenty-one; and the sea-room occupied by them from Lapatka to the island of Matsmai, is about 1,300 Russian versts (three-fourths of an imperial mile). These islands were annexed to the Russian crown by mariners and fishermen; the first was taken possession of in 1713, and the remainder successively, up to A.D. 1779.

No. 1. The nearest Kurile island to Kamtschatka is called Shoumtshu. The channel between Lapatka and this island, is fifteen versts in breadth. The length of the island from N.E. to S.W., is fifty versts, and the breadth about thirty. It is a flat island with moderate ridges of hills, well watered throughout; has a lake nearly in the centre, five versts in circuit. It is rich in minerals. But is chiefly visited for the sea otter and red fox, with which it abounds; its salmon is in much request.

No. 2. The second island is called Poromushir; between which and the former island is a strait, two versts in breadth. It lies from N.E. to S.W., and is twice as large as the first island; it is hilly, and well watered; has no timber, but has valuable mines; it produces the red fox, wolves, sea otter, &c.

No. 3. Shirinki; the distance from the last-named island to this is computed to be twenty-six versts. It is remarkable for a bee-hive-shaped mountain of considerable altitude. This island is nearly as broad as it is long, say about forty versts in circumference; it abounds with sea-lions, and various marine animals, which are carried there by floating ice. The want of a safe anchorage prevents this island from being much frequented.

No. 4. Makan Kur Assey Island lies sixty versts from the latter; and is in length twenty versts, and about ten in breadth. It is covered with brushwood, is badly watered; but nourishes the red fox, and sea beavers; and a large number of seals are caught on it.

No. 5. Anakutan Island is situated thirty-five versts' distance from the latter; this island is in length 100 versts, and in breadth about fifteen. Three summits of mountains exhibit themselves, which are exhausted craters. The red fox and sea beavers are numerous.

No. 6. Amakutan Island is not more than six versts from the latter; is twenty versts in length, and ten in breadth; produces foxes, and its shores abound with sea-lions and otters.

No. 7. Syaskutan Island is separated from the latter full fifty versts, and the current between them most rapid. Its length is eighty versts, and only about five in breadth. Its productions are similar to the former island.

No. 8. Ikarma is a volcano island, about twelve versts from the latter; and only eight versts in circumference.

No. 9. Tshimkutan Island is thirty versts' distance from the former; is round in form, and about fifteen versts in diameter. The coast is mountainous and rocky.

No. 10. Mussyr Island is thirty-five versts from the ninth island; and not more than three versts in diameter. Produces a large quantity of wild fowl.

No. 11. Rach-koke Island is 120 versts from the last-mentioned, its length and breadth is about twenty versts. This island looks like a solitary mountain, shooting upwards from the sea. A continual burning of this island has filled up thirteen fathoms of water; and converted a large place into shoals and banks.

No. 12. Mutova Island is situated forty-five versts from the former, and is thirty versts long, and twenty-five broad. There is a volcano mountain to the south, which emits smoke; to the north are several rich valleys and habitable plains. 100 of the inhabitants pay tribute to Russia.

No. 13. Rassegu Island is forty versts' distance from the latter, and in extent about thirty versts every way. This island has several lofty mountains, rocky shores, and sandy bays. It is furnished with excellent timber, nourishes sea-birds, beavers and seals.

No. 14. Ussassyr Island lies seventeen versts from the former; it is, properly speaking, two islands, lying close together, occupying a space of twenty-five versts each way. It abounds with rocks, cliffs, and hot springs. The productions are similar to the latter.

No. 15. Kcoli Island is situated at a distance of thirty-six versts from the Island of Ussassyr; and is thirty versts in length, and only ten in breadth. This island has three mountains of considerable altitude. The white and black-bellied red fox, so much esteemed for his skin, is here found in abundance.

No. 16. Semussyr Island is thirty versts' distance from the latter. The extraordinary length of this island gives it a peculiar appearance to the mariner. Its length is ascertained to be 130 versts, and not more than ten in breadth. Four mountains are visible on this island, with evident traces of volcanic eruptions about them. The timber is excellent, and the various animals in request are numerous. The passage from this to the next island is upward of 200 versts in extent.

No. 17. Tshirpo Oi, and two other adjacent isles, are estimated, in length and breadth, about fifteen versts. A volcanic eruption at

some period has covered these islands with stones, so that they are utterly useless.

No. 18. Ourup Island is a respectable size, being fully 200 versts in length, and twenty in breadth. Its physical aspect is lofty mountains, and deep glens. On the northern side, lie four small isles, which produce good timber, and abundance of vegetables. Streams from the mountains traverse the island and fall into the sea. This island is considered to be rich in minerals, but is only visited for the red and white fox, which are very numerous.

No. 19. Etorpoo Island lies thirty versts distance from the foregoing; and is in extent either way, 300 versts. Several lofty mountains adorn this island; forests of noble timber, consisting of larch, pine, oak, &c. The other productions are black boars, sables, foxes, fish-otters, salmon, sturgeon, &c. In stormy weather, whales and dolphins are thrown on the shore. The inhabitants are the genuine aborigines, or hairy Kurilès; they congregate into villages, and pay a nominal tribute to Russia.

No. 20. Kunassyr Island is situated forty versts' distance from Eterpoo, its estimated length is 150 versts, by about fifty in breadth, and is entirely surrounded with mountains and lofty summits; on the centre of this island, are large tracts of low land, covered with good timber. The productions of the southern portion, are a great variety of vegetables, and fish. A pearl-bearing muscle as large as a dessert-plate, is found here, and the inhabitants sell large quantities to Japanese traders: tribute is also paid to Russia in this article.

No. 21. Tshikota Island is distant seventy versts from the latter island. Its length is 120 versts, and the breadth about forty. The features are lofty mountains, fertile plains, and several lakes, which teem with excellent fish. At the southern extremity are ten petty isles, which are covered with good timber. The whole of the Russian islands are said to contain only 1400 inhabitants; small-pox makes sad ravages.

THE KURILE ISLANDS UNDER JAPAN.—Matsmai:—this island is called the twenty-second Kurile island, and is the largest of all the group, and nearest to Japan, being only about twenty-five versts distant from the Japanese dominions.

On the southern promontory stands the Japanese town of Matsmai, at the extremity of the island, in latitude 41° 32 north, and longitude 219° 56′ east, extending along the margin of an open bay.

The Japanese first purchased the privilege of hunting and fishing on this island, from the natives, but finally conquered it in A.D. 1652. The Japanese never would have annexed this island to the principality of Matsmai, until they discovered that the Russians had taken possession of the northern Kurile, and by that means extended their power very far south.

The Japanese left the natives to their own choice of religion,

laws, customs, and dress. Chiefs are elected by the natives, and their appointment confirmed in Japan. The island is well guarded, and several fortresses erected; the natives are prevented from carrying fire-arms. The productions of this island, particularly fish and timber, are all exchanged with Japan for summer clothing. The tribute is paid to the prince of Matsmai, who again pays it to the Emperor.

Jesso.—This island, that perplexed the navigators and geographers of the sixteenth and seventeenth centuries to discover, is the most northern island the Japanese possess out of their own kingdom. Jesso was conquered by Joritoma, the first secular Emperor of Japan, who at his death bequeathed it to the prince of Matsmai. This island lies in 42° of northern latitude, and approaches in form to that of an irregular triangle. Its estimated length from north to south is 300 miles, and very little less in extreme breadth. The most southern portion lies in 217° of east longitude. Jesso is washed on the west by the gulf of Tartary, on the east by the Northern Pacific Ocean; it is divided from Japan by the straits of Sangar, and separated from Sagahlien island on the north by La Perouse's Channel. Two promontories, Sugaor and Taajasaki, running far into the sea form a large gulf, which faces Japan, and reduces the distance from coast to coast between five and six German miles.

Its whole circumference is indented by deep bays, which form good harbours. The best known to mariners, is Volcano Bay, towards the south-east, which is secure and spacious; Edermo, likewise, is a harbour well sheltered by the land.

The aspect of the island, particularly the southern portion, is wild and mountainous. A rugged chain traverses it from north to south. Active and extinct volcanoes are visible. It is said to *possess valuable mines of gold and silver.*

The northern portion of Jesso possesses many advantages over the south. Edermo is a most fertile tract, and produces everything necessary to support life. The timber-forests consist of larch, oak, elm, birch, and the scented cypress, &c. Fish is most abundant, particularly salmon; it is supposed that they are driven to the coast by the whales. Cured fish of several kinds is sent to Japan in large quantities. Bears are domesticated, and may be seen roaming about with flocks of deer.

The inhabitants are Japanese emigrants, and aborigines, which are called Ainaus. The island is called Mazin, which signifies hairy, as the natives are literally covered with hair, like monkeys, according to Captain Sares. They are below the middle size, strong and swift, of a dark brown complexion, dark eyes, an agreeable physiognomy, and remarkable for placidity of disposition. Their summer-clothing is exchanged for their dried fish. The small-pox makes sad havoc among them. Number unknown.

The city of Miyako, in the province of Gakinai, the capital of the

empire, is situated on the river Yodo, in a large and well cultivated plain. Don Rodrigo visited this city about 200 years since. Its walls are ten leagues in circuit. The city is celebrated for a magnificent temple, containing a bronze idol, the dimensions of which may be estimated, when one man failed to grasp with his two arms the thumb of the right hand. There were 100,000 workmen employed for years in building this temple. The population is calculated at 1,500,000, and it is considered the largest city in the world. The city of Jedo, the second capital of the empire, contains 700,000 inhabitants, and is traversed by a considerable river, navigable by vessels of moderate size. The streets of Jedo are open, wide, and particularly clean, and closed at each end by a gate, which is guarded by soldiers. The houses are built of wood, and about two stories high generally.

Nangasaki is situated in 32° 45′ north latitude, and 127° 31′ 30″ longitude east of London.

The population in 1826 amounted to 26,127, independent of the military force. Persons in the employment of the Siogun, and princes, priests, and monks, form, besides, a total of nearly six thousand souls.

The city and its dependencies contain ninety-two streets; 11,452 houses; sixty-two temples and Budhist cloisters, and a great religious edifice, besides five small chapels for the worship of Camis.

It is the residence of a governor, who is relieved by his colleague, who represents the city of Jedo every other year; a superintendent of the domains of the Siogun, a commandant, two mayors, a chamber of money placed over the foreign commerce, and a college of interpreters for the Dutch, the Chinese, and Coreans.

The city contains two government palaces, those of the princes of Fizen and Tzikuzen, who furnish alternately the garrison for the port, the offices of charges d'affaires of the princes of Satsuma, Tsasima, and some other provinces of Kuisin; the Dutch factory, Chinese ditto, a prison for the insane, public magazine, an arsenal, a Funa-cura, or open yard, for the protection of ships of war, a botanic garden, several theatres, a vast number of tea houses, and other places of amusement, which are frequented by crowds of dancers and musicians.

A brisk commerce is kept up, and great industry displayed; there is an extensive porcelain manufactory, and breweries for making rice beer. The shops are numerous and well supplied; as the city is the only link between Japan and foreign countries, it is constantly visited by merchants, learned men, and idlers from all parts of the empire, and its port filled with national vessels.

There are numerous batteries from the islands and shores, to defend the entrance of the basin. The entrance itself is again defended by strong batteries, raised on the two sides, as well as by a considerable garrison. The passage is 458 metres in its greatest

width, and 150 in the most narrow place; a chain is always kept ready to bar it, if necessary. This disposition was kept a secret for a long time from the Dutch.

Nangasaki is the most corrupt and least national city of the empire. It is described as having suffered by the infection of Chinese cunning and rapacity, and the coarseness of European sailors; and it is further debased by throngs of the craftiest traders in Japan, who are naturally attracted to the *only seat of foreign commerce*. Even the language there is so interlarded with Chinese as to be well-nigh unintelligible to visitors from Nippon and Sikok. Fizen principality, in which Nangasaki is situate, is a large promontory, with 1,016 islands comprised within its limits. The revenues of the prince of Fizen are estimated at £357,000 per annum. The prince of Buzen (where the Dutch embark for Nippon) has £150,000 a year.

Nangasaki is the dearest market for purchasing the manufactures of Japan, although it is a manufacturing town. The country around it does not produce sufficient provisions to support the inhabitants; they are chiefly supplied from the neighbouring provinces of Fisen-figo, and the islands of Amakuso and Gotho, which lie to the north of the town. The land adjoining the town is principally planted with vegetables, and fruit. The market is well supplied with edibles of every kind that are in use in Europe; venison is abundant and cheap, and endless varieties of fine fish, particularly crabs and oysters; saki, or rice beer, is their principal drink. A noble river runs through the town, the water of which is excellent.

The climate is declared to be healthy by all the Europeans who have visited Japan. In winter, the north and north-west winds are sharp, and bring with them frost, which remains a considerable time: snow is common in winter, even in the southern part of the empire. The summer heat is relieved by cool and refreshing sea-breezes; rain falls more or less every month in the year, but most abundantly in the months of June and July.

The greatest degree of heat for one year was, 96° Fahrenheit, in August; the severest cold in January, 35°. In summer the southern sea-breezes are refreshing; at night and morning the wind blows from the eastward.

POPULATION, &c.—The number of inhabitants in all the Japanese Islands is estimated at 30,000,000 to 35,000,000, divided into eight classes.

First, the princes, called *dai-mio* and *sai-mio*.

Second, *kie-nin*, i. e. noblemen; from this class are selected the ministers and great officers of state, governors, &c. They are subject to many restrictions, and compelled to reside for stated periods at the capital, and keep up an expensive establishment quite beyond their income, in order to prevent their becoming rich or powerful.

Third class are the priests of the three forms of religion tolerated, viz.: Sintoo, Budhist, and Confucian.

Fourth, the military, who are the vassals of the nobility, and hold their lands under tenure to supply a given number of troops to the Emperor.

Fifth class, amongst these are inferior government officers, medical men, and all who are entitled to wear one sword and trousers. One class of men, which answer to the British surveyors or valuers, are so highly esteemed that they are permitted to wear two swords, the same as the nobility.

The sixth class includes wealthy shopkeepers and merchants; the most wealthy inhabitants of the empire, but held in great contempt by the princes and nobles, who, however, are frequently under many obligations to them in pecuniary matters. The instances are very rare of any member of this class being permitted to wear a sword, but under no circumstance are they allowed to wear trousers.

Seventh class comprises all mechanics, poor shopkeepers, and artists.

Eighth class consists of labourers and farmers, or more correctly speaking, the serfs of the nobility.

Tanners, curriers, and every one connected with the leather trade, are outcasts from all classes; this is supposed to arise from their Pythagorian belief, and Sintoo doctrine of defilement by coming in contact with death. Men of this calling are obliged to live in villages by themselves; they are excluded from the population census, and when occasions require are compelled to act as executioners.

Appearance of the Japanese.—Marco Polo stated truly, some centuries ago, that one China-man was the counterpart of another; but there is not that uniformity amongst the Japanese. The men, who are generally exposed to the sun, are a yellowish colour all over, muscular and well-made, active and free in their motions, middle size, not corpulent; perfectly European, with the exception of the small lengthened Tartar eye—the only resemblance between them and the Chinese. Thunberg states, that ladies are perfectly white, with rather large heads and short necks. Their habiliments have probably been 2000 years without undergoing any change in shape, and are uniform, from the king to the peasant, except in materials. Long wide gowns, one, two, or three, according to the season; travellers and soldiers wear them short for convenience, with a leathern belt round the body. The gown is rounded about the neck, and displays the bare bosom. Breeches, like a petticoat, sewed between the legs, and left open at the side for two-thirds of their length. An over-gown of ceremony. The silk for fineness, such as worn by the rich, far surpasses anything known in India or Europe.

Character of the Japanese.—Doctor Ainslie, who was resident at the Dutch factory in Japan, in 1814, thus states: "The Japanese are a nervous, vigorous people, assimilated by their bodily and mental powers much nearer to Europeans than Asiatics." These traits of vigorous intellect may be traced in the greater progress they have made in the arts and sciences than the Chinese, with whom they consider it a great disgrace to be compared.

The Doctor's testimony agrees with former writers, who say they have the stillness of the Spaniards, eager of novelty, and warm in their attachments, open to strangers, and, excepting the restrictions of their severe sumptuary laws, seem a people inclined to throw themselves into the hands of any nation of superior intelligence. The Japanese, like the Chinese, have a great contempt and disregard for everything below their own standard of morals.

Thunberg, a German physician, who remained several years in Japan, pourtrays the natives as frugal, ingenious, sober, just, and of a friendly disposition; extremely curious and inquisitive concerning the manners and habits of other countries. But they are distrustful, superstitious, proud, and implacable in their resentments; never forgiving an injury. This spirit of revenge arises from pride, and the lofty sense of honour by which they are distinguished from all other Asiatics. In courtesy and submission to their superiors, few nations can be compared to them. Highway robbery is unknown.

Captain Gordon states, "I never was in a country, the inhabitants of which conducted themselves with such propriety as Japan; not only affable and polite towards us, but invariably so towards each other."

The Japanese express themselves very strongly against the Chinese custom of immuring their females. The different classes of society visit each other as they do in Europe. Doctor Ainslie was at several entertainments, where ladies did the honors of the table. He says they are "a race of people remarkable for frankness of manner and disposition; for intelligent enquiry and freedom from prejudice; they are in an advanced state of civilization, in a climate where *European manufactures are almost a necessary comfort*, and where long use has accustomed them to many of its luxuries."

Sir S. Raffles reports thus:—

"The Japanese appear entirely *free from any prejudice that would stand in the way of a free and unrestricted intercourse with Europeans;* even their prejudices on the score of religion, of which such exaggerated accounts are reported by the Dutch, and of which, as is believed among the Japanese, the Dutch have sometimes availed themselves against their rivals in the early trade of Japan, are moderate and inoffensive."

Ancient and modern unprejudiced travellers, all agree as to the politeness of every class, rich and poor. On ordinary occasion

of meeting, respect is shewn by bending the knee; extraordinary deference is paid by kneeling on one knee and bowing to the ground. The nobles are saluted by bending the knee until the fingers touch the ground. When the bowing and bending is over, the health of their respective families is enquired after, the state of the weather, &c. The state-prisoner Golownin was highly amused when his guard was relieved, as compliments were lavished by the soldiers on each other before they exchanged places.

Doctor Siebold, in comparing the Japanese with the Chinese, states that the former have never shewn the stiffness of the latter in repulsing foreign improvements. Even at the present day their literary men, especially their physicians and naturalists, neglect no opportunity to instruct themselves in the European sciences, and study the Dutch language with great assiduity, in order to perfect their knowledge.

Habits. Their domestic dwellings are very similar to those of the Coreans and Chinese; it does not appear that they are restricted in building their houses higher than one story, if their means will permit, as the natives of China and Corea are. The houses are built of wood, and whether it is to guard against fire, or economy, there are no stoves ever seen in them. The floors are covered with mats, and in the houses of the rich with carpets. The decorations, of fancy papers and paintings, on the walls, have a fantastic appearance. From the looking-glass, to the fowl placed on the dinner-table, generally everything is gilded; the feet and neck of the fowl always so.

There is an apparent similitude in the temple-architecture of the Japanese and Egyptians. The greater portion of the Japanese temples are in the form of pyramids, some are graduated, and some otherwise, having a quadrangular basement with a door approached by steps. Many of them are built, as the Egyptian temples were, in the form of a cross. The temple of Boorobbo is pyramidical, having seven stages of ascent cut out of a conical hill, and crowned by a dome, which is surrounded by a triple circle of towers. This is supposed to be the model of the Tower of Babel. The base of this Japanese pyramid comprises nearly the same number of square feet as the pyramid of Giza, and like it the interior passages and chambers are hewn out of the solid rock. A great number of Japan hieroglyphics are strictly Egyptian. For instance, the square, the knot, the orb, circle, semi-circle, the triple twisted cord, vase, syphon, the trident, the mason's square, hand-barrow. The common opinion is that the builders of this temple came from the shores of the Red Sea.

In sciences, the Japanese are said to cultivate astronomy and medicine; original works are published, and likewise translations from European works, on these branches. With regard to their researches in medicine, we have proofs, by the introduction of their system of acupuncture into Europe. The science of astronomy is

brought so far to perfection, that they no longer have their calendar made up in China. They study all the European works that have been translated into the Dutch language. Their approval of London-made mathematical instruments, over those made in other countries, as frequently expressed by the interpreters to Captain Krusestern, of the Russian embassy, is proof that they have made some progress in that science.

They divide the year into twelve moons or lunations, and make an intercalation of one month in the 3rd, 6th, 9th, 11th, 14th, 17th, and 19th year. They begin the new year with the first new moon, which appears after the first degree of Aquarius, and the whole year consists of 354 days. Golawnin states, "that they are well skilled in trigonometry and civil engineering; their maps are very superior to those of the Chinese."

The clock and time-piece mechanism, consists in a horizontal balance moving upon a pin forward and backward, with a weight on each side. Their clocks accurately mark the duration of day and night, by the approach or recession of the weights.

Their almanack, among other things, has a table containing remarkable events, and the number of years that have elapsed since they took place; predictions regarding the weather, winds, and lucky days, &c. The latter must be strictly observed by every one who is about to engage in any important undertaking.

Their taste for music extends to every class; even the coolies, sailors, and watchmen, stimulate each other to equal exertion by a sort of song: the latter show their vigilance by beating two sticks, as a substitute for our rattles, in a similar manner to the watchmen in China. In working various metals, they surpass all other countries; especially in the art of blending different metals, in a manner to resemble the finest enamel; which is then formed into ornaments worn about the person, as jewelry is in Europe. Wood-engraving is an ancient art amongst them, but they have recently obtained a knowledge of engraving upon copper, which they will probably soon bring to perfection. Golownin, the Russian state-prisoner, being a seafaring man and probably unacquainted with mechanics, states, that they tormented him with questions, and perhaps hurt his national pride, by so often referring to London-made astronomical instruments, as superior to those in other countries.

With regard to the proficiency of the Japanese in what is called the fine arts, there is a difficulty in ascertaining their position. The Dutch authorities are not to be relied on in any thing relating to that country; and the capability of the Dutch to appreciate merit, is somewhat questionable. The German physicians who have resided at the Dutch factory, give the Japanese great credit for their unaided attainments. During Dr. Von Siebold's short residence in Japan, he was enabled to collect such a variety of

engravings, and works of art, that the Dutch authorities at the Hague, gave him a large price for his museum.

Oil painting is not well understood in Japan; but in water colours nothing can be natural, from the brilliancy of the tints imparted.

Prints respecting campaigns, and sea battles, are much prized by all classes. Their lacker-ware, if an idea could be formed from the tedious process it undergoes according to Kempfer, ought to be beautiful. The specimens in the museum at the Hague, are highly prized by good judges; and yet they are not first-rate, as none are allowed to be carried out of the kingdom. Printing and bookselling are carried on to a great extent.

In 1781 a Yedo bookseller published an Encyclopædia *(Kun seyo rui tsui)* in 639 volumes, comprehending 1273 divisions.

The work termed *Bitsu foo ryak*, consists of 1000 volumes, and is the most extensive undertaking of the kind in Japan.

THE GOVERNMENT OF JAPAN is monarchical and feudal. The ancient laws entrusted all power and authority to the "*Dairi*" (High Priest), *Mikado* or Emperor.

A.D. 1176. A check was placed over the power of the reigning Emperors, by nominating a second Emperor or Generalissimo, who is called the "*Seogun*;" his authority extends to all civil and military affairs of the empire. The "*Dairi*" or celestial Emperor, is never consulted on any state affairs, except a declaration of war, or on negotiations with foreign powers. Even the soldiers who guard his palace and the royal province of Gokinai, are appointed and paid by the "*Seogun.*"

The *Seogun* is assisted in his administration of the government, by a council and a senate. The council consists of five members, all of whom must be reigning princes, and the descendants of the principal supporters of the usurper Jjegas. Their titles are hereditary. The council decides all ordinary cases, without the approbation of the *Seogun.* In all cases of importance his consent must be obtained, and likewise that of the senate, before it becomes law.

The senate decides all important civil and criminal cases; and all others which are of importance must first be examined and decided by this body, before they can be sent before the council. These two branches of the government, form the legislative authority of the whole empire.

According to law, the Seogun must visit the Emperor once in seven years; but embassies are frequent to and from each other; and it is imperative at the new year, for the Seogun to send to the Emperor a white crane with a black head, taken with his own hand in hunting; no business can release him from this obligation.

The princes are about 200 in number; they are compelled to reside every other year in the capital, and to have a number of

soldiers in constant readiness to move at the command of the Seogun. They have a qualified independence in their respective principalities.

The public affairs of the empire are administered by seven separate boards. These are presided over by ministers, the number attending each tribunal being regulated according to the importance of the business for deliberation.

The *first* board takes charge of all taxes, which are generally paid in kind, and amount to a tithe of the productions. Agriculture and manufactures, are also under this board. The *second* tribunal superintends the navigation and coasting trade, on the rivers, canals, and throughout the interior. This board has nothing to do with the foreign commerce. The *third* board has charge of all public buildings, temples, fortresses, &c. The *fourth*, the police, is held in very great estimation, both by the nobles and people. The *fifth* decides criminal causes, according to the laws existing in each principality; but if they are in any way connected with the state, they are brought under this civil and criminal board. The *sixth*, or military board, inquires into the number of troops in each principality, &c. The *seventh*, or religious board, is a check on the ecclesiastical Emperor *(Dairi)* lest he infringe on the power of the *Seogun*.

Formerly there were sixty-eight princes with hereditary principalities, but liable to forfeiture in case of treason. These sixty-eight have, from time to time, been subdivided, and portioned out into upwards of 600 separate administrations, called great and small principalities, lordships, and imperial cities.

These princes are called *kokushi*, and are divided into two classes: first, the *dai-mio*, who hold their lands direct from the spiritual Emperor, i.e. *Mikado*; the second, *sai-mio*, who hold from the temporal Emperor, i.e. *Seogun*. These two grades govern in their separate principalities, with only the semblance of sovereignty. The government of each principality is solely conducted by two officers sent from the imperial council, called *gokaro*, with instructions from the council to guide them in their administration. One of these officers resides at the capital alternately, through whom the council issue their instructions; the family of the absent one must remain at the capital as a hostage, likewise the wife and family of the princes; whose society they only enjoy during their compulsory residence every six months at Jedo. But on no account can the family or wife of a reigning prince ever reside with him in his principality. The consequence is, that the princes frequently resign in favour of their sons.

Each principality is obliged to keep a standing army, in proportion to the extent of the possessions, and, likewise, to furnish a certain number of troops to guard the crown lands; which troops are under the control and command of the temporal Emperor, or *Seogun*.

Nagasaki, the only port for foreigners, was taken from the Prince of Fizen, in 1634, and converted into an imperial city. The troops here are numerous, and are supported by the Prince of Fizen; the revenue from the foreign trade being divided between the governor and the inhabitants of the city.

The Prince of Satzuma is the only one that enjoys any privileges. His principality is situated on the southern portion of Kinsu. He is said to govern the Loochoo Islands, and some other adjoining ones. The only port to which the Loochoo's can resort is in his territories: he unhesitatingly destroys any spies sent into his principality, and no notice is taken of it at Jedo. The same policy is adopted in the small principalities and lordships; beside the security and precaution above mentioned there are a vast number of secret spies employed, some of whom are taken from the most humble, and others from the highest rank in life.

The provinces and towns appropriated for the support of the imperial palaces, are ruled over by governors sent from the capital. Each province, or large town, has two governors, who relieve each other, and leave their families as hostages at the capital.

The government of Nagasaki is the only one with which Europeans are acquainted, and it is probable that the same system of governing is adopted all over the empire.

The governor of Nagasaki has subordinate to him two secretaries, and an indefinite number of officers, called gobanyosi (overseeing officers), each of whom has a separate department, for the strict regulation of which he is responsible; under these officers, are a kind of police who execute the orders of the former. The following officers are not subject to the governor's authority in any respect: the treasurer (who is second in rank to the governor), his deputy, and the military commandant, who occupy the third rank; the three latter are the government officers who are permitted to have their families with them. The number of spies on the privileged officers is unknown, but they are very numerous.

Local Government of Japan.—Nagasaki, one of the imperial cities of Japan, is governed by three governors; two being resident, and acting in concert; but one presides alternately every three months: the third is resident at the capital, Jedo. These governors, or lords, are called tono-sama; every two years, the senior governor is relieved by the third one, who is sent from Jedo. On his return to Jedo, he must give a written statement of every transaction that occurred during his government, and, likewise, a verbal statement. Here he is detained six months before he is sent to any other station; previous to retiring, he must leave his wife and children as hostages for a considerable time. The salary is 2,000 kokfs of rice, valued about 10,000 taels of silver; more than one-half of which he is compelled to spend in presents to the chiefs and princes about the court. He is also obliged to keep an establishment and appearance as the representative of royalty.

There are two classes of officers, civil and military, who aid the governor in his duties; they are called *Daosin* and *Joricks*; the former is paid by the governor 50 taels per annum; the latter, 100 taels: they are nothing better than spies, as none of the nobles will accept the office.

The Emperor maintains a class of native interpreters (said to be in number 132), who understand the Dutch, Portuguese, Tonquinese, Siamese, and Chinese languages. Kampfer mentions several others; and Dr. Ainslie says, English is studied.

There is an imperial guard, who live in huts, that command the harbour; they should be 1000 strong, but do not exceed 300. There is another guard, called *Funohan*, that is, ship-guard. When a foreign vessel arrives, this guard is placed in boats on each side of the vessel, and, with regular relays of men, never leave that station until she is departing, when they convoy her out a considerable distance.

There is another guard of troops, who reside on a hill that commands the coast; it is situated on the south end of the city: twenty is the stated number; these are furnished with telescopes, and a quantity of fire combustibles. If a fleet of ships are seen, a fire is kindled, in a continuous line on each of the southern mountains, and, by this means, the news reaches Jedo in twenty-four hours (300 leagues' distance), which is otherwise a journey of several weeks. A similar contrivance exists on the coast of China, by three coloured lights.

The municipal duties of the city are conducted by a mayor, or yearly warden, called *Ninban*.

All civil and criminal cases are tried by the imperial tribunal; witnesses and counsel are permitted: there is no appeal from their decision, but the death-warrant must proceed from the council of state at Jedo.

A head-man (ottoma) is elected by the inhabitants of each street; he is confirmed in his appointment by the governor. He has the power of punishing for trivial crimes. His salary is one-tenth of the profit from the foreign trade.

House and land owners form themselves into companies of five: one of the five is *elderman*, or alderman, and is accountable for the good conduct of the other four. Householders are not eligible, but they are free from taxes.

There is a public notary (fisia), he is the ottoma's (mayor's) clerk, and register of births, deaths, &c. He issues passports, &c.

Treasurer (kaku): every street has its treasurer, his duties are to disburse the money allowed from the profits of the foreign trade to each house-owner, &c.

Every street has its messenger, who reports all removals and changes that take place in his street, &c.

Previous to any of the foreign ships sailing, a muster-roll is called of the inhabitants, three times, the night before she sails.

A census is taken in the last month of the year, and a list of all those able to bear arms sent to the Emperor.

Any person wishing to purchase a house in Nagasaki, must obtain the consent of all the inhabitants of the street. There is a kind of stamp tax of about ten per cent. on the amount laid out; six per cent. of which goes to the inhabitants, and the remainder to a public dinner, to which the new comer is invited.

All street combatants, if not immediately separated, involve their nearest neighbours in punishment, by causing their being shut up in their houses for three or six months; first permitting them to lay in a store of provisions that will last for the time. No fines or mulcts are recognised in Japan, lest the rich should violate the law.

The Japanese are very lightly taxed: householders pay no taxes, as they are not considered citizens, unless they own the house or land.

The Emperor's ground-tax or rent is charged according to frontage (not the area), and seldom exceeds six mace for every kin (about two yards). There is a collection every year for the Emperor, which is voluntary.

An inquest is held on the body of all persons before they are interred; the coroner is the head-man of the company of five, who must give a certificate that the death occurred from natural causes.

It is said, that on the second day of the new year, there is an annual trampling on a brass cross, twelve inches long, representing Christ and the Virgin Mary; and that six days are employed in going round the city, as all must trample on the cross.

Commercial Prospects.—A very extensive and lucrative trade might be carried on with Japan. Sir Stamford Raffles said, "the climate, habits of the people, and their freedom from any prejudices which would obstruct the operation of these natural causes, would open a vent for numerous articles of European comfort and luxury. The consumption of woollens and hardware might be rendered almost unlimited; they are fond of the finer specimens of the glass manufacture, and it requires only to bring them acquainted with many other products of British industry to obtain for them a ready introduction." "To establish a British factory in Japan, and furnish a population of not less than 25,000,000, with the manufactures of Great Britain, is in itself a grand national object."

In June, 1814, English ships were sent by Sir S. Raffles from Java to Japan, with instructions to open trade. Dr. Ainslie reported, that the "commercial objects of the voyage have been accomplished; arrangements entered into for securing ultimately the introduction of the English, and the doing away in a considerable degree the violent prejudices entertained against the English character in that quarter, where alone they could be assailed, and

among the people whose sentiments on that subject are likely to gain ground where it is of most importance they should prevail."

Captain Gordon states, as the result of his experience on visiting Japan in 1818, that "the Japanese having no sheep, and woollen clothing being suitable during the winter throughout the whole empire, which may contain 30,000,000 inhabitants, the demand for the staple articles would probably equal in quantity, though not in quality, that of the United Kingdom of Great Britain and Ireland. With respect to cotton wool, piece goods, indigo, and sugar, he believed that Bengal would be inadequate to the supply. The *mineral* riches of Japan are such as to provide returns more than sufficient for such immense imports."

Mr. Gordon says, "the nation is fully sensible of the advantages to be derived from foreign trade, and are desirous of enjoying it." "A moderately restricted intercourse with Jedo I regarded as the foundation."

Among the products of Japan are corn, wheat, silk, hemp, copper (of the purest quality), tea, wax, cinnabar, oil, borax, gamboge, drugs, dyes, &c.

The articles required, and in use by the Japanese, are stated to be—

1. *Woollens* of every description. "It is expected that a demand for them would be unlimited when once introduced."—[Sir S. Raffles.] They are partial to primary colours.
2. *Hardware:* likely to be very extensive.
3. *Glass:* fond of cut-glass of every description. Window and plate glass in demand.
4. *Carpeting*, of different descriptions.
5. Printed cottons, of fine texture and brightest patterns.
6. *Ironmongery*; including tools of every description. Iron chests, tin plates, lead, stoves, door locks, &c.
7. *Porcelain*, of handsome patterns.
8. Fire-arms, clocks, watches, &c.—Fire engines.
9. Stationery; leather, of bright colours.
10. Lace, mock jewellery, &c.

In April, 1841, the Dutch Government sent presents to the Emperor of Japan, who accepted them, and returned others of great value; an interchange which had not taken place for a long time. Among the presents sent by the Japanese Emperor was a magnificent set of chess-men made of solid gold, and enriched with precious gems.

The report made states, "favourable news has arrived; *the Emperor appears strongly disposed to favour the Dutch.*" During our war with China, the usual number of junks was diminished from China, and the Japanese Government then gave permission to the Dutch to augment the number and size of their vessels.

The Emperor, as a very flattering testimony of regard to the English, and as an unusual mark of favour, accepted the whole of

the presents sent by Sir Stamford Raffles in 1814, except the elephant, which it was found impossible to transmit.

The English mission in 1814 broke the ice; the interpreters and others, who are alone the channels of communication, have seen that the English are not the violent and intemperate characters they have been represented; and the reception of the mission, as far as liberality of sentiment, manner, and conduct, was decidedly favourable to the British character.

Sir S. Raffles strongly expressed his opinion on the advisability and facility of opening an intercourse with Japan; and on 10th Sept., 1815, addressed the following remarks to a literary society in Java:—

"With regard to Japan, I venture to submit the information as I received it from Dr. Ainslie.

"In the first place, every information that has been received, tends to confirm the accuracy of Kempfer's history of that celebrated and imperial island. The Japanese observe of him, that he is, in his history, 'the very apostle of their faith,' from whose works alone they know even their own country. Their first enquiry was for a copy of Kempfer, and to evince the estimation in which the author was held by the Japanese, their observation was: 'That he had drawn out their heart from them, and laid it palpitating before us, with all the movements of their government, and the actions of their men.' They are represented to be a vigorous nervous people, whose bodily and mental powers assimilate much nearer to those of Europe, than what is attributed to Asiatics in general. Their features are masculine and perfectly European, with the exception of the small lengthened Tartar eye, which almost universally prevails, and is the only feature of resemblance between them and the Chinese. The complexion is perfectly fair, and indeed blooming; the women of the higher classes being equally fair with Europeans."

For a people who have had very few, if any, external aids, the Japanese cannot but rank high in the scale of civilization. The traits of a vigorous mind are displayed in their proficiency in the sciences, and particularly in metaphysics and judicial astrology. The arts they practice speak for themselves, and are deservedly acknowledged to be in a much higher degree of perfection than among the Chinese, with whom they are so frequently confounded; the latter have been stationary, at least as long as we have known them, whilst the slightest impulse seems sufficient to give determination to the Japan character, which would progressively improve until it attained the same height of civilization with the Europeans.

Nothing is so offensive to a Japanese, as to be compared in any one respect with the Chinese, and the only occasion on which Dr. Ainslie saw the habitual politeness of a Japanese ever surprised into a burst of passion was, when upon a similitude of the two na-

tions being unguardedly asserted, the Japanese laid his hand upon his sword.

The people are said to have a strong inclination to foreign intercourse, notwithstanding the political institution to the contrary; and perhaps the energy which characterises the Japanese-character cannot be better elucidated, than by that extraordinary decision which excluded the world from their shores, and confined within their own limits a people, who had before served as mercenaries throughout all Polynesia, and traded with all nations. There is by no means that uniformity among them which is observed in China, where the impression of the government may be said to have broken down all individuality, and left one Chinese the counterpart of another.

The women are not secluded, as in China; they associate among themselves, like the ladies of Europe.

During the residence of Dr. Ainslie, frequent invitations and entertainments were given; on these occasions, and, at one in particular, a lady from the court of Jedo is represented to have done the honours of the table, with an ease, elegance, and address, that would have graced a Parisian.

The dress of a Japanese woman of rank, would cost as much, probably, as would supply the wardrobe of an European lady for twenty years.

The Japanese, with an apparent coldness, like the stillness of the Spanish character, and derived nearly from the same causes—espionage and disunion, dictated by the principles of both governments—are represented to be eager for novelty, and warm in their attachments, open to strangers, and, abating the restrictions of their political institutions, a people who seem inclined to throw themselves into the hands of any nation of superior intelligence.

The mistaken idea of the illiberality of the Japanese in religious matters, was fully proved, and the late mission experienced the reverse. The story told by the Dutch, of trampling on the cross, is denied by them, and appears to be untrue. The massacre of Simvebarba is, by the Japanese, attributed to European (Dutch) intrigue; indeed, it is admitted by Kempfer.

The Japanese are not averse to the indulgence of social excess; and, on these occasions, give a latitude to their speech which one would hardly suppose they dared to do in Japan.

During Dr. Ainslie's residence, there arrived a large detachment of officers of rank, who had been out making a survey of the empire nearly four years, of which one-fourth had not been completed.

The opinion of Dr. Ainslie is, that the Japanese are a people with whom the European world might hold intercourse without compromise of character; they are wonderfully inquisitive in all points of science, and possess a mind curious and anxious to receive information, no matter from whom.

The natural productions of Japan are diamonds, amber, iron, topaz, lead, tin, copper, gold, and silver; good coal, lime, sulphur, saltpetre, salt, and various other minerals. Gold is found in several parts of the empire; some is washed out of golden sand; but the chief part is obtained from ore. Silver is found in the northern parts of Japan. The Japanese copper is considered the best in the world; so, also, is the tin, which is fine and white. Brass is scarce, and consequently expensive. Iron is abundant and cheap. The Chinese were large purchasers in Japan of pearls and sea-shells, as there was no prohibition against fishing for them.

Submarine plants, corals, &c., are found in the Japanese seas, not inferior to those found on the Spice Islands and Amboyna.

The variety of the vegetable productions of Japan may be said to be infinite. The forest trees are oak, walnut, chesnut, maple, and fir; also the mulberry, varnish, paper, camphor, and every kind of fruit-tree, including lemon and orange trees. Hemp and cotton are cultivated; also rice, corn, wheat, peas, pulse, potatoes, turnips, ginseng, ginger, melons, tobacco, and mustard. The agriculture is followed in every respect after the Chinese method. The laws and customs of Japan strictly enforce good cultivation; and the owner leaving his ground uncultivated for more than one year, forfeits his title to possession.

Buffaloes and oxen are kept for ploughing (not eating) only; horses for riding and carriages. Milk and butter are not used. They have no sheep nor goats, and of swine very few. There are no asses, mules, camels, nor elephants. Wild and tame fowls, such as are met with in Europe. The population live on fish and vegetables almost exclusively.

Cordage and ropes are made from the bark of a wild-nettle, (Urtica Japonica) which grows in Japan. When the nettle is pulled before it attains its full growth, the bark is said to be equal to Russian flax.

The substitute for soap is the powder of a wild bean, which is said to answer the purpose admirably.

Lamps and candles are in general use; the lamp-oil is pressed from mustard-seed. Their candles are about six inches long, and one inch thick; the wick is formed of paper, twisted in a spiral form; the oil from which they are made is extracted from the varnish tree; they are of a whitish colour when first made, but soon turn yellow, and become offensive.

In agriculture, the Japanese are not inferior to the Chinese. The soil in many provinces is naturally sterile, but no labour is spared; it is plentifully manured, and the Chinese mode of irrigation adopted. The tenure on which it is held, compels them to lay it under heavy contribution.

The rice produced in Japan is much superior to the Chinese; barley and wheat are grown chiefly for feeding cattle.

The Japanese gardeners excel in dwarfing trees, and enlarging

vegetables. Forest trees are stunted in their growth to three feet high, and radishes increased to fifty pounds weight; those from ten to fifteen pounds are exposed for sale, and are said to be the ordinary size.

Tea is successfully cultivated in every district, and is the usual beverage with every class. Green tea raised in Japan, sold in the London market (30th November, 1841) at from nine shillings, to fifty-eight shillings per pound.

The Japanese wheat which I saw was of excellent quality; it sold, at Hong Kong, at 2 dollars per pecul of 133⅓lbs.

The whale abounds on the Japanese coasts, and in the adjacent seas, especially on the coasts of Rhumano, around the whole of Nipon, Tsupima, and Gatto, and at Omuza and Nomo.

Mr. Enderby informs me that the English whale ships now visit Aniwa Bay, at the extreme point of Sagalien Island or Peninsula; the Japanese also visit this bay, in large numbers, to cure fish. Our whale ships frequently visit the coasts of Japan, but the people are prohibited by their government from trading with the strangers. Mr. Enderby says, that one of the cures adopted by our sailors for scurvy—namely, burying a man up to his neck in fresh earth, cannot be resorted to on the coasts of Japan, as the Japanese prohibit our people landing; but the villagers bring off large casks full of earth for the seamen to be embedded in, and vegetables and water are freely supplied. Mr. Enderby has heard that some colonial whalers from Australia have landed on the coasts of Japan, plundered the villages and destroyed the temples; hence, he thinks, there is alarm and jealousy of our nation.

Mr. King, in his report of the voyage of the "Morrison" ship, to open, if possible, intercourse with Japan, is also of opinion that an unfavourable opinion had been formed of the Americans from the conduct of some American whale-ships on the coast. It is therefore advantageous, for the Japanese themselves, that these outrages should be punished and prevented for the future.

Mines.—It is only within the last few centuries, that any of the natives would venture on a considerable island, yielding sulphur, because it occasionally smoked. However, one stout-hearted man ventured, with a guard of 50 others, to slay any demon that might interrupt their progress; it is needless to say that none were found. Now, the Prince of Satzuma farms out the island, (called Sulphur Island,) for the sulphur alone, for 20 chests of silver per annum.

The Emperor claims two-thirds of the produce of all the mines he permits to be worked; the lord of the province one-third. Large quantities of gold are melted out of its own ore from the sand of the rivers, where it is found very pure. The best is found in Sado, a province in the Island of Nipon; one catty yielded three taels of gold, (See "Weights, &c.") The gold mines of Surunga are very productive. The most productive mines were in Satzuma,

one catty of ore yielded five taels of pure gold. These mines were closed lest they should be emptied.

Silver is found in the province of Bingo. But the copper of Suranga is considered the best in the world; it is beautifully fine, and charged with gold, which the natives have lately learned to separate.

The province of Salzuma produces a very pure species of copper, which is refined and cast into a cylinder form, about a span and a half long, and as thick as a man's finger; it is made up in boxes of one pecul weight, (125lbs.) and sold to the Dutch for 12 mace the pecul; an inferior kind is made into round lumps, and sold at half the price. Brass is very scarce, and consequently much dearer than copper. Their tin is of a very pure quality, but little used.

Iron is only found in three provinces, and is rather dearer than copper, so that the latter is substituted in all domestic utensils, building junks, houses, and in making tools for husbandry.

Agates, not unlike sapphires, are found in several provinces; jaspers and cornelians are obtained in the mountains of Tsugar, in the northern extremities, nearly opposite Jedo. Pearls are found in a small oyster, (called akaja,) which are not unlike the Persian shell; these pearls are much esteemed by the females of China, also by the Tonquinese. There is a red earth obtained in some of the rivers, particularly in places where very little water runs; it is called Naphtha, by the natives Abra: when set fire to, it emits a flame, and answers all the purposes of oil. Coals are abundant in the northern provinces. Siebold, in his journey to Jedo, A.D. 1826, which was in winter, saw coal fires quite common; and passing a mine where they were working, descended and satisfied himself both as to quantity and quality; it is of a bituminous nature, and is generally converted into charcoal.

The Dutch imports, from Batavia into Japan, are borax, camphor, baroos, cloves, cinnamon, coffee, elephants' teeth, lead, iron bars, glass-ware, looking-glasses, mace, musk, nutmegs, pepper, mirrors, rattans, quicksilver, raw-silk, saffron, sapan-wood, soft sugar, sugar-candy, tin, tortoiseshell, unicorn horns, Indian piece goods, cotton and silk piece goods, and woollen cloth. Their exports are copper, camphor, silk, lacker-ware, bees-wax, pitch, wheat, and various articles. Their policy is always to starve a market, and their intercourse being solely with Batavia, by means of a monopoly, there is no spirit of enterprise in their trade with Japan. The internal or coasting traffic of Japan is very active, and carried on chiefly by water, in boats of 60 tons burthen, and by land on the backs of horses or oxen. A pedestrian postal establishment exists, as in China, for government letters only.

VALUES AND DUTIES ON THE FOREIGN TRADE AT NANGASAKI.

The Dutch Company pay 15 per cent. on the amount of their imports into Japan, which is calculated at the price they sell for in Japan. The chief part of the Dutch cargoes from Batavia are farmed out to private merchants. These imports must have a separate manifest, and are charged with an additional duty, by the Japanese government, of 45 per cent. on all piece goods; goods sold by weight pay 70 per cent. The authorities give their reason for this heavy duty, thus: they say, private traders are at less expense and no risk, compared to the Company, and can consequently afford to pay more than they. The Chinese are charged 60 per cent. also, and the reason alleged is the short voyage, and their not being required to go to court.

Total amount received from the foreign commerce, (called Fannagin,)

60 per cent. on 20,000 taels, piece goods,	13,000 taels.
Ditto on Chinese, 600,000 produce .	360,000
Rent charged to the Chinese . .	16,000
Ditto to the Dutch	5,580
Charges on Dutch company's imports .	59,000
Taels	453,580

JAPAN CURRENCY.—The coins of Japan are various, being legally of gold, silver, and copper; accounts are kept in (rio) taels, (momme) mace, and (bu) candareens, which have the same value as in China; the coins are cast, and gold and silver is weighed among merchants; the only coins that have a standard value are the imperial coinage, with the royal coat of arms, a flower and three leaves of the Kiri or Dryandra upon the face. The elliptical gold coins are two, the obang, and the kobang or kopang; the first is as large as the palm of the hand, and as thick as an English farthing. The kobang, value of a tael of gold, and the tenth of an obang is two inches long, and one inch wide, and should weigh three mace, five candareens, or 203 grains troy. There is an old coin of this name but seldom met with, it is thicker and of finer metal. The old kobang weighs 275 grains troy, 22 carats fine; the new kobang weighs 180 grains troy, 16 carats fine; the old kobang is worth 44*s.* and 7*d.*, or 10 rix dollars; the new kobang is worth 21*s.* and 3*d.* or 6 rix dollars. The old Japanese coins are reckoned at Madras only 87 touch, which is 20$\frac{17}{24}$ carats, and reduces the old kobang to 41*s.* and 10*d.* sterling. Of the smaller coins now in use, one is called ichi-bu, the Dutch call it golden bean, it is a fourth part of a kobang, should weigh 8$\frac{8}{4}$ candareens, it has the imperial arms and Emperor's reign. Another gold coin is called koisshiu, and is half the value of the former.

The silver money, nandio or nandrio gin, is of three sorts; nibu gin is $\frac{1}{2}$ a kobang, the nishiu gin is $\frac{1}{4}$ of a kobang, and the ichibu gin is $\frac{1}{8}$ of a kobang; it is a small coin not one inch long by $\frac{1}{2}$ inch broad, and as thick as a rupee. These are stamped stating their relative value, as two, eight, or sixteen to a tael or kobang, and are issued from the mint. The itagane, (or metallic slips), are made of gold and silver, of an oblong form, and when passed from hand receive a stamp as evidence of their purity. The kodama or pellets, like the itagane are stamped; neither bear the imperial arms; if the schuit and itagane be the same weight of this coin; and according to Dr. Kelly, 4 oz. 18 dwts. 16 grains troy, and 4 oz. fineness it is worth 25*s.* and 3*d.* sterling.

The coins of inferior metal, such as the Chinese cash, are called by the Japanese zeni; the smallest are reckoned as 6800 to a kobang, and are a base coin. The se-mon zeni, (so called because it is four times the value of the common sort,) is a good cast coin, of brass, and as large as a cent.

Cash are strung on a string, each containing 1000, called Kwan; a Kwan is worth 9 mace of silver; 120 cash a single mace; it appears cash bears a higher value than in China, though inferior in weight. The same is the case in Cochin China, although the coin is still inferior. Bills of exchange seem to be as current in Japan, as in China. Princes issue notes to circulate in their own principalities. The weights are the same as in China. The measures of length and of capacity, are of the same size and proportion as in China; the Japanese ri or mile, varies in length; it is computed to be two-fifths of a Dutch league; four Chinese ri are about equal to one Japanese ri.

The following account of gold in Japan, was taken from a Chinese book, written in 1708, and translated by Klaproth.

The Japanese chroniclers state, that silver was first presented to the Emperor A.D. 670.

The discovery of copper took place 1366 years after the foundation of the empire, which agrees with 700 A.D. Copper previous to this period was imported; and the fact of the discovery seems evident by the name of the reign under which it fell, Wa-do, which in Japanese signifies copper.

Gold was discovered* A.D. 749, heretofore it also was imported.

A.D. 1588. The first obang and kobang were coined, which are large oblong pieces of gold.

A.D. 1608. The circulation of Chinese copper coin was prohibited, and from this period to 1690 the coinage increased at an extensive rate; some years it is stated that 7,000,000 ounces of gold were coined, and 80,000,000 ounces of silver. The increase of foreign merchants and strangers was so great in the year 1623,

* It is probable that there are extensive gold and silver mines in Japan, which the skill and energy of Englishmen would soon develope.

that the government became alarmed; and confined the trade to one port, viz. Nangasaki. Notwithstanding the extensive coinage, the previous metals had become exceedingly scarce. It is said that large sums of money were taken from the new converts to Christianity, in the hopes of releasing their souls and those of their ancestors from purgatory.

The following statement of the export of gold and silver from one port alone, at a period when only the Dutch and Chinese were permitted intercourse, will give some idea of what it must have been in former years, when the Portuguese, English, Dutch, and Chinese, were draining the empire.

From 1646 to 1708, there were exported from Nangasaki 2,397,600 kobangs of gold, valued at £2 4*s*. 7*d*.; the same period, 37,420,900 crowns in silver. From 1663 to 1701 there were 1,114,498,700 pounds in bars of copper. From 1609 to 1662, the quantity of copper exported was beyond calculation.

The amount of gold exported from Nangasaki port alone, between 1611 and 1647, and up to 1706, is estimated at 6,192,800 kobangs; that of silver for the same period 112,268,700 crowns; and bars of pure copper, 2,228,997,500 pounds.

From 1706 to a late period, 2,000,000 kobangs have been coined; a third part of which has left the country, and out of one and a half million crowns coined, not one third remains in the empire.

The following memorial was presented by a Japanese finance minister, to the government, in the year A.D. 1710.

"A thousand years ago, gold, silver, and copper, were unknown in Japan, yet there was no want of necessaries. The earth was fertile, and this was the best wealth. Gangin was the first Prince who caused the mines to be diligently worked; and during his reign, so great a quantity of gold and silver was extracted from them, as no one could have formed any conception of; and since *these metals* resemble the bones of the *human* body, inasmuch as what is once extracted from the earth is not reproduced, if the mines continue to be thus wrought, in less than a thousand years they will be exhausted.

"Since these metals were discovered, the heart of man has become more and more depraved. With the exception of *medicines*, we can dispense with every thing that is brought to us from abroad. The stuff and other things are no real benefit to us. If we squander our treasures in this manner, what shall we subsist upon? Let each of Gangin's successors reflect upon this matter, and the wealth of Japan will last as long as the heavens and the earth."

It is remarkable that the fear of the "oozing out" of the precious metals, equally pervades China and Japan, in their intercourse with foreigners; but the same idea, to some extent, pervades most of the nations of Europe.

EARLY EUROPEAN INTERCOURSE WITH JAPAN.

William Adams, born at Jellingham, in Kent, engaged himself as pilot of a fleet which the Dutch India Company were sending out from Holland in 1598 A.D. In the South Sea the fleet encountered severe storms, and were driven southward as far as 54°. After crossing the line, the ships kept company until February, 1600; when, being in latitude 28° N., they were separated by a furious storm.

A.D. 1600. The 20th April Adams's ship made the coast of Japan, in latitude 30½°. There were only six of the crew (twenty-four in number) that could work the ship. The ship anchored at the port of Bingo, the natives offering no resistance. The third day after their arrival, a Jesuit came on board, and acted as interpreter. The king of Bingo gave them a house to reside in, and every attention was paid to the sick crew. The emperor, hearing of their arrival, sent for Adams, who repaired to his court eighty leagues distant. The first question asked by the Emperor was as to the state of Europe with regard to peace or war; a variety of other questions were also put, all of which Adams answered to the apparent satisfaction of the Emperor: however, he was committed to close custody, but treated with kindness. In three days' time he was again brought before the Emperor, and asked the reason of their coming so long a journey; Adams answering it was to exchange the commodities of their country with others, and thus cultivate friendship with all nations, he was again sent to prison for thirty-nine days, during which time the Spanish and Portuguese were using their utmost influence to have the crew executed. But on the forty-first day, the Emperor released Adams, and sent him to rejoin his crew; telling the Spanish and Portuguese that the Dutch as yet had done no harm, either to himself or to any of his land; therefore it was contrary to reason and justice to put such of their nation as had come to Japan to death. If the Spanish and Dutch were at war, that was no reason why he should slaughter the crew. In the meantime, the Dutch ship had been conveyed as near as possible to where the Emperor resided, but had been plundered of her cargo. When this was made known to the Emperor, he ordered everything to be replaced, but this was found impossible; so that a sum of money was made up, amounting to 50,000 rials, and paid into an officer's hands, who was ordered by his majesty to disburse the same equably for the several necessities of the crew.

The Emperor being about to remove his court to the most eastern part of his dominions, which was called Quanto, distant from the latter place (Assaka) 120 leagues, his majesty had the Dutchmen and their ship conveyed to Eddo, that is, Jedo, and ordered two pounds of rice daily, and twelve ducats annually to be paid to

each man. Adams, by command of the Emperor, built a ship of eighty tons, which gave great satisfaction, and raised him in such favour that a yearly allowance of seventy ducats and two pounds of rice daily were ordered to be paid him—A.D. 1604.

A.D. 1605. Adams had daily intercourse with the Emperor, and gave him lessons in geometry and mathematics. Being now five years in the island, he asked permission to return to see his wife and children; and hearing, through the Portuguese, that the Dutch and English had vessels at Siam, promised to bring each nation to trade at Japan; but the Emperor would not part with him. Seeing no hopes for himself, he asked and obtained permission for his captain and crew to depart. He sent several letters by the captain, with this singular superscription, "To my unknown friends and country."

A.D. 1609. The Captain was killed at Malacca, and probably the letters fell into the hands of the Spanish or Portuguese. Hostilities were at this time going on between the Portuguese and Dutch at Macao; the latter sent two ships to intercept some of the Portuguese traders between Firando and Macao, and missing their intended prize, anchored in Firando; Adams introduced them to the Emperor, who readily entered into terms with them and permitted them to send two ships annually.

A.D. 1611. This year a small Dutch ship came to Firando, laden with lead, elephants' teeth, damask, black taffety, raw silk, pepper, and cloth; an excuse was made for not coming the previous year. This year the Emperor rewarded Adams for his services, by granting him a manor, together with one hundred slaves or servants to work it.

An extract from Adams's letter at this period states, that the Hollanders have in Japan "an Indies of money, so that there is no need for silver to be sent out from Holland; for in Japan is much silver and gold, to serve for the Hollanders to handle whither they will in the East Indies, which is always provided for their commodities, which are generally lead, raw silk, damask, black and red cloths. Such like imports are ready money in Japan."

His letter concludes with a description of Japan. "This island of Japan lieth in latitude 48° at the north extremity, and 35° at the south; in length 220 English leagues. The people are good of nature, courteous out of measure, and valiant in war. Justice is severely executed upon transgressors without partiality. There is not in the world a land better governed by civil policy. The people are very superstitious in their religion, being divers in opinion. If a ship come from England to traffic at Japan, not any nation should receive a better welcome;" and this it was in his power to procure, for which he praises God who hath given him favour with the Emperor: hence he could boldly promise that his countrymen should be as welcome and as free in comparison as in the river in London.

"Could our English merchants, after settling in Japan, procure trade with the Chinese, then shall our country make great profit here, and the Company will not have need to send money out of England, for in Japan there are gold and silver in abundance, and therefore by the traffic here they will take in exchange money enough for their investments in India and China.

"The Hollanders are now (1612) settled in Japan, and I (Adams) have got them that privilege, which the Spaniards could never obtain since they first came to Japan."

Adams proceeds to say:—"If a ship is sent, let her not come where the Hollanders are (Firando) for it is a bad place for the sale of goods; but let her come for the easterly part of Japan, lying in latitude 35°, where the King's and the Emperor's court is. Besides, should our ships come to Firando, thence to the court is about 230 leagues, a wearisome way. The city of Edo lieth in 36°, and about this easterly part are the best harbours and a clear coast, so that there are no shoals nor rocks half a mile from the mainland; it is also good for the sale of merchandise. And comes there a ship here, I hope the Worshipful Company shall find me to be a servant of their servants, in such manner as that they shall be satisfied with my services. If any ship come near the easternmost part of Japan, let them enquire for me. I am called in the Japan tongue 'Augin Samma;' by that name am I known all the sea-coast along. Nor fear to come near the mainland, for you shall have barks with pilots to carry you where you will."

Adams thus concludes his letter to the agent of the English factory (Spalding) at Bantam;—"Had I known that our English ships had trade in the Indies, I had long ago troubled you with writing, but the Hollanders kept it most secret from me till the year 1611, which was the first news I had of the trading of our ships in the Indies."

A.D. 1613, June 12. This day arrived the ship "Clove" from England, with a letter from King James, and presents for the Emperor of Japan; Captain Saris, who was called the Company's general, and Richard Cock, who was to be superintendent. A treaty, or charter of privileges, was obtained without the least difficulty, and a factory opened.

ABSTRACT NARRATIVE OF ENGLISH INTERCOURSE WITH JAPAN.

The English East India Company's introduction to Japan, was as above shewn by a letter of invitation from William Adams, an Englishman, a pilot in the Dutch service, who had been wrecked on the coast of Japan, and becoming a great favourite at court was naturally anxious to serve his native country.

A.D. 1612. The East India Company at this time were desirous

to open a communication with China, and thinking this an opportunity that might ultimately facilitate their wishes, sent Captain Saris in the "*Clove*," with a letter and presents from King James, to the Emperor of Japan.

The "*Clove*" sailed from Bantam, viâ the Moluccas, and arrived in Firando, early in the year 1613.

When the "*Clove*" arrived, she was visited by King Foyne and his nephew, accompanied by Adams; nothing could exceed the kindness and attention paid Captain Saris, who was quite unprepared for such a reception, having heard of the persecution of the Portuguese Jesuits, a short time previous.

The King of Firando sent Captain Saris to Jedo, the capital, providing every accommodation for his journey. His reception by the heir apparent, was in every respect most cordial, and every privilege required was freely granted, together with a letter and presents for the King of England. The following is a copy of the letter:—

"*To the King of Great Britain.*

"Your Majesty's kind letter, sent by your servant Captain John Saris, (who is the first I have known to arrive in any part of my dominions), I heartily embrace, being not a little glad to understand of your great wisdom and power, as having three plentiful and mighty kingdoms, under your powerful command. I acknowledge your Majesty's great bounty, in sending me so undeserved a present of many rare things, such as my land affordeth not; neither have I ever before seen; which I receive not as from a stranger, but as from your Majesty, whom I esteem as myself.

"Desiring the continuance of friendship with your Highness, and that it may stand with your good-liking, to send your subjects to any part or port of my dominions, where they shall be most heartily welcome. Applauding much their worthiness in their admirable navigation, having with much facility discovered a country so remote, being no whit amazed with the distance of so mighty a gulph, nor greatness of such infinite clouds and storms, from prosecuting honorable enterprizes of discoveries and merchandising: wherein they shall find me to further them, according to their desires.

"I return to your Majesty a small token of my love, (by your said subject) desiring you to accept thereof, as from him that much rejoiceth in your friendship.

"And whereas your Majesty's subjects have desired certain privileges for trade, and settling of a factory in my dominions, I have not only granted what they demanded, but have confirmed the same unto them under my broad seal, for better establishing thereof.

"From my Castle in Surunga, this fourth day of ninth month, in the eighteenth year of our diary.

"Resting your Majesty's friend, the Highest Commander in this Kingdom of Japan.

"Mina, Mouttono, yei, ye, yeas."

The following is a copy of the treaty or charter of privileges granted to the English.

"*Imprimis.**—We give free license to the subjects of the King of Great Britain, viz. :—Sir Thomas Smith, governor, and Company of the East India merchants and adventurers, for ever safely to come into any part of our empire of Japan, with their ships and merchandise, without any hindrance to them or their goods. And to abide, buy, sell, and barter, according to their own manner with all nations; to tarry here as long as they think good, and depart at their pleasure.

"*Item the 2nd.*—We grant unto them freedom of custom, for all such merchandise as either now they have brought, or hereafter shall bring, into our kingdom, or shall from hence transport to any foreign port. And do authorise those ships that hereafter shall arrive, and come from England, to proceed to present sale of their commodities, without further coming or sending up to our court.

"*Item the 3rd.*—If any of the ships shall happen to be in danger of shipwreck, we will our subjects, not only to assist them, but that such parts of the ship and goods as shall be saved, be returned to their captain, or Cape merchant, or assigns. And that they shall or may build one house or more for themselves in any part of our empire, where they shall think fittest, and at their departure to make sale thereof at their pleasure.

"*Item the 4th.*—If any of the English merchants, or others, shall depart this life within our dominions, the goods of the deceased shall remain at the disposal of the Cape merchant. And all offences committed by them, shall be punished by the said Cape merchant according to his discretion; and our laws to take no hold of their persons or goods.

"*Item the 5th.*—We will that ye our subjects, trading with them for any of their commodities, pay them for the same, according to agreement, without delay, or return of their goods again unto them.

"*Item the 6th.*—For such commodities as they have now brought, or shall hereafter bring, fitting for our service and proper use, we will that no arrest be made thereof, but that the price be with the Cape merchant, according as they may sell to others, and present payment upon the delivery of the goods.

"*Item the 7th.*—If, in discovery of other countries for trade and return of their ships, they shall need men or provisions, we will

* I have a copy of this treaty, or charter of privileges, in the *Firagone* (Japanese Cursive character, which has been examined by the distinguished oriental and general scholar, N. Bland, Esq., of Randall's Park, Leatherhead.—R. M. M.

that ye our subjects furnish them for their money, as their need shall require.

"*Item the 8th.*—And without any other passport, they shall and may set out to the northward, upon discovery of Yeadzo, or any other port in or about our empire.

"From our Castle, at Suringa, this first day of ninth month, and in the eighteenth year of our "diary," according to our computation.

"Under-written, and sealed with our broad seal.

"Mina, Mouttono, yei, ye, yeas."

A.D. 1613. On the return of Captain Saris, a factory was opened, and the chief part of the cargo being broadcloth, he was rather disappointed that it did not sell quickly. He was soon told by the Natives, that it was strange that they should bring an article there and recommend it so strongly, and they themselves not make use of it. To this shrewd remark, Captain Saris, (or Lord Saris, as he was called, having obtained that title from the King of Firando) found some difficulty in replying, as he was dressed in silk, and his subordinates in fustian. The Dutch were selling English-made cloth, at the rate of £16. per piece, and Captain Saris reduced his to full one half, and yet had a handsome profit.

Saris states that, at this period, the Japanese carried on an extensive trade with India and China.

The prospects, under which a factory was opened in Japan, as given by Saris, were the Emperor's promised friendship, and the King of Firando's daily expression of kindness, by his personal visits; the encouragement the English had met with in the Moluccas; the expectation of being soon permitted to trade with China, and advices he had received from Siam, and several other places adjacent.

The factory consisted of a captain, that is Cape merchant, R. Cocks, William Adams, and six other Englishmen, three interpreters, and two servants.

A.D. 1614. The following articles were in great demand:—broadcloth, yellow and red; baizes, same colours; serges, silks, camlets, velvets, and India cloths. Musk brought the same price as silver; thread of all colours, carpets; pictures, especially those representing battles; warlike instruments, quicksilver, vermillion, lead; tin, in sheets; gold-leaf, cut and plain glass of every kind, and elephants' tusks.

A.D. 1615. A letter of this date, from the head of the factory, states that an edict had been issued against all priests, friars, and

nuns, but that no interference with the English factory had taken place, but on the contrary every encouragement had been given; that several junks had been built under the direction of Adams, that bright prospects of trade were likely to accrue from sending their own junks to Siam and Loo-choo. On the report of a rebellion breaking out in the northern part of the empire, all the military stores and lead were sold to the Emperor at a good profit. It was agreed that every vessel sent out must contain some present for the Emperor, according to the custom of the country. An edict had been issued preventing all natives from leaving the country; and that no more native junks should leave the coast of Japan, but that the English may go and come as they will.

A.D. 1616. The advices of the year from Japan were most flattering; the coasting trade was succeeding beyond their most sanguine hopes. The Emperor had visited the factory, which had already excited the jealousy of the Portuguese and Dutch.

A.D. 1617. The chief complaint this year was the want of communication with China, to obtain raw silk, which was in greater demand than the imports could supply. The Dutch had a squadron in the seas of Japan and China, plundering Chinese junks, and giving out that they were English ships, and, by this means, damaging the character of Englishmen with the Chinese empire, and thus rendering the chance of an opening with China more uncertain. The demand for raw silk at this period was so great, that the Dutch were permitted to bring the prizes obtained from the Chinese junks (which is contrary to their treaty) into Firando. This circumstance caused a bad feeling between the English and Dutch, as shewn in the following letter from the superintendent of the English factory at Japan, to the chairman of the East India Company in London.

Port of Firando.

Most worshipful Sir, 10th March, A.D. 1619.

It is now two years since I wrote your worship any letter, and it is by means of the unlooked-for and unruly proceedings of the Hollanders against our English nation, in all these parts of the world, not sparing us in the kingdom of Japan, contrary to the large privileges which the Emperor of Japan hath granted, that the Japanese should not meddle with us. But the Hollanders this year having seven ships, great and small, here, with sound of trumpet, have proclaimed open war against our nation by sea and land; to take our English ships and goods, and kill our persons as their mortal enemies, which was done by Adam Westerwood (their admiral, as they term him,) openly proclaimed aboard all their ships. Also, they came to brave us before our own doors, and picking a quarrel, entered into our house, thinking to have cut all our throats, yet wounded but two persons; and had it not been for the assistance of the Japanese, they would have killed us all, as they were a hundred to our one. They took a boat of ours;

and one Richard King, one of our servants, they ill-treated; and, beside this, two of our barkes going beside their ships, they bent a piece of ordnance against them, which took false fire, but they shot at them with muskets, but missed the English and killed a Japanese; and for all this, no justice executed against them by the King of Firando, although the Emperor hath commanded him to do it.

"Two of the ships brought here this year are English ships, which they took from the English in the Indies; and also, they took two others this year, riding at anchor in the road of Patania, where we have a factory, and not doubting any such matter; in which fray they killed Captain Jourdan, our chief president of the worshipful company in the Indies, with divers others, and carried the ships and goods away. But six of the mariners, which were in the English ships which they took, escaped from them, and came to our house; they sending to me to have them sent back again; unto whom I answered, I would first see their commission, how they durst presume to take our shipping and goods, and kill our king's men as they did. So they went to the King of Firando, desiring to have their English slaves (as it pleased them to call them) delivered unto them, and the answer they got was to demand them from the Emperor.

"This was the chief occasion that made them pick quarrels against us, and to have killed us all; but, I hope in God, his Majesty, by the solicitation of our honourable and worshipful employers, will not suffer his true and loyal subjects to lose their ships, lives, and goods, in such order as they do, by such an unthankful and thievish rabble of them which are assembled together in these parts of the world, who make a daily practice to rob and spoil both friends and foes. I trust that yourself will be a solicitor in so just a cause, against so common an enemie.

"This Adam Westerwood *offered fifty rials of eight to any one that would kill me,* and thirty for every other Englishman: but, hitherto, God hath preserved me and the rest in this. Although they wounded two or three, they are not dead.

"I had secret information from their people to take heed of ourselves. I know not what else to write, but, I hope, by the next ship to go to England, where, God grant I may find you in good health.

"Your Worship's, at command,
"RICHARD COCK.

"To the Right Worshipful Sir THOMAS WILSON."

A.D. 1620. The communication had hitherto been with Bantam, but the "James Royal" had been sent direct from London: her size was 1000 tons, and the splendid appearance of this vessel, compared with the Dutch and Portuguese, had the contrary effect to what was expected. The "James Royal" was visited by the Emperor and all the Royal Family; this gave such offence to the

Dutch and Portuguese, that, although they were determined enemies to each other, they made common cause against the English.

A.D. 1622. The last letter from Cock to Captain Saris states that a dangerous conspiracy had been discovered, in which foreigners had been implicated, which had altered the policy hitherto adopted by government to Europeans. Cock thus concludes this private letter to his friend Saris:—

"Thus much I think good to advise you of: the present state of Japan is much altered from that is was at your being heere, and, for the rest, I hope to tell you by worde of mouth at my return unto England next yeare, God sparing me life and libertie."

The cause of the East India Company breaking up their factory in Japan, was understood to be the want of an entrepôt in China, and a desire to economise their expenditure, and reduce the number of their factories.

The probable causes of the surrender of the East India Company's factory at Firando, are as follows:—

In 1613, the first year of business, a negotiation was entered into with two Chinese merchants, who resided in Japan, with a view of opening a trade in that country, as raw silk was not supplied to meet the demand. The English agents were credulous enough to believe the Chinese in their fair promises, to aid them in this object; and in this way large sums of money were expended in bribes to the government officers at the Chinese court, and likewise to a number of intermediate envoys. This large expenditure had been continued for several years without the least probability of succeeding.

Secondly—The factory was settled at a port in opposition to Adams' instructions; he stated in his letter, "the same articles, which are the staple commodities of our country, that is, cloths, are already too cheap in Japan, by reason of the ships from New Spain on the one part, and the Hollanders and Portuguese on the other; this competition has made good cloth as cheap in Japan as it is in England."

Adams, in 1611, in writing for the English to come, gives a list of the imports brought by the Dutch, which were chiefly shipped on the way, viz.: at Patania. The principal cargoes were the produce of the Dutch possessions, or Chinese commodities. Pepper was selling at Firando at 40*s.* per 100lbs.; cloves, £5 sterling per 100lbs. The imports from Patania were raw silk, damask, satin, taffaty, velvet, and many other articles of Chinese manufactures, collected there by a circuitous traffic.

The great competition compelled the agents to seek a market in Siam and Cochin-China, and junks were purchased and commanded by Adams; these speculations were unsuccessful, by reason of shipwrecks, and the habitual cheating of the Chinese, with whom they principally traded at Siam; one whole cargo was taken from them, the crew narrowly escaping with their lives.

Thirdly—The hostility of the Dutch manifested itself at a very early period of the settlement of the English factory. The reference was usually to the King of Firando, who was too much engaged crucifying the Portuguese and Spanish missionaries, and also the native Christians, to pay attention to the English remonstrances. The King referred the contending parties generally to the Emperor, who resided 230 leagues distant. Adams seems to have anticipated something of this, and was anxious to have the factory as near as possible to the Emperor, to whom he had access at any time. But his frequent absence in prosecuting trade along the coast, and probably a fear of sharing in the persecution that was then raging, prevented the English appealing to the Emperor.

A letter from the Superintendent of the English factory to the Court of Directors, dated the 13th December, A.D. 1620, appears to have decided the Company as to the temporary surrender of the factory.

Superintendant Cock, in a letter of 1620, says, "our good friend Captain William Adams, departed out of this world the 16th May last, and made Mr. William Eaton and myself his executors: giving the one-half of his estate to his wife and child in England, and the other to a son and daughter he hath in Japan. I cannot but be sorrowful for the loss of such a man as Adams was, being our mainstay in these parts: he was in such favour with two Emperors of Japan, as never was any Christian; and might freely have entered and had speech with the Emperors, when many Japan kings stood without, and could not be permitted. This Emperor hath confirmed the lordship to his son, which the other Emperor gave to his father."

1623. The East India council at Batavia, sent orders to have the Company's houses and godowns given into the custody of the King of Firando, to be preserved for the Company against their return; and for greater security, a writing to that effect was to be taken from him or one of his banjews (secretaries.)

A.D. 1673. The English East India Company never abandoned the idea of re-establishing their position in Japan.

The ship "*Return*" was sent out, under the command of Simon Delbo, with a copy of the treaty entered into with the Company in 1613.

This undertaking must have been proposed, in ignorance; a worse period could not have been selected, as the sequel will show.

King Charles was allied to the most bitter enemy of Japan, viz. the Portuguese, who had been expelled the empire, only a few years previous, for an alleged conspiracy to usurp the throne.

Again, Charles had declared war on the Dutch,—a naval war, the most fierce and bloody that probably ever was fought,—by which the Dutch lost New York, which was then considered a valuable possession.

A.D. 1673. When the "Return" arrived at Nagasaki, she was visited by the authorities. The Captain produced a copy of the license granted to King James by the Emperor of Japan; this document was perused with great attention, and then the Captain was asked for the original. The Captain replied, that when the factory was given up in 1623, the original treaty was returned to the Imperial Court. The next questions were, what religion do you profess, how long has your King been married to a Portuguese Princess, and has he had any children by her. The Captain stated that he professed the same religion as the Dutch, and was not a papist like the Portuguese; to the second inquiry he stated that the Kings of England were not permitted to marry any of their own subjects; and that the state policy was always to strengthen their empire, by an alliance with foreigners.

A.D. 1673. A demand was made for the arms, ammunition, &c. which were given up; the Captain receiving a written acknowledgement for every article surrendered.

The second day, the authorities visited the ship, put the same question as on the previous day, enquired would the English be satisfied to trade on the same terms as the Dutch, and asked why forty-nine years elapsed, without visiting their factory, which was still preserved. The Captain stated that England had twenty years of civil war, since they left Japan, besides foreign wars; and that during war, it was no small matter to take so long a journey. He was then asked, if any of the crew were ever in Japan before, and was answered in the negative, which very much surprised them. The questions were put in Portuguese, and then in Dutch.

The third day's interview, the same questions were again asked, as on the previous days. A Dutch vessel arriving early in the morning, the Captain hoisted his colours, with the cross in their flag, (a union-jack,) as a compliment. A copy of the questions of the previous day was handed to the Captain to sign, and he was asked why he carried two sorts of colours. The Captain stated, that the colours he then had, were the ancient colours of England, for many centuries, to the truth of which the Dutch could testify; that the cross was not worn with any superstitious views, but as a mark of distinction. The Captain also stated, that the Honourable Company, who sent him, out of compliment to their prejudices, procured a second set of colours at Formosa, red and white, without the cross, which he wore coming into port. The authorities, convinced that these were not the English colours, stated that they were perfectly satisfied.

The fourth day's examination commenced, by asking if England was ever subject to Spain or Portugal, as their colours and flags were alike. A document was produced, written in English, and signed by Martinus Caesar, the chief of the Dutch factory, in

which it was stated that the English had entered into a treaty of peace with the Hollanders, and contrary to that treaty she had entered into an alliance with France, and made war against the Hollanders, although of the same religion with them: this the English captain denied all knowledge or belief of.

Articles were then drawn up binding the English and Dutch to good conduct to each other while they remained in Japan; these articles were signed by both parties.

In one month after the arrival of the "Return," an answer was given to the captain, viz:—

"That inasmuch as the King of England was married to a daughter of the King of Portugal, their greatest enemy, they could not admit the English to re-open in their factory, and *for no other reason.*"

The captain asked permission to remain forty days, for the trade winds, which was readily granted; and likewise proposed giving the *Return* two months start of the Dutch ships, lest they should molest the English, as their two countries were at war. Merchandise was also taken in exchange for the provision supplied to the *Return.*

Previous to sailing, the captain was asked, why it was his company had still carried on their trade at Bantam, and not at Japan. The answer was, that pepper was the chief article obtained at Bantam, in exchange for English manufactures, and that the Company could not procure it in any other country.

The refusal to trade appeared to surprise the Japanese as much as the Captain, from the many expressions of regret which fell from them, and each interview convinced the captain of their anxiety that he should succeed. Their polite and amiable manners made a lasting impression on the captain's mind, who ascribes his repulse to the false news brought by the Dutch captain.

During his stay, the visits of the Japanese were frequent, and on many of their questions on the affairs of Europe, the captain found himself much more deficient than his enquirers.

A. D. 1792. The English East India Company appointed a committee to report on the practicability of opening new markets for British manufactures. The relations between the Company and China must have influenced the committee in giving the following report. It was not, in fact, politic of the East India Company, in reference to their then existing pecuniary interests, that a free intercourse should be established with Japan. The report stated: That it never could be an object for Great Britain to carry on a trade with Japan; that the Japanese were supplied with British woollens through the Chinese who visited Japan. If these goods were sent direct to Japan, the defalcation in exports to China must be made up in bullion or by drafts on Bengal—and further, that the copper received in return for these woollens, no matter what market they were sent to, would interfere with the

produce of the British mines." The report concludes, "that supposing a cargo of woollens, lead, and other things were sent to Japan, copper to the amount of £30,000 must be received in payment, to the great injury of our native mines."

A. D. 1796. His Majesty's schooner Providence, Captain Broughton, visited the Japanese islands on a voyage of discovery. It was not within his province to make any overtures for trade, but he testifies to the kindness and hospitality of the natives, who supplied him with fish and many delicacies.

A. D. 1808. Holland being in possession of the French, a British frigate, the Phaeton, Captain Pellew, was sent to intercept the Dutch vessels trading between Batavia and Japan; not meeting with them, the captain entered the harbour, and asked for wood and water. The authorities came on board, and also the chief of the Dutch factory, from whom Captain Pellew learned that the object of his pursuit had not arrived. The Dutch chief no sooner got on shore, than he excited the authorities to refuse the claim; but without effect, as wood and water, and likewise two cows, were sent on board.

A.D. 1808. The visit of the "*Phaeton*" appears to have been attended with prejudice to the English, if we could bring ourselves to believe Dutch history, which states that Captain Pellew's conduct was most warlike and offensive; so much so, that the Japanese governor, not being prepared to repulse him on his first entrance, and dreading the consequences, resorted to the usual mode of Japanese officials, viz., committing suicide.

The historian Doeff charges the death of the governor, on what he calls the untoward circumstance of Captain Pellew entering the harbour, which is ten miles from the town; but how was the commander to know the effects of his entering a port in want of water, &c.? The Japanese ports were never considered either neutral, peaceful, or hostile. As to the consequence that followed, on the Dutch governor it must fall, as he violated his word with Captain Pellew, which was pledged over a glass of wine in the cabin of the "*Phaeton.*" It is absurd to suppose that Captain Pellew would act in any manner derogatory to his station, for which he would have to answer. It was fortunate that when the Myheenender published his version of the case, it was stoutly denied by those who were on board at the time, and were then alive. As to the warlike appearance, no boat went ashore, and the marines were kept under deck as much as possible. The only thing pressed, was remunertion for the large stock of provisions sent on board, which, however, was firmly refused by the Japanese.

A.D. 1811. Java being in possession of the English government, the governor, Sir S. Raffles, took advantage of the circumstance, and despatched two vessels, in 1813, to Japan, thinking by this means he would be enabled to renew the British trade with Japan. Nagasaki being deemed a dependency of Batavia, the British go-

vernor felt himself justified in claiming the transfer of the factory; and for more effectually and quietly carrying out his intentions, he despatched a new Dutch governor to relieve Doeff. Dr. Ainslie, of the East India Company's service, and Heer Wardenaar, were associated with the new governor, as commissioners; Heer Wardenaar had been chief of the Dutch factory a few years previously.

The goods shipped were sugar, spices, woollens, tin, and chintzes, all of which were of a very inferior quality. The total amounted to 298,000 dollars, and the return cargo to 342,000 dollars; balance in favour of the speculation 44,000 dollars; amount paid for freight 82,309 dollars.

A.D. 1813. The great difficulty of procuring merchant vessels at this period, except at most extravagant freight, was the reason the returns were so small.

CAPTAIN GORDON'S VISIT TO JAPAN.—A.D. 1818. Captain Gordon sailed from Bengal for the Bay of Jedo, in a brig fifty-six tons burden. He anchored in the Bay of Shimada, which is situated within twenty leagues of the capital. The brig was soon visited by government officers, to whom Captain Gordon communicated his wish to be permitted to return with a cargo of goods suitable to their wants.

These officers pointed out a much safer anchorage, and tendered him the service of their pilots, and several boats. They asked him to send his fire-arms and ammunition, and also his rudder, on shore, with which he complied.

This was no sooner done, than the brig was surrounded by twenty small boats which were joined to each other; outside of these were stationed upwards of fifty large boats, and three junks, which were full as large as the brig. The number of men who kept guard averaged from 500 to 800. The first and second day the visitors on board were very numerous. On the fourth day two interpreters came on board, who understood the Dutch, English, and Russian languages.

The communication was carried on in the Dutch language. Their first inquiry was if the English and Dutch were at peace; they appeared well aware that there was a general peace throughout Europe. They took down the name and birthplace of every one on board; but the captain's birthplace, and that of all his family, was rigidly enquired into.

All attempts to prevail on them to accept of seeds, fowls, and pigs, proved ineffectual. They had a Dutch-English dictionary on board with them each time, which enabled Captain Gordon to convey his sentiments most satisfactorily.

The King of Holland was inquired after, and also his son. They were informed that he had returned home after a long residence in England. The affairs of France, the captivity of Napoleon, and the Battle of Waterloo, were all talked over. The interpreters appeared most anxious to know if Captain Golowin was then governor of Ochatsk.

The nautical instruments on board were examined; and with their several uses they appeared perfectly acquainted, remarking that those instruments were better made in London, than in other countries. With their polite and agreeable manners Captain Gordon was much pleased. The late occupation of Java by the British, and subsequent surrender, was more than once discussed.

The sixth day, fresh water was brought, a circumstance which had a bad appearance of ultimate success. They guaged the water-casks, with a view it was supposed to ascertain the length of time the brig had been at sea; an account was kept of the number of buckets put on board.

The men engaged filling the water were very loquacious; one of them had a string of beads, similar to what the Roman Catholics make use of in their devotional exercises. Their frequent allusion to London manufactures, rather surprised the Captain.

The seventh day, the interpreter came on board, and producing some written papers said: 'You have applied for permission to trade with Japan; we are desired by the Governor of this place, to state that this permission cannot be granted; and the governor wishes you to sail with the first fair wind."

This opportunity was taken advantage of again, to ask Captain Gordon, if he knew anything of the Governor of Ochatsk; it was intimated that to grant the permission to trade, after refusing Russia, would be likely to give umbrage to a near and powerful neighbour. After their departure, the arms and rudder were returned, and thirty boats were sent to tow the brig out of the bay. When the tow-boats were gone, the number of visitors, on that and the following day, amounted to some thousands, most of whom were anxious to barter, and expressing their regret at the departure of the brig. Some of them appeared to fear the consequence of visiting the foreigners, others were quite regardless of the consequence.

Captain Gordon deserved great credit for this voyage, and his daring journey through Siberia. The injustice he experienced at Madras, and the refusal of redress in England, have seriously affected his health and temper. He is a most estimable man.

ABSTRACT NARRATIVE OF DUTCH INTERCOURSE WITH JAPAN.

The Dutch intercourse with Japan, was in like manner with the Portuguese, occasioned by the shipwreck of five vessels under the command of Admiral Mahu, who sailed from the Texel, about the year A.D. 1599. Four of these Dutch East India Company vessels were lost rounding Cape Horn, the fifth had an English pilot on board, named Adams, who steered his vessel into

some of the numerous islands on the Japanese coast. The Japanese could not but regard her as deserving of their sympathy, for out of a crew of upwards of one hundred, only seven were able to do duty.

The ship was regarded as a prize, and the crew harshly used; but Adams the pilot, being a frank, interesting fellow, became a favorite with the Emperor. In a few months the ship was restored to her Captain, on his undertaking to represent Japan as a favourable place for his Company to trade with. Adams was detained (see English Intercourse.)

A.D. 1602. No advantage appears to have been taken of this favourable opening by the then enterprising Dutch East India Company.

A.D. 1609. Two Dutch vessels arrived at the port of Firando, and were well received, but the Japanese were disappointed in receiving no raw silk, not being aware that the Dutch were strictly excluded from trading with China. It was a singular coincidence that the Japanese had the same unfavorable opinion of the Dutch, that the Chinese entertained about the same time, viz. that their cargoes depended on the plunder of other nations. The ruling passion of the Dutch was strangely developed on this occasion; without the opportunity of procuring a pound of silk in an honorable way, they strongly urged the Japanese to grant them a monopoly of that article. They promised to return next year; but no silk arriving, the Japanese were confirmed in their suspicions.

A Letter said to have been sent from the Emperor of Japan, to the King of Holland.

22nd July, 1610 A.D.

"I, Emperor and King of Japan, send my best wishes to the King of Holland, who hath sent from so far countries to visit me, greeting. I rejoice greatly in your writing and sending to me, and wish that our countries were nearer the one to the other, whereby we might continue and increase the friendship begun betwixt us, through your Majesty's presence, whom I imagine in conceit to see, in respect I am unknown unto your Majesty. And that your love towards me is manifested throngh your liberality in honouring me with four presents, whereof though I had no need, yet coming in your name, I receive them in great worth, and hold them in great esteem.

"Your subjects desire to trade in my country, which is of little value and very small; they also desire to abide near my court, whereby in person I might help and assist them: however this cannot be, as now through the inconvenience of the country; yet notwithstanding, I will not neglect, as already I have been to be careful of them; and give in charge to all my governors and subjects, that in what places and havens, in what part soever they

shall arrive, they shall show them all favour and friendship to their persons, ships, and merchandise, Wherein your Majesty, or your subjects need not to doubt or fear aught to the contrary; for they may come as freely as if they came into your Majesty's own havens and countries, and so may remain in my country to trade.

"And the friendship begun betwixt me and my subjects with you, shall never be impaired on my behalf, but augmented and increased.

"I am partly ashamed that your Majesty (whose name and renown through your valorous deeds is spread throughout the whole world) should cause your subjects to come from so far countries into a country so unfitting as this is, to visit me, and to offer unto me such friendship as I have not deserved. But considering that your affection hath been the cause thereof, I could not but friendly entertain your subjects, and yield to their request; whereof this shall serve as a testimony.

"That they in all places, countries, and islands, under my obedience, may trade, and traffic, and build houses, serviceable and needful for their trade and merchandise; wherein they may trade without any hindrance, and at their pleasure, as well in time to come, as for the present, so that no man shall do them any wrong; and I will maintain them and defend them as my own subjects.

"I promise likewise, that the persons which I understand shall be left here, shall now and at all times, be treated as recommended unto me, and in all things them; whereby your Majesty shall find us as your friend and neighbours.

"For the matter passed betwixt me and your Majesty's servants, which would be here too long to repeat, I refer myself unto them."

A. D. 1611. In the month of August, this year, a Dutch ship arrived, and it required all the influence which Adams possessed to obtain for them the privileges that their competitors enjoyed. The following edict was issued:—

"All Dutch ships that come into my empire of Japan, whatever place or port they put in, we do hereby expressly command all and every one of our subjects, not to molest the same in any way, nor to be a hindrance to them, but to show them all manner of help, favour, and assistance. Every one shall beware to maintain the friendship, in assurance of which we have been pleased to give our imperial word, and every one shall take care that my commands be kept.

30th August, A. D. 1611. 25th of the seventh mane.

A. D. 1622. The interval of this period, of eleven years, is not marked with any preference to either of the rival trades. But the Japanese government could not be ignorant of the unsuccessful attempt of the Dutch to drive the Portuguese from Macao, their strong hold, and necessary trading mart in China. With the aid of the

Chinese government, the Portuguese successfully routed the Dutch, who to punish the Chinese, took possession of Formosa in 1623. This acquisition strengthened the Dutch position in Japan, as was proved in the reception of their envoy, while the Portuguese was most scornfully rejected.

The Dutch were so elated with this mark of preference, that an envoy was sent the following year from Batavia. The envoy represented himself as coming from the King of Holland direct, but the imposition was detected and he was dismissed from court.

Nuits, the disappointed envoy, was subsequently appointed governor over the Dutch possessions in Formosa, and falling in with two Japanese junks, detained them by way of revenge, and totally regardless of the interest of his government. The crews after waiting upwards of a year, rose *en-masse*, and took the governor prisoner. The crew demanded compensation for all their lost time, and payment for 20,000 pounds of raw silk, which they had bought in China at three shillings and sixpence per pound, and which they expected to sell in Japan at the rate of *six shillings per pound.*

A. D. 1630. When the Japanese crew returned to Firando, they reported the affairs at Formosa. Some idea of the extent of their trade may be formed, from the circumstance of the Japanese government seizing *nine*-ships that were then in the harbour, and putting an instant stop to their trade.

Agreeable to the expressed wish of the Dutch director, their effects were converted into cash, and amounted to upwards of one million dollars. Matters remained in statu quo for three years, without hearing from Batavia, or the authorities hearing from Japan.

The military authorities of Formosa, were placed in a most awkward position, their governor was a prisoner, and if summary vengeance were taken on the Japan crews, they were well aware of the consequence: the lawful demand was paid, and as a matter of course, the whole affair was reported on their return to Japan.

A. D. 1636. The authorities at Batavia, recollecting the affair at Formosa, recalled the governor Nuits, and sent him to Japan, to be punished as the Japanese might think proper. Contrary to all expectation, the Japanese were satisfied with getting the author of the outrage, and re-opened the trade as usual, keeping Nuits in prison.

It is quite evident that the Japanese did not solely rely on foreigners for their supply of silk, and it is said that they always sailed with Dutch flags, justly fearing the Spanish and Portuguese pirates, and being well aware that at this period, the Dutch flag was the terror of the Indian seas.

A. D. 1637. This year brought from Batavia, an embassy, with most valuable presents, and a petition for the release of Nuits, which had the desired effect.

A. D. 1638. Persecution being at its height against the Spanish and Portuguese, the Dutch again applied for a monopoly of the trade, and the final expulsion of the Portuguese, and proposed a cordial co-operation with the Japanese, for the capture of Macao. The attention of the Japanese was diverted from this project by the breaking out of a rebellion in the principalities of Arinia and Simabara, by the persecuted native Christians, who to the number of 40,000 shut themselves up in the latter place.

A. D. 1638. The Japanese failing to reduce the fortress, and scatter the insurgents, called in the Dutch, whose cannon were mercilessly employed in the slaughter of forty thousand of their fellow-creatures. The name of the Dutch governor was Rockebecker.

A. D. 1640. This year the Spaniards and Portuguese were finally expelled for ever from China, and lest the town of Nagasaki should suffer from the loss of foreign trade, the Dutch factory was removed from Firando to the prison in Desima, lately occupied by the Portuguese. An edict also appeared this year, forbidding any native of Japan to leave the coasts of the empire, on pain of death; and the more effectually to carry out the intentions of government, their junks were constructed on a new model. All the remonstrance of the Dutch was in vain, they pleaded their faithful services, their ready compliance in aiding at the butchery at Simabara only two years previously. Their appeals were met with the following reply: "You observe Sunday, you date from the birth of Christ; to him you pray; the gospels, the prophets, and apostles are your sacred writings, and there is scarcely any difference between your belief and that of the Portuguese. We require, that first you erase the dates from your buildings, and cease from observing the Sabbath."

A. D. 1640. Degrading as these terms were, the long cherished hopes of monopoly, and the innate love of avarice, predominated over conscience, honour, and nationality. Of the use the Dutch made of the monopoly, or the return of profits, very few materials are to be found. Their returns hitherto were in silver; and a request was made in 1641 for gold, which was readily granted, so that the amount of the return the first year was upwards of twelve hundred thousand florins. The war between China and Tartary, had just commenced, so that the trade between China and Japan must have been solely in the hands of the Dutch; no return can be obtained, but the profits must have been enormous.

A. D. 1641. The following edict was issued to the Dutch about this period:—

1st. "You Dutchmen shall from henceforth have no communi-

cation with the Portuguese, in either buying or selling them goods. If we find that you have, you shall be prohibited from coming to Japan.

2nd. "If you intend not to be molested in your trade to Japan, you shall send us word of any attempt that the Portuguese may have on our empire; likewise, if the Portuguese have conquered any other country, or converted them to their religion, if so let us have early intimation.

3rd. "You shall not molest any Chinese junks bound for Japan.

4th. "In all countries you frequent with your ships, if there be any Portuguese there, you shall have no communication with them. If there be any countries frequented by both nations, (supposed to mean Portuguese and Spaniards,) you shall take down, in writing, a full account of the names of all such countries or places, and by the captain of the first ship you send here, deliver the same to our governors.

5th. "The Liqujans (Loochooans) being the subjects of our empire, you shall not plunder their ships.

6th. "In case of fire at your factory, at Desima, you must remove to Spy-glass Mountain, and remain with the coast guard."

By their ready compliance with every demand, the Japanese left the Dutch trade unmolested for many years.

A.D. 1660. The position of the Dutch in Japan, was seriously affected by their loss of the Island of Formosa, which was wrested from them by the celebrated pirate Koxinga, whose father was a native of Japan, and carried on a large trade between both countries. Imhoff, the Dutch president, does not deny that the Japanese authorities may have secretly assisted the pirate to expel the Dutch. Independent of the loss of Formosa, the Dutch power in India was fast declining, if not annihilated; a circumstance well known to the Japanese, who were heretofore in some measure afraid of the Dutch.

A.D. 1661. Imhoff, the Dutch president, says, "about this time we were obliged to submit to the most galling insults, the governor declining to even receive our written representations, telling us to leave Japan if we wished." The humiliating state to which the Dutch were reduced, was the natural consequence, that may be expected by any nation that does not render herself respected and formidable. Independent of this, however, the Dutch factory had become a sink of the most disgraceful corruption, and the factors quietly submitted to the most unmanly degradation. The combined influence of meanness and fear led to the present degraded position of the Dutch in Japan.

A.D. 1670. There does not appear to be any interruption to trade for the previous ten years, but the export of silver was prevented for the future, and copper substituted, together with gold. Sir S. Raffles gives the return for this year at 100,000 kobangs of coined gold, the profit on which was upwards of 1,000,000 florins.

A.D. 1672. The restrictions hitherto laid on the Dutch, were of little consequence, compared to what was in store for them, viz.: a new system of valuation, and a depreciation of the gold kobang to six taels, two mace. Against this fiscal robbery no remonstrance was proposed; a quiet submission was yielded, which they soon found good cause to regret.

A.D. 1685. Another regulation was made, the valuation system was abolished, and the whole annual trade limited to 300,000 taels, of which two-thirds should be piece goods, and one-third silk.

A.D. 1689. This year the enduring power of the Dutch, was again tested by the Japanese. The copper, heretofore exported without any limitation, and from its superior quality commanding a very high price in Europe, was limited to 25,000 peculs, (125 lbs. is a pecul,) and the import was duty considerably augmented; but more troubles were in store for the Dutch.

A.D. 1696. A new kobang, one third less in value than the former, was tendered, and received by the Dutch authorities without a murmur. The new kobang weighed 13 carats 6 grains; the old 20 carats 10 grains. This change made a difference to the Dutch of 72 marks on every 1000. The old rendered a profit of 25 per cent, the new a positive loss of 15 per cent.

A.D. 1710. Another reduction of the kobang to one half its original value, viz. from 41*s.* sterling, to 21*s.* and 3*d.*, this new currency the Dutch were compelled to receive at the old price.

A.D. 1714. The exportation of copper was further limited this year to 15,000 peculs, and the number of vessels was to depend on the quantity of copper on hand, but in no case was the number to exceed three each year.

A.D. 1721. A reduction of the quantity of copper, from 15,000 to 10,000 peculs. Their annual expenses were 200,000 florins, and their net profits, which were nearly 660,000 florins, would not now pay expenses.

M. Imhoff in his memoirs, in some measure accounts for the impositions so gradually and successfully practised. He states, that the Company's servants were selected, without due regard to their character or abilities, hence frequent complaints from the Japanese of their bad conduct, their promising to import suitable goods, and improve the quality; the private trade allowed smuggling, and gross peculation. But above all submitting to a reduction of the currency in the first instance. Yet the Dutch had so frequently pledged their word as to the goods, and particularly as regards a varied assortment, that at last, they lost all confidence in the Dutch word or promises.

Sir S. Raffles estimates, that from £40,000,000 to £60,000,000 sterling were drained from Japan in the period of sixty years; thus their fears were raised for their metallic circulation, and there was no paper money to supply its place.

A.D. 1744. This year the Company seriously thought of abandon-

ing the trade with Japan, and the question was submitted to the home government: but about this time the Japanese government took compassion on them, by promising them a gift, in the shape of a drawback of 6000 taels. The Dutch obtained a new charter in return for their early success, as it appears that notwithstanding all the peculation, they divided among their shareholders for the first twenty years, upwards of 30,000,000 of guilders. The embarrassment of the company, (although restricted to two ships annually,) compelled them to take gold in place of the other productions of the country. The value of their cargoes for several years did not average more than 300,000 per annum, the annual rent of their prison alone being 3500 rix dollars.

A.D. 1781. The States-general advanced them a loan which enabled them to hold their position in Japan, and had the effect of reviving their trade.

A.D. 1796. The Dutch East India Company were prevented sending their annual ship to Japan this year, owing to the French occupation of Holland, and in the succeeding year sent an English vessel with an American pass for one year's trade; what flag she made use of it is difficult to conjecture.

A.D. 1811. The Dutch falling under the dominion of Napoleon, the British took possession of the island of Java. These frequent changes were not calculated to elevate the Dutch in the estimation of the haughty and unconquered Japanese. The situation of their servants in Japan, must have been very unenviable; for upwards of three years they were deprived of seeing or hearing from head-quarters.

A.D. 1815, Java was restored to the Dutch, and the trade with Japan has ever since continued, with the exception of 1828-1829 to the north-east coast.

The position of the Dutch in Japan, has been stationary for the last twenty years. Two vessels are annually chartered for the voyage, which occupies six or eight weeks from Batavia; a portion of the cargo is sent by the government, the remaining portion is taken by private merchants, who purchase permission from the government; the extent or nature of the trade is not very positively known. Some relaxation is said to have taken place within the last twenty years, which is probable enough, considering how indispensable the Dutch are to the Japanese, if only in conveying to them the state and alliance of all the European governments. The Japanese have had translated into their own language a full record of the whole of our proceedings and conquests in China, and are now, it is said, disposed to evince a different line of conduct towards us.

A.D. 1817. Baron Von Imhoff, after ten years residence in Japan as the chief superintendent of the Dutch Factory, thus concludes his report.—"There might still be a trade of 1,000,000 florins per annum, if the productions of the country were taken in exchange." It was his "firm belief, that Japan was in every respect

now as anxious to cultivate trade as formerly; and that there could be no possible reason for relinquishing the trade, if the servants of the company would only attend to the measures laid down by the government, viz. clear accounts, correct conduct, and a little honesty."

ABSTRACT NARRATIVE OF PORTUGUESE INTERCOURSE WITH JAPAN.

It is a singular circumstance, that the great empire of Japan should have escaped all the enterprising and skilful navigators, that the western world produced in the fifteenth and sixteenth centuries.

The Portuguese, in one of their early voyages to China, (A.D. 1542) were shipwrecked on one of the islands of Japan. This island was in the province of Bungo, the prince of which at that time ruled independently over a large portion of the island of Kiusin. Nothing could exceed the kindness and attention paid to the strangers, who were certainly the first Europeans that visited their empire. They were allowed to depart, after undertaking to send a ship every second year. This favourable opening does not appear to have been taken much advantage of until Emanuel, King of Portugal, conquered Goa on the Malabar coast.

Goa was in full possession of the Portuguese in A.D. 1510. From this period may be traced the regular intercourse and settling of a factory in Nagasaki; this, and the Portuguese settlement at Macao, a sea-port town in China, at the entrance of the river of Canton, was most advantageous. The first insight they obtained of the vast resources and mineral wealth of Japan, was from a young Japanese, who fled to Goa. The well-known zeal of the Portuguese Jesuits to propagate their religion, led them to send the celebrated St. Francis Xavier to Japan along with the youth who had fled.

They landed in Kagosima, in the dominions of the Prince of Satzuma, who, to encourage trade in his principality, gave him permission to preach the Gospel; however, the zealous missionary did not confine his labours to that place, but repaired to Firando, where he was eminently successful.

The Princes of Bungo and Omura (who had been baptized) sent an embassy to Pope Gregory XIII. about this period. The historians of those times appear to have lost sight of commerce altogether, and there is nothing recorded but jealousy and contention, beween one prince and another.

About this period (1581 A.D.) the two crowns of Spain and Portugal being united, Manilla and the Philippines became the great emporium of the Eastern trade.

A.D. 1583. The celebrated Taiko, or Taycasama, succeeded to

the throne; and though at first friendly to the missionaries, changed his policy in 1585-6, and ordered every one of the foreign missionaries to concentrate in Firando within twenty days, and leave the empire in six months, on pain of death.

It does not appear that commerce met with any interruption at this time; on the contrary it was most prosperous, the Japanese themselves trading to India and other places. In 1589 an ambassador arrived from Goa, to endeavour to obtain terms for the missionaries, but without success. Trade was however guaranteed.

A.D. 1590. Taiko declared war against Corea, as a prelude to the long cherished hope of reaching China by their aid. It is said that his intention was to break up the feudal system, by sending the nobles to fight his battles, calculating as much on their defeat (and consequent overthrow) as on their victory.

A.D. 1592. "Of his ambition there is full proof, in earnestly demanding homage from the governor of the Philippines; the missionaries failing to obtain this, their doom was sealed.

A.D. 1592. The most extraordinary rivalry now commenced between the Spanish priests and Portuguese jesuits, the former claiming an equal share in the harbours of the Japanese missions with the latter; the Spanish merchants from Manilla, were equally desirous to share the golden harvest that the Portuguese were reaping in Japan.

A.D. 1592. The Japanese armies were successful over the Coreans, and the commanders and officers of the former were all converted Christians, which in some measure caused a relaxation of the edict against the jesuits in Japan. Notwithstanding these dissensions, commerce progressed year by year, owing it is thought to the anxiety of the different princes to get foreign ships to their respective ports.

A.D. 1596. The Spanish intercourse with Japan met with a sad disaster. A Spanish ship from Manilla to Acapulco, was driven on the Japanese coast; and relying on the good faith that existed in commercial matters between the united kingdoms of Spain and Portugal, put into the port of the prince of Toso. The prince confiscated the ship and cargo as a lawful prize; the commander thinking it good policy to shew on the map the extensive territories of Spain, he was asked in return, how half the world had been acquired? The commander, being it is supposed ignorant of the existing prejudice against the Jesuits, stated that his king first sent priests and converted the natives, and then sent troops to join the Christians. It is needless to state the effect; upwards of twenty priests were crucified.

Tacosamo gave expression to his feelings by issuing the following edict;—"I have condemned to death these prisoners for their having come from the Philippines to Japan, under the pretended title of ambassadors, and for their having persisted in my lands without my permission, and preached the Christian religion against

my decree. I order and wish that they be crucified in my city of Nagasaki."

The confiscation of the Spanish ship caused an envoy to be despatched from Manilla; Taiko, in a cool and determined manner refused to make any restitution, and charged the Spaniards with acts of piracy; but at the same time guaranteed them free access into his kingdom to trade, provided they had no missionaries on board.

The Japanese policy was not unlike that of the Chinese, as neither Emperors ever thought of banishing commerce, even when religious persecution, in both empires, was carried to the greatest extreme. The usual charge in all clerical persecutions was brought against the Jesuits, that is, making riches subservient to their avocations, and an enquiry was set on foot by Taiko to ascertain their income. It appeared that the King of Portugal paid them between 800 and 1000 crowns per annum, and the authorities at Macao gave them a claim on the commerce to the extent of about eighty bags of silk out of every 1500 shipped to Japan.

The contention between the Jesuits and the Dominicans, was settled in Europe by the Pope, who issued a bull, 1598, ordering no priest to go to Japan except through Macao, thus favouring the Jesuits.

A.D. 1598. Taiko died this year, leaving an infant son to succeed him, but the throne was usurped by his guardian *(Ayosamai)* Yie-ye-yeas, alias Gongon.

The Spanish and Portuguese trade is represented as most prosperous under this reign; the quantity of gold and silver received at Macao and Manilla is represented as two thousand chests of silver and gold to the value of several hundred thousand pounds.

A.D. 1607. A serious riot took place in Macao, between the Portuguese and some Japanese sailors, in which upwards of twenty of the latter were killed by the military. The governor of Macao, (Pessoa) repaired to Japan to represent the case to the Emperor. The Dutch took advantage of the dilemma in which the Portuguese governor was placed, proposed to seize the Portuguese ship and hand her over to the governor of Nagasaki; this baseness on the part of the Dutch was not immediately accepted by the Japanese authorities. While the Japanese authorities were deliberating how to act, the Governor of Manilla was shipwrecked on the Japanese coast, and, being introduced at court, was asked if he could supply Japan with raw silk on as good terms and in as large quantities; his reply, it is needless to say, was in the affirmative. The Japanese, on this assurance, did not hesitate a moment in deciding on the fate of the Governor of Macao, A.D. 1610. The Japanese destroyed the Portuguese ship, crew, and governor, which satisfied their revenge, and the Portuguese continued their trade.

A.D. 1612. The governor of Manilla purchased from the Em-

peror of Japan a vessel just built by Adams the English pilot, who was then in the service of the Emperor, in which he proceeded on his journey, after entering into a treaty of commerce and obtaining permission to build ships in Japan.

A.D. 1613, Brought a new era in Japan commerce; the English having obtained most favourable terms from the Emperor, made common cause against the Spanish and Portuguese.

A.D. 1614. A fresh edict came forth to destroy the churches and banish the priests, which was partially followed up. The Emperor and usurper having a son and lawful heir growing to manhood, he resolved on putting him out of the way; the Jesuits were in favour of the lawful heir; the usurper was successful, hence the priests received no favour.

A.D. 1616. Gongon the Emperor died this year, leaving his son, Fide Fada, his successor, with instruction to banish the priests, which was fully carried into effect. The history of these times is silent as to the progress of commerce, but we have abundance of proof that it was fostered, in the privileges granted to King James of England.

A.D. 1620. Fide Fada carried out the dying instructions of his father, and the constant persecutions against the priests were so great that not more than fifty were left in the whole empire. There is abundant evidence on record that the Dutch, in their desire to obtain a monopoly of the trade, aided in encouraging this persecution.

A.D. 1624. Persecution was at its height; the Spaniards were finally banished for ever. New regulations were adopted, the Dutch were confined to the town of Firando, the Portuguese to Nagasaki; and restrictions were also laid on the Chinese and Coreans.

A.D. 1627. The great object of the Japanese government was to prevent the introduction of priests; the foreign commerce was essential to their welfare, and particularly to the ports in which it was carried on; a new plan was adopted, that would not check commerce, and still keep out priests. A Japanese agent was sent to reside at Macao, who kept a strict account of the number of passengers and crew of all the Portuguese vessels that set sail for Japan; if any one of the number was not forthcoming on their arrival, restrictions were adopted on both captain and crew.

It is melancholy to peruse the history of these times, as faithfully related by Charlevaix, and to think that avarice had so overcome the once proud and noble Portuguese, that they permitted their fellow-subjects to be murdered in hundreds, without even the shadow of resistance.

It was estimated that, previous to the final expulsion of the priests, there were about *one* million Christians in Japan.

A.D. 1631. Fide Fada, died in this year, and was succeeded by his son, Yeye Mitsou; this monster aided his father in his cruelties

during his lifetime. This Emperor caused an islet, called Desima, which closely joined the town of Nagasa-ki, to be drained and enclosed: it is about 600 feet in length, and about 210 in breadth; here the Portuguese factory was limited, and upwards of 50 guards and spies placed over them; their wives and children were shipped off to Macao and Goa, although many of them were either native Japanese or descendants. When their ships arrived, their fire-arms were given up to the governor, also their rudder, and none were permitted to walk the streets without a Japanese guard. In this reign (1635,) was introduced the most mortifying ceremony to Catholicism; a brass cross of Christ and the Virgin Mary, was brought round to every house to have it trampled on. It is said to be continued annually, on the second day of the new year.

A.D. 1635. The imports and exports of the Portuguese at this period, are represented as 2,142,365 taels; their connexion with Macao, giving them such facility of supplying the Japanese, with raw silk. But their intercourse was finally closed, by a discovery, or a pretended rumour, of an intended insurrection, of which the intelligence was brought by a Dutch vessel, that captured a Portuguese ship, near the cape of Good Hope, on which were found the treasonable papers, implicating the Portuguese traders to Japan, in connexion with some native Christians. The truth or falsehood of this charge, may be arrived at from a careful perusal of the Dutch intercourse. An edict was issued by the Japanese government, giving the Portuguese ten days to leave the empire, and a written notice declared that should a Portuguese ever be seen in Japan, he would be treated as a national enemy. In A.D. 1640, an embassy arrived from Macao, to endeavour to renew the trade; they were asked, did they read the edict?—they answered in the affirmative. They were put to death, and the crew sent home safe.

ABSTRACT NARRATIVE OF RUSSIAN INTERCOURSE WITH JAPAN.

A.D. 1792. A Japanese junk was wrecked on the coast of Siberia. The Russian authorities shipped the crew on board one of their war-vessels, under the command of Captain Laxman.

The captain put into the port of Matsmai, and landed the shipwrecked crew; the expression of thanks from the authorities there, and his friendly reception, induced him to make overtures for permission to trade. He was desired to sail to the port of Nagasaki, as the only place to which foreigners were admitted in the empire. The captain did not take advantage of this favourable proposal, and returned home. It is also probable that he was unprepared or unauthorised to negotiate.

A.D. 1804. This year an embassy, at the head of which was Count Resonoff, arrived in the bay of Nagasaki, in a Russian man-of-war. The embassy had a recommendation from the Dutch authorities at Batavia.

The Japanese being aware of an ambassador being on board, deviated from their usual course, in compliment to him; commissioners were appointed to attend the ship and ask for a compliance with custom, viz., to send the fire-arms on shore as a deposit. The commissioners, being delegated from the Siogaun, claimed, as a matter of right, that the deference due to him should be paid to them; this the Russians refused, as also to give up their fire-arms, but without hesitation they surrendered their ammunition. The vessel was permitted to come into harbour, with the intention of referring the disputed point to the Emperor at Jedo, a distance of 300 leagues. The first few days, the Dutch and the Russians were at liberty to visit each other, but suspicion was awakened in the authorities, and a strict embargo was laid on visits, and even on correspondence.

The Russian embassy, with a recommendation from Batavia, were well aware of the conditions on which the Dutch were permitted to carry on their trade; and if the same terms were offered, were determined to reject them. The circumstance of the Russian soldiers being allowed to retain their arms, and the officers their swords, were favours which gave them an advantage over their Dutch friends. The interpreters requested that only a portion of the soldiers should go on shore, stating that the natives would be alarmed at seeing the soldiers of a foreign nation; this Count Resonoff stoutly refused. The Russians were asked what merchandise they could supply, if they were admitted to trade. A month had now elapsed, and no answer had been received from Jedo. The ambassador feigned illness, which had the desired effect, of getting his suite a space of ground one hundred paces long, and about forty wide, called Kibatch. This fortress was staked in with bamboos, and two watch-houses erected, which commanded a view of the embassy.

One of the Dutch ships leaving for Batavia, the ambassador was most anxious to write to his government: this was refused, unless the letter was first left unopened with the Japanese governor, and was to contain nothing but the announcement of his safe arrival. These harsh terms were complied with, and the letter was translated into the Dutch language; the original and the copy were sent to the governor, who sealed it himself, and transmitted it on board, sending, at the same time, a message to take no notice of the Dutch vessel on her departure.

The place selected for the embassy was close to the sea, so that they could communicate with the ship, by boats, when any of the officers wished to sleep on shore, or vice versâ; the regular num-

ber of the embassy permitted to be on shore was required to be kept up.

The boats requiring some repairs, permission was readily given, and materials, together with a strong guard over the ship-carpenters, and ship-stores were punctually supplied, but no payment would be received. The ambassador made a request for suitable ground to make solar observations, but was refused.

The authorities paid frequent visits, always asking the same questions over and over again, and always attended by fifteen or twenty (Yalks) interpreters. The first question invariably was, by what route they sailed, and particularly if they had come through the Straits of Corea, or along the east coast of Japan? The authorities seemed well pleased that the latter course was taken. Some of the interpreters appeared to have a tolerable stock of geographical knowledge of every other country but their own. Nothing appeared to amaze them but the short time in which the embassy performed the distance between Kamtschatka and Nagasaki, viz., one month.

The guard-boats, twenty in number, at all times surrounded the Russian ship: these guards are supplied by the Prince Fizen and the Prince of Tchingadzeen, each of whom has the same title in the town.

November 13th. The Chinese junks having all sailed, the Russian vessel was towed by upwards of 100 boats, and anchored between the imperial batteries, which are on the S.E. and N.W. sides of the harbour, distant from the town two miles, in fourteen fathoms of water. The Russian vessel requiring some general repairs, the authorities proposed to have the presents and other things in her placed in a Chinese junk (two of which are always left at Nagasaki as hostages); this proposal was declined.

December 17th. The Prince of Fizen sent his boat to convey the embassy across the bay to the landing-place; she was 120 feet long, and had magnificent fittings.

March 12th. After waiting six months, an intimation was given the embassy, that the Emperor had sent a plenipotentiary (a spy) with the answer.

The Dutch president's sedan was borrowed, to convey the ambassador to the government-house to hear the Emperor's answer; the remainder of the embassy walked.

The answer was to this effect: That the Emperor of Russia had no right to send an embassy to Japan; that in the letter given to Laxman, there was no mention made of an embassy; and, that if they wished to trade only, why had they not sent for so many years: that if the Emperor of Japan received this embassy, he should send one in return, which was contrary to the laws; and on no account was a Russian ship ever to come to Japan. Should any natives be ever driven on the Russian territory to have them conveyed to Batavia.

Two months' provisions for the ship were sent, for which no payment would be received, and presents were tendered to all the officers.

The reception and treatment of the Russian embassy is not to be wondered at, when it is recollected that, previous to their sending to Japan, the Russians had, from time to time, possessed themselves of several of the northern Kurile islands. The whole north and south archipelago being attached to the principality of Matsmai.

The disappointed envoy, on his return home, was determined to gratify his resentful disposition.

A.D. 1806. Resonoff despatched a hostile force to this island, well knowing that it was undefended. A carte-blanche was given to the commanders, Chiuostoff and Davidoff, to plunder, burn, and destroy the unoffending inhabitants, which orders were effectually carried out. The commanders, before leaving the island, left documents behind them, threatening Japan with further annoyance for rejecting Count Resonoff's friendly proposals.

The Japanese authorities were at a loss to comprehend the motive for this wanton and cruel act: the documents were readily translated, as the interpreters had gained some knowledge of the Russian language during the long stay of the embassy. The Dutch president is always consulted on emergencies of this kind, and he quieted their fears as to any ulterior intention of Russia.

The Prince of Matsmai was declared incapable of defending his portion of the empire, or protecting his subjects, and from henceforth his dominions have been converted into an imperial province, including Jezo and the Kuriles.

A.D. 1810. The Russians sent Captain Golowin to explore the Japanese Sea, with instructions to lay down and note the Kurile islands that were inhabited by the Japanese. Some of the crew landed on the island of Elerpoo, or in some maps called Jetorap, on which there is a fortress. The commandant was met by Captain Golowin, who excused himself by stating that they only wanted wood and water. The captain, on being reminded of the cruel act of his countrymen a few years previous, stated that his government were so displeased with the officers that they punished them with imprisonment. The commandant appeared perfectly satisfied with the account, and, after entertaining the captain with great hospitality, gave him a letter of introduction to the commandant of a fortress, where the anchorage was safer, and wood and water more abundant. Golowin's subterfuge must have been quite apparent to the Japanese, as he took no advantage of the kind proposals.

The frigate continued to sail about the islands for several weeks; and when really requiring water, anchored in the bay of Kurrashir, one of the most southern Kurile islands. The commandant appearing satisfied with his excuse, permitted him to land, and im-

mediately made him a prisoner, together with the boat's crew, officers and all. They were conveyed to Matsmai, and there imprisoned.

With regard to the harsh treatment at one time, and the great kindness evinced on other occasions, it appears inconsistent, and can only be accounted for, on one hand by the great responsibility of all Japanese officials; on the other hand, their kind and generous disposition was evidenced after the captives attempted an escape. It was two years before a satisfactory disavowal of any hostilities arrived from Russia, and the prisoners were then sent home in their own frigate. We have no knowledge of any further intercourse between Russia and Japan.

ABSTRACT NARRATIVE OF THE AMERICAN INTERCOURSE WITH JAPAN.

(Voyage of the Ship "Morrison.")

This half-missionary and half-mercantile attempt of some American merchants, residing in Canton, to open trade with Japan, was tried in the year 1837.

It appears some Japanese sailors were shipwrecked on their own coast, and losing all command over their bark, were carried or drifted about for fourteen months, and at last were cast ashore near the Columbo River. Their situation became known to the superintendent of the Hudson's Bay Company, who kindly sent them to England; from thence they were sent to China, and consigned to the care of the superintendents of British trade, presuming that they would ultimately reach their homes.

From the narrative given by Mr. King, an American merchant, who accompanied the vessel, (Morrison,) and his letters, which were written in the Chinese language, furnish the following facts:

The ship (Morrison) sailed from Macao on the 4th July, and on the 11th reached the islands, known by the Japanese name of Madjicossima, or Eight Islands. This group lies between latitude 24° and 25° north, and longitude 123° and 125° east, and distant from Loochoo, S.S.W., about 180 miles. The Japanese on board, stated that the natives spoke the Japanese language, were few in numbers, and had little or no intercourse with Japan.

July the 12th brought the Great Loochoo in sight; anchored in Napa-keang, distant about one mile from the shore, and was visited in the course of the day by two boats from the shore; the largest about 25 feet long, rather narrow, with both ends open, and paddled by natives, who were naked. The chief with some others came on board, asked the name of the ship, to what country she

belonged, and the number of men on board; and the same day a Japanese junk left the harbour, laden with 200 peculs of sugar, bound for Satzuma, a port in Japan, situated about 400 miles N.N.E. from Loochoo. The hull of this vessel was made of pine, the bow was sharp, without any bowsprit. The solitary mast was about forty feet high, and supported by a huge forestay, under which hung a yard, in form like two cones united at their bases; this was raised by halliards passing over the top of the masts aft to the quarters, where they went over a sort of windlass, and then round a capstan below deck. The sail was made of coarse cotton, and the bolts were laced together with cords; several ropes secured it in its proper place. There was no sternpost, and the cabin was consequently exposed to view. The rudder was about fifteen feet long and eight broad, with a tiller like a spankerboom, reaching forward nearly to the mast. The long-boat was lashed athwart the vessel, near the bow, the ends projecting over each side about five feet. The stern was high out of water, and the name of the vessel was painted thereon, in Chinese characters. The capstan stood in the cabin. Every part of her was clean and orderly; her sides fell in above the water-mark, and she was rudely, although strongly, built. The crew numbered about fifteen men.

Great Loochoo contains about 900 square miles, being 60 miles long by 15 broad, and comprises 35 departments, and upwards of 350 smaller districts, which makes the average size of each about two square miles and six-tenths. Agriculture is conducted on the same plan as in China, and most of the labour is done by hand. Two kinds of millet, sweet potatoes, and rice are the usual crops; besides every kind of common vegetables, melons and fruits are abundant. Sugar forms the principal article of export; grass cloth, and cotton fabrics appeared to be worn by every class.

In answer to the question, did tea or silk grow on the island, they answered no; but the contrary is believed. The Loochoo, like the Kuriles, are not permitted to have any kind of arms or ammunition.

If Napa-keang were made a free port, junks from the adjacent coasts of China and Luconia would flock to it. It is the only foreign port where the vessels of China and Japan can meet.

The Loochoo group is situated between 26° and 27° of north latitude, and between 126° 50′ and 128° 20′ east longitude; comprising an area of about 5000 square miles; and numbering probably twenty islands, of which Great Loochoo is much larger than any of the others. Napa-keang lies due east of Fuhchow-foo in Fookeen, about 400 miles, and is nearly that distance S.S.W. of Nagasaki, where the Dutch trade with Japan is carried on. Mount Onnadake, rising 1000 feet, is the highest peak of the range of hills which runs through the island lengthwise; Mount Sumar, on which the capital is built, is 540 feet high. The population of all the islands is estimated at from 60,000 to 80,000. Their lan-

guage is a dialect of the Japanese, easily understood by the latter people, yet containing more words derived from the Chinese, than from the Japanese.

July 16th. The Morrison left the Loochoo islands, and was ten days approaching the coast of Japan, aided most of the way by a powerful current.

July 27th. The Morrison was in sight of the southern point of the principality Tootomi, called Chana-saki, a bluff headland. The current carried her rapidly past this; and the high point of Irosaki, the southern extremity of the principality of Izu, was seen. Soon after, the chain of islands that extend from the S.E. corner of Nipon appeared in sight, which, with Irosaki, form the way-marks or passage up the bay of Jedo.

The coast of Nipon presents a magnificent gallery of mountains, rising from the abrupt and indented shore in an irregular gradation into lofty peaks, until the summit of Mount Fusi, at the estimated height of 14,000 feet, ended the series. The mountain appeared about 40 miles distant, and resembled, towards its summit, the roof of a house with its gable end towards the sea.

The southern extremity of the principality of Izu, in its oblong peninsula form, resembling Yucatan, in Gautemala, is a bold promontory. The southern cape is remarkable for a white bluff, off which lies a large rock. About two miles from this cape, in a southerly direction, is a small naked *rock, not laid down in the chart*, forming a serious danger in the navigation up the bay of Jedo. As the ship approached the land, there were forty or fifty junks observed of many sizes, from a smack up to a junk of 200 or 300 tons. During the day, though opposed by a north-easterly wind, the ship gradually advanced into the bay, still aided by the powerful current: when night came on, fires were observed burning on several eminences, which is the mode of conveying intelligence to the capital.

July 30th. The Morrison was not far south of Mi-saki, or Cape Sagami, the southern point of the principality of the same name, and which also forms the western point of the entrance to the bay of Jedo.

The bay of Jedo is a large estuary, between thirty and forty miles wide at its entrance, and extending thirty miles north, at nearly a uniform width, up to Mi-saki. This is the southerly point of a small peninsula, forming part of the principality of Sagami, at its entrance being about twenty miles wide.

Mi-saki and Su-saki, (or Cape Su,) both very prominent headlands, lying from each other nearly N.E. and S.W., twelve or fifteen miles apart, form the entrance to the bay of Jedo, at the north end of which the capital stands, forty miles from Su-saki.

About twelve o'clock the distant report of guns was first heard, and many reasons but the right one were assigned, until the balls began to fall about, half-a-mile ahead of the ship. The guns were

stationed on the point at the entrance of the harbour; but were fired from the opposite side of the bay;—between them was a distance of five or six miles. There was no danger from the metal of their guns, as the channel was sufficiently wide to keep out of their reach. There were twenty fathoms water in mid-channel, gradually sloping towards either side; the Morrison anchored in seven fathoms, and the firing ceased.

The harbour of Uragawa, where the Morrison intended to anchor, is on the western side of the bay, and is the anchoring place for all vessels before going to Jedo. Sixteen ri (23 miles) above this is Shinagawa, where all vessels unlade and receive cargo, it is only one ri from Jedo. The native, on board, stated that he had seen seventy or eighty vessels arrive and depart in one day. The Morrison anchored about three P.M., and soon after boats began to approach the ship. The majority of the natives were thinly clad; a piece of cloth was wound round their loins, or a loose gown secured at the waist by a girdle, some wore quilted cotton jackets. In the general cast of their countenances, they differed considerably from the Chinese, while the points of resemblance indicated their connection with the Mongolian race. In their oblong, sunken, and angular eyes, they were like the Chinese; but their short necks, snub-noses, high cheekbones, and inferior stature, approximated rather to the Corean and Kurile, than to the sons of Han. The majority were large-limbed men.

Not knowing the impression which the fact of having natives of Japan on board would have, it was thought best to conceal them, until the proper officer should come on board, and allow the shipwrecked men to tell their own story. One man, who was thought to be an official, came on deck with an air of great disdain; but after partaking of refreshment he became more friendly. This person soon returned after taking a glance of the vessel, and receiving a request for an officer. The visitors were very numerous of both sexes, and all manifested friendly feelings, partaking of the refreshments offered them, enquiring the business of the Morrison, and invited Mr. King and others to go on shore and ramble. They appeared greatly surprised at the ignorance in not comprehending their eloquence.

July 31st. Towards four o'clock in the morning, the Morrison was saluted by a cannon-ball whistling over the ship, succeeded by three others. This movement caused the Morrison to hoist a white flag, in order to induce some one to come on board. No heed was given to the signals; and the firing continuing, the crew began to weigh anchor and make sail. There was sixty fathom of cable run out, and only sixteen hands on board, which caused the men to be exposed to the firing for an hour.

The manner of serving the guns was unskilful, some of the shot going over the mast-head, and others falling half-way between the shore and the ship.

Having sailed out of reach of their guns, the ship was followed by some gun-boats, with about thirty men in each, who bore down on her, firing swivels at the ship with great activity.

When fairly off in the stream, the ship lay-to for them to approach, but they soon returned.

By a consultation with the natives on board, it was decided to make for Kagosima, the chief port of Satsuma, the southern division of the island of Kinsin, and the residence of one of the most powerful and least dependent of the feudal princes.

August 8th. Cape D'Anvelle, on the eastern coast of Kiusiu, came in sight. The morning of the tenth brought the Morrison to the fine bay of Kagosima; the scene which now opened to the view was surpassing grandeur itself, in scenery and cultivation.

Miabona is the anchoring-place for all junks destined for Kagosima. Here two of the shipwrecked Japanese proceeded to a village, and having told their tale, a village officer came on board.

The visitor bore on his blue gown the arms of the Prince of Satsuma, a white ring, an inch and a half in its exterior diameter, enclosing a white square, the angles of which touching the inner edge of the ring, left within the circle four small segments only of the blue ground-colour. This proved that the eastern, as well as the western side of the Bay of Kagosima, is the territory of the Prince of Satsuma.

A packet was prepared for the prince, in which was detailed, the attack on the Morrison at Jedo, and a request for liberty to trade, and also to land the shipwrecked natives: this document was taken on shore by the visitor, who promised a speedy answer. The ship proceeded to the opposite side of the bay, under the direction of a boatman, who had been officially assigned as pilot.

The village of Chugemutsi, in front of which the Morrison lay, stands on the narrow cliff about forty feet above the tide, and as far below the level of a rich and beautifully cultivated tract which stretches for miles to the north and west, interspersed with groves and orchards, every spot in high cultivation.

As soon as the ship anchored, a boat came from the village to announce that a high officer would be sent on the following day; at the same time some water was sent in a boat fitted up apparently for that purpose, with a great profusion of copper in the shape of ornaments, &c.

August 12th. A slight warning was given by a fisherman, who said it would be better to be off; and that if the ship wanted to trade, it had better go to Nagasaki. Soon after this monition, a crowd was seen busily employed on the heights above the village; but their actions were hid by long bands of striped cloth. By way of preparing for the worst, the yards of the ship were hoisted without loosing the sails, and the cable was hove short.

On the Japanese being consulted, their opinion of the pacific intentions of their countrymen was unfavourable; the ship was

brought out of range, and the anchor then dropped again. The moment the topsails were let fall from the yards, a crowd of men carrying flags, and headed by officers on horseback, were observed; and immediately a fire opened on the Morrison from behind the striped mask. The guns being much higher than those used at Jedo, all their shot fell in the water far short of the ship.

Leaving the triumphant assailants to rejoice over their easy victory, the ship was steered for the port of Nagasaki, as a last resort. It was subsequently discussed with the Japanese on board, who, anxious as they were for their native land, preferred returning to being left to the mercy of the government of that place; so it was decided that they should return to Macao with the Morrison, and for the future, work for their support.

The following documents were sent on shore to the Japanese authorities :—

"The American merchant, King, respectfully addresses His Imperial Majesty on the subject of the return of seven of his shipwrecked subjects. He is come to this honourable country from Cap-shuy-moon in China, in a ship of three masts, called the 'Morrison,' having on board a physician and a naturalist, &c., &c.

"Three of the shipwrecked men which he has brought with him, are natives of the village of Ono-oura; their names, 'Ewa,' aged thirty-three; 'Kioko,' twenty-one; 'Oto,' nineteen. They left Owari in November, 1830, in a rice junk for Jedo, and meeting with a great tempest, lost their mast and reckoning, and drifted fourteen months on the wide ocean. Their eleven companions sickened and died, and they three only remained alive, when their junk was thrown on shore in a country called Columbia, belonging to America. Some hunters in that country kindly took care of them, and sent them in a ship to China, where they lived nineteen months. The good people there, remembering the word of Mencius, 'that he who does not rescue the shipwrecked, is worse than the wolf,' took care of them until an opportunity might offer for their return to their native country again.

"The other four shipwrecked men are natives of different villages in the island Kiusiu; 'Chijo,' aged twenty-eight; 'Yusaboroe,' twenty-five; 'Cumatoroo,' twenty-eight. They left a port in the island of Amakusa, in 1834, bound to Nagasaki, but were driven off in a tyfung, and after drifting thirty-five days, were cast ashore in a country called Takarobo.

"Now I, seeing the distressed condition of these men, have brought them back to their own country, that they may again behold their aged parents. Respectfully submitting this statement, I request that an officer may be sent on board to receive them—to hear the foreign news—to inspect the register of my vessel—to grant supplies, and permission to trade. I also request, if there be any shipwrecked Americans in your country, that they may be given up to me."

Translation of Second Paper.

"America lies to the east of your honourable country, distant two months' voyage. Its western parts are not yet cleared, but are still inhabited by savage tribes. On its eastern side, where the people are civilized, and from which we come, it is separated from England and Holland by a wide ocean. Hence, it appears that America stands alone, and does not border upon any other of the nations known to the Japanese. The population of America is not great, though the country is extensive. Two hundred years ago, it was entirely inhabited by savages; but at that time, English, Dutch, and other nations went there, and established colonies. Their descendants increased gradually, and sixty-two years ago they chose their first President, named Washington. That high office is now filled by the eighth president. Within the space of sixty-two years, America has been twice invaded; but its people have never attacked other countries, nor possessed themselves of foreign territory. The American vessels sail faster than *those of other* nations, traversing every sea, and informing themselves of whatever passes in every country. If permitted to have intercourse with Japan, *they* will *communicate* always the latest intelligence.

"The laws of America are just and equitable, and punishment is only on the guilty. God is worshipped by every man according to his conscience, and there is perfect toleration of all religions. We ourselves worship the God of Peace, respect our superiors, and live in harmony with one another. Our countrymen have not yet visited your honourable country, but only know that in old times the merchants of all nations were admitted to your harbours. Afterwards, having transgressed the laws, they were restricted or expelled. Now, coming for the first time, and not having done wrong, they request permission to carry on a friendly intercourse on the ancient footing."

ABSTRACT NARRATIVE OF CHINESE INTERCOURSE WITH JAPAN.

B. C. 100. The Chinese chronicles record embassies with tribute about this time.

A. D. 600. — The intercourse and friendship between these contiguous empires, at this period was conducted with mutual goodwill, which continued until the Mongols obtained the throne of China.

Although it was under the pretence of protecting Corea, that the Chinese government frequently made war on Japan, sovereignty was evidently their intention from a remote period. It is on re-

cord that before, or about the beginning of the Christian era, a mission was sent from the Emperor of China, appointing the heir to the Japanese throne, a Wang, (king) of Nippon (Japan). This plan was adopted whenever a civil war raged in that country. Corea, it appears was the battle-field, as it was considered a dependent or ally of both empires.

The following is from Nipponki, a Japanese Encyclopedia, published in 1795.

A. D. 659. An account of an embassy from Japan to China, as given in Japanese works, and written by a Corean, is called a journal of Yukino Murazi of Petsi. The ambassadors were, Ivasiki, Kisa, and Murazi. They brought with them two native Yeozites, to show his Celestial Majesty a specimen of savages. The narrator says:—"We arrived at the eastern capital of China, and were presented to the Emperor. The questions that he put to our ambassadors and their answers were as follows:—

"Does the Divine Autocrat enjoy constant repose?—Heaven and earth unite to shower blessings upon him, and constant repose follows of course.

"Are the officers of the kingdom well appointed and prosperous?—Does internal tranquillity prevail?—The manner of governing is in unison with heaven and earth, and the people have no anxieties.

"Where lie the countries of these Yezoites?—To the north-east.

"How many kinds of them are there?—Three; the most remote of these are called Tsugaru, the next Arayezo, (the untamed) and those nearest to us Niki-yezo, (the boiled down); those are Niki-yezoites. Yearly they bring tribute to our court.

"Does their country produce corn?—No; the inhabitants live upon animal food!

"Have they houses?—No; they dwell under the trees in the mountains.

"On the first of the eleventh month, there was a great assembly at court, to celebrate the festival of the winter solstice; we were invited thither, and ours was the most numerous of all the foreign missions; we were not invited again. Two of our people set a house on fire, which was the cause of much annoyance to us. They were punished with exile. On the first of the twelfth month it was announced to us that we could not be permitted to return to our home in the east, as the resolution had been taken to impose laws upon our countrymen, on the east of the sea, the following year.

"We were taken to the western capital, and there kept in close custody. In this hard condition we passed the greater part of the year. In the eighth month of the year King-shin, (660) Petsi (Corea) was conquered; and on the twelfth of the ninth month we were set at liberty. On the nineteenth we quitted the western for the eastern capital, which we reached on the sixteenth of the

tenth month, and there met our countrymen and colleagues, who had escaped with their boat to China. Upon the first of the eleventh month, came a detachment from the army, with the captive King of Petsi, and about thirty persons. We were again presented at court, and then sent home."

A. D. 1279. An extract from a letter sent by Kublai Khan, the first Emperor of this grasping dynasty, is illustrative of their wily policy.

"The sages considered the whole world as one family; but if all the members have not a friendly intercourse, how can it be said that the principle of one family is maintained?"

The Corean embassy travelled with the Chinese on this occasion, but neither of them were admitted. Four more embassies were sent from China in this reign with no better success. The next embassy dispatched was supported by an armament of 15,000 men, who plundered the Japanese coast and then returned to China.

A. D. 1286. Notwithstanding these repulses, an embassy was sent from China this year, with a large retinue, the whole of whom were slain by the Japanese. This decided the course of Kublai Khan, who sent an army of 100,000 men to conquer the empire. They landed safely on the northern coast, but a dreadful storm scattered and destroyed their vessels; out of this immense armament only five vessels ever returned to China.

A. D. 1370. The Ming, i. e. the native Chinese, having obtained possession of their throne, and suffering severely from the predatory attacks of the Japanese on the coast, ventured an embassy to remonstrate and renew the friendly intercourse; the long wished for homage was gently hinted at, in the ambassador's speech to the Emperor of Japan:—

"I am not an envoy from the Tartars, but from the sacred 'son of heaven,' the holy and divine Emperor; if you choose to rebel against him, and disbelieve me, you may first kill me to prevent the subsequent calamity that will overtake you; but the army of my sovereign is heaven's army, of which there is not one man but is able to withstand a hundred enemies; the ships of my sovereign are able singly to fight a hundred Tartar vessels. Where the decree of heaven is, what human power is there that can oppose it?" This speech had the desired effect, and the embassy was well received.

A.D. 1376. Hungwoo, the Chinese Emperor, sent a priest of Budha to Japan; the object of sending a priest was, "to command the nation to venerate that religion." The ancient and royal law of "universal benevolence to all, whether remote or near at hand" was strongly impressed on the Japanese.

A.D. 1420. Yung-loo sent an embassy to Japan, with a view of purchasing some of the manufactures of that empire; he was well received on his entrance, but a change took place, and he had a narrow escape for his life. The subsequent embassies to Japan

were numerous during the Ming Dynasty, to represent the ravages of Japanese pirates, but no hostile proceedings, were ever taken to suppress them; and ever since, Japan has boldly resisted the degrading vassalage that China has forced on her less powerful neighbours.

During the Ming Dynasty, the Japanese pirates were a constant source of annoyance to the Chinese government, but the commercial intercourse was carried from a more remote period.

In 1539, the Japanese sent an ambassador to Ningpo, to conclude a treaty of peace and commerce. The reception and treatment given to the envoy was so bad, that the former ill-feeling was renewed. The Japanese ruling-passion is revenge, which they gave vent to on this occasien, but were driven to their ships, and retired after an agreement was entered into, that henceforth only three vessels should come annually to China, and their crews not come on shore. As the Japanese at that time traded to all the islands on the eastern coast, smuggling was resorted to with the Chinese.

Silk was an article in great demand in Japan, and the Emperor and Princes frequently sent vessels, with the precious metals, to purchase a cargo.

On one of these occasions, that a royal cargo was required, the supercargo paid for his goods before they were delivered, and as usual, the Chinese cheated him out of his money; failing to obtain redress, he made good his loss by plundering the first Chinese goods he met with. The next year a large body of Japanese besieged Shan-tung, and made their way to the Yangtzekang, penetrated as far as Nanking and Suchau, turned south to Che-keang, where they took several places, and everywhere committed great ravages. They became masters of Chusan, and then laid siege to Nanking, but were beaten off by an army that was led on by a female.

In A.D. 1672, a division of the Chinese fleet, consisting of forty-seven junks, with two thousand men on board, landed on the coast of Tsukusi (Fizen). They had previously given the Prince of Tsuzima notice of their coming, that they might not be deemed enemies. Upon their landing, they put on mourning-garments for the death of the *Mikado,* (Spiritual Emperor of Japan) and took upon themselves the performance of an homage-ceremony to his successor, by bowing towards the rising sun. They were collectively presented with silk-stuffs, and soon afterwards set sail again.

A.D. 1684. The first restriction laid on the Chinese trade was this year, when upwards of 200 of their junks arriving with 50 men in each, the authorities became alarmed, as the Tartars were on the Chinese throne, instead of the "Son of Heaven." The Chinese were prohibited from visiting the capital, and limited to

twelve junks, and an augmentation of the duties hitherto charged was imposed on the Chinese.

A.D. 1780. The Chinese were subjected to new restrictions this year. The number of junks was further limited, and an old temple was prepared for them, in which they were to carry on their trade; the annual rent of the temple charged them was 16,000 taels, and the duties charged on their imports were 60 per cent. Their imports consisted of sugar, tin plates, ivory, lead, woollen cloths, and green tea (for the nobles.) Exports from Japan, copper, (in bars) camphor, lackered wares, umbrellas, dye fish, (a favourite medicine) salt fish, and a peculiar muscle, that will keep good for years.

The Chinese are permitted to trade only at Nangasaki, but their number is limited, and seldom exceeds 100, who are under the control of head-men. There is an enclosure set apart for them; but, unlike the Dutch, they are allowed to go about the streets of Nagasaki.

The Chinese factory is divided, by narrow streets, into twelve buildings, and may contain about 150 dwellings and stores.

The number of junks licensed to trade is seven, which make two voyages annually. When the Chinese arrive in Nagasaki, their junks are unloaded by the Japanese, and when the tide will permit are drawn on shore until their time of departure; but otherwise they have several privileges.

The national antipathy of the Japanese to the Chinese is very great, and said to arise from their treatment to the fair sex.

During the Russian embassy's long stay in Japan, Captain Krusestirn was enabled to discover the degrading terms on which the subjects of the Chinese empire are permitted to trade.

Two Chinese junks are left always in Japan, it is supposed as hostages. One of these junks was offered to the Russian Mission to reside in.—See abstract of Russian intercourse with Japan.

The Chinese imports are broad-cloths, and various other woollen stuffs. Their exports, biche-de-mer, copper, lackered ware.

The door-keepers, interpreters, &c., are appointed by the government. They are not permitted to visit the Emperor at Yedo.

The preceding details amply shew that we have only to blame ourselves for our exclusion from Japan. Since 1841, I have been urging a mission to Japan on Her Majesty's government; and when our large fleet was quitting Nankin, I ventured to entreat Lord Aberdeen to permit its distinguished chief, Sir William Parker, to visit the court of Japan. The appearance of such a squadron would have ensured respect, and accomplished, pacifically, a commercial intercourse. It is to be hoped that the facts contained in the preceding pages, will at length induce Her Majesty's government to carry this important object into effect.

Our government are justified in taking measures for re-opening

the commercial intercourse we had with Japan, two centuries ago; on the basis of the treaty* I recently discovered, (see page 298) which authorises us still to maintain this intercourse. The preceding report was laid before Her Majesty's ministers, in the hope the attempt would now be made. It appears that the French government sent Admiral Cecille to Japan last year, but he has not been favourably received; and the Parisian journal, "*La Presse*" assigns the following reason for the rejection of French intercourse. If this statement be correct, I have no doubt that the Japanese government have been induced to make this declaration of continued *exclusion to all but the Dutch.* The details in chapters vii. and viii. prove that China has not "enjoyed a durable peace by the exclusion of foreigners;" that in truth the *exclusion of foreigners was not a "fundamental policy of the Chinese empire,"* but arose out of the intolerant, suspicious, and tyrannic despotism of the Tartar usurpers of China, within the last two centuries. The abstract narratives of the intercourse of different nations with Japan at an early period, until dissensions, jealousy, and exclusion were prompted, fomented, and accomplished by the Dutch, are at variance with the "reasoning" put forth in this document for the "faculty of trading with Japan" granted to the Dutch. The statement is indeed one of the usual diplomatic intrigues of the Hollanders, and which at this moment the French would probably not be unwilling to countenance,—"*La Presse*" says,

"The voyage of Rear-Admiral Cecille to Japan, and the reception which the French squadron there met with, is in part explained by a very remarkable fact, of which we had heard before the arrival of the last mail from the Red Sea, but which appeared to us to need confirmation. It is now averred that a short time before the conclusion of the peace between England and China, in 1843, the King of the Netherlands addressed to the Emperor of Japan a friendly letter, having for object the abolition, in that distant kingdom, of the exclusive system practised for the last three centuries with respect to foreigners. His Majesty enumerated with much detail, the events which have forced the Chinese empire to multiply in spite of itself, its points of contact with all nations of the world; and inferred from this new state of things, that as Japan, from the vicinity of Hong Kong and Chusan, could not escape a similar fate, it would be prudent to anticipate a crisis by means of concessions which would satisfy Europeans and prevent all unfriendly collision with them. As a natural consequence of this prudent course, the King of the Netherlands engaged his *cousin*, the Emperor of Japan, to extend to all foreign flags the faculty, hitherto enjoyed by the Dutch exclusively, of trading with Nangasaki, and further to open on the same general footing two or three other ports, either the great island of Niphon, or an island of Yesso. The letter was sent in the original to M. Beck, the

* The Japanese scrupulously fulfil the engagements of their ancestors.

chief of the Dutch factory at Nangasaki, who succeeded, after some difficulties of form, in having it conveyed to Jeddo, the seat of the court. It is very rare for the communications of the Dutch to be placed under the eyes of the Emperor; they are regarded as too unimportant for the leisure of so great a potentate; on this occasion, however, the question appeared to be of too grave a nature for the ministers to take upon themselves the responsibility of a solution, and M. Beck obtained the certitude that the letter of his sovereign had reached the Japanese monarch. Two years passed without any reply being given. It had been remarked, that on several points of the coast the most open to a landing, more activity than formerly was displayed in the work of fortification; but this was generally attributed to a belief of the Japanese that several English vessels, which had been driven into these latitudes by storms, were come to invade the country. At length, however, the Emperor of Japan has sent to the King of the Netherlands a reply, of which the following is the substance:—'I have watched with attention the events which have brought about a fundamental change in the policy of the Chinese Empire; and these very events, upon which you base the advice which you give me, are for me the most evident proof that a kingdom can never enjoy a durable peace without the rigorous exclusion of all foreigners. If China had never permitted the English to establish themselves on a large scale at Canton, and to take root there, either the quarrels which caused war would not have taken place, or the English would have found themselves so weak that they would have at once sunk in the conflict. But from the moment when China allowed herself to be touched on one point she rendered herself vulnerable on others. This was the reasoning of my great ancestor when he granted you the faculty of trading with Japan, and, but for the proofs of friendship which you had frequently given to our country, it is certain that you would have been excluded, as all the nations of the west have been. Now that you are in possession of this privilege, I am willing that you should continue to enjoy it; but I will take care not to extend it to any other nation, for it is easier to maintain a dyke in good preservation, than to prevent the enlargement of the breaches which are permitted in it. I have given orders to my officers in consequence, and the future will prove to you that our policy is wiser than that of the Chinese Empire.'"

It is impolitic of the British nation to permit the Dutch to continue their existing monopoly of the Japanese trade; we have already suffered enough by their artful interpretation of the treaty of 1824 relative to the Eastern Archipelago. Our treaty with Japan, of 1613, is still in full force, and it is for the interest of the *Japanese people*, as well as for that of the western nations, that Japan and China be opened for perfect freedom of intercourse and commerce. The administration that accomplishes this useful measure will perform a great good to millions of mankind.

CHAPTER X.

INTERCOURSE BETWEEN CHINA AND COREA, TIBET, COCHIN-CHINA, SIAM, AND BURMAH,

THE relation in which the Government of China stands to the contiguous Asiatic States, is an interesting subject for examination, especially at the present period, when the attention of Europe is so generally directed towards Asia, and when the force of circumstances is daily bringing us more and more in contact with countries of vast extent, with myriads of inhabitants, possessed of comparatively great wealth, and capable of being brought within the advantageous pale of active commercial intercourse. To begin with the admirably situated Corean Peninsula (see map.)

Corea is called by the natives, Coali, in feudal relations with the Tartars, previous to their conquest of China, and still continues so with the Chinese Empire. It extends from 34 to 44 degrees of north latitude, and (estimating 15 leagues to a degree) is 150 leagues in length, from N. to S. and about 75 leagues in breadth, from E. to W. By some accounts the length of the kingdom from N. to S. is 450 miles English, and the breadth from E. to W. 300. The length of the sea-coast is estimated at 1500 miles. There are several long capes or headlands running into the sea. On the N.E. it bounds the ocean, and on the W. is separated from China by the Bay of Nan-king, but is joined to it on the N. by a long high mountain; towards the S.E. it bounds the Japanese empire; there are but twenty-five leagues distance between the city of Pousan in Corea, and the city of Osacia in Japan. Between the two cities, is the island of Tuissima, i.e. Taymutto, which the Coreans ceded to the Japanese for a portion of the Quelpart. The capital of Corea, *Hanching*, in latitude 36° N. and 15° E. from Peking, is said to be distant three months' journey by land from Peking. When the Yellow Sea is frozen over, the Coreans can walk across it to China.

PROVINCES OF COREA. Hien-king province is situated on the north-east quarter of the Peninsula of Corea, stretching along the Japan Sea; the coast is bleak and inhospitable, except at the extremity, where it is divided from the country of the Mantchous, by a large river, on the banks of which are several large towns. The land here is cultivated with care. Smuggling, under the guise of pearl-fishing, is extensively practised.

2nd. Ping-nean province forms the north-west side of Corea. This province and that of Hien-king lie to the north of the Peninsula, and constitute a portion of the great continent of Asia. It is bounded on the west by the gulf of Leautong, in China Proper, and on the south by the Yellow Sea, or Corean gulf. The river Yalow runs through this province, and disembogues into the Yellow Sea; it is navigable upwards of ninety miles. The province is said to be very populous, and highly cultivated.

3rd. Ketang-yuen province, lies on the north-east side of the Peninsula, and stretches along the sea of Japan. This province is composed or intersected with a number of small islands, some of which are inhabited by fishermen, who carry on a lucrative trade with the neighbouring countries, in cured fish. The climate is salubrious, and the province thickly populated, by the only hardy warlike population in the kingdom. The inhabitants of this province, in former years, fought many hard battles with the Japanese. Timber, ginseng, and paper are its chief products.

4th. Haong-hai province stretches along the coast of the Yellow Sea, northward, as far as the river Yalaw; and southward for a space of 200 miles. It has several large islands, two of which are called Tsiao-tang, and Tsiang-hoo; the latter takes its name from a large city, which was formerly the capital of the kingdom, and in the possession of the Mahans, or better known as the Hans, a warlike tribe. The province is flat and fruitful, is very populous, contains several large cities, and has manufactures of different sorts.

5th. King-ki is the only inland province in the kingdom, and being situated in its centre, is selected as the residence of the King, who has three palaces in this province. From north to south it is estimated at 200 miles in extent, and from east to west, at nearly 100 miles. This province is not inferior to any in China, in its appearance and fertility. The climate is excellent; and its numerous population are celebrated for their learning and politeness.

6th. Kin-chau is called the south-eastern province; it is bounded on the east and south by the sea of Japan. The commerce of this province is very considerable; it has five commodious and safe ports; and several large cities and towns. On the southern extremity is the great island of Japan, about 100 miles distant. In the strait are two small but fruitful islands, called Key and Dor, admirably adapted for trade with Japan and Corea.

7th. Tchu-sin province occupies the south-west side of the Peninsula, and lies opposite Shan-tung, one of the provinces of China Proper; the north-eastern extremity of this province is only distant from Shan-tung about forty leagues; and the south-west point, nearly 200 leagues. Ten leagues from the south-west corner is the large island of Fong, i.e. Fong-ma, which is eighty miles in

circumference; distant from China eighty leagues, and sixty from Japan. There are several small islands. This province has four chief cities, which are thickly inhabited with a most industrious population, and are chiefly employed in the manufacture of silk and paper. The climate is said to be more healthy than that of any other of the provinces; the earth is fruitful, and irrigated after the Chinese mode. The inhabitants successfully resisted the Japanese.

8th. Tsuen-lo province is situated between the two last-named provinces, and occupies the centre of the southern extremity of the Peninsula. The ocean bounds its coasts to the extent of about 150 leagues. The inhabitants are fond of commerce, courteous and hospitable to strangers.

The kingdom of Corea is well watered with navigable rivers. The Yalow river is situated on the north-west side of the kingdom. The mouth of this river is in latitude 40° N. in some parts several miles wide; it disembogues into the Yellow Sea. The river Le is a beautiful stream, traverses three provinces, and discharges into the Yellow Sea. Tatang river has at its mouth a capacious harbour. This river discharges into the Eastern Sea, or the Sea of Japan.

QUELPART ISLAND.—The Quelpart island is situated in 33° 32′, and lies about twelve leagues due south from the coasts of Corea; it is estimated to be fifteen leagues in circumference. It is much larger than any of the islands of Corea, to part of which it is united, notwithstanding the distance, by an archipelago of islands, that lie to the north-west of it, and reach to the Corean shore. On the north side of this island there is a safe harbour, distinguished by lofty mountains in the centre, from which all their junks depart for Japan. The British ship Nimrod, visited this island in 1842, and procured fifty-six bullocks, which were most acceptible to our war vessels then serving in China. The natives seem to be governed by a chief. Cattle appear to be the principal production which they convey to the town of Pausan in Japan, in barter for clothing. This island is admirably adapted by its position, climate, fertility, and harbour, for a British trading post, which might be maintained at no expense to the home treasury.

GOVERNMENT OF COREA.—The government of Corea is, if possible, more despotic than that of the Chinese, and in every respect partakes of its selfish character. The reigning family is the *Le* dynasty, who cannot be crowned without the sanction of the Emperor of China, who on that occasion sends an ambassador to receive homage from the new king before his accession. This, together with consulting the Emperor of China on his Majesty's choice of a queen or successor to the throne, is all the obligation imposed on the government of his dominions the king rules, without any domestic or foreign control. His army and navy are insignificant.

The first monarch who subjected all the chiefs that ruled over Corea, was Cao, i. e. Kao, hence called Kao's kingdom or Caoli.

The Japanese made many unsuccessful attempts to conquer this kingdom, with the ulterior view of reaching China, but were always defeated by the aid of the Mantchou Tartars, with whom the Coreans were in alliance, long prior to their conquest of China.

Taico Sam, an Emperor of Japan, was poisoned in Corea, by one of the nobles, the nobleman first taking a portion of the fatal cup, which also destroyed his life. Ever since that period an enmity has existed between these two kingdoms.

The first Emperors of the present dynasty of China, were very anxious to protect Corea, as the Russians had encroached as far as the river Amour. The Chinese government in proposing a treaty of commerce with her powerful neighbour, (which was unsolicited), did so under the false pretence that encroachment would disturb their subjects in the pearl fishery.

Corea has been submissive and hostile to China alternately. Under the Sung dynasty, the Coreans were reduced to the lowest state of vassalage.

Kublia-khan failed in his efforts to annex Corea to China.

The Coreans were completely overcome by the Japanese in 1592, until assistance was sent from China, which repelled the Japanese.

The Coreans entered into a fresh treaty with the last Tartar conquerors of China, from motives of fear. They have preserved their ancient Chinese customs, and utterly reject all the Tartar innovations, such as shaving the head, &c..

There is a quarterly contribution of "tribute" from the King of Corea, to the Emperor of China, besides an annual mission accompanied with tribute. This quarterly "tribute" is exacted in order the better to keep the Coreans from opening an intercourse with foreigners, likewise their calender is sent from Peking.

In 1821, Timkowski met a Corean embassy on its way to China, and thus records his interview with these little known people:—

"In the evening three Corean officers paid me a visit, they examined with much attention our clothes, sabres, and pistols. I presented one of them with a clasp knife, and the others with some other trifling things; they received them with expressions of pleasure. One of them told me that their countrymen were continually disposed to revolt against the reigning dynasty. That the King is afraid to venture out without his cavalry. The sovereign was confirmed in dignity by the Emperor of China. I presented him with a sabre, but he was apprehensive that it would be taken from him by the Tartar sentinels which surrounded the house. An intimation was given them that they had visited the Russians too often, and must depart."

PRODUCTIONS.—Paper is said to be the chief manufacture, but as the Corean trade is restricted to Japan and Peking, little is really known of their commerce; silver ingots form the circulating medium. By their treaty with China, they are obliged to send an embassy thrice every year to Peking. The embassy takes advan-

tage of the opportunity, and opens a shop during their stay, to dispose of their goods. This is in accordance with the policy of the Chinese government, which is to lessen all other nations in the eyes of the people, and magnify the dignity of the celestial empire. It is full time such a system were overthrown. Corea abounds with corn, cattle, and timber; that is, with the very articles of which China stands in need, and of which our vessels would be the carriers, if there were an unrestricted intercourse between the different states around China. It is scarcely possible to find a peninsula in any part of the world better adapted for trade, by reason of its geographical position between China and Japan, with the sea on three sides, possessed of a fine climate, a fertile soil, and an industrious people. But of these and other advantages spread before us, we refuse to avail ourselves. In the reign of Queen Elizabeth, Englishmen would have been encouraged to explore the resources of Corea, &c. *now we have actually passed an order in council, to prevent any Englishman going beyond the* 32° *of north latitude, under the penalty of being treated as a felon, and his ship and property seized!*

THE LOOCHOO ISLANDS.

INTERCOURSE WITH CHINA AND JAPAN.—The Loochoo or Liequæo group of islands, lie to the south of the Japanese Empire, under 26° north latitude, and 128½° east longitude, from Greenwich. The area of the thirty-six islands is estimated at 5,000 square miles. Great Loochoo, the largest of the group, is about sixty miles long, by fifteen broad; its fine bay, called Napa-keang, lies due east of Fuhchow-foo, one of the free ports of China, from which it is said to be 400 miles distant, and 370 miles S.S.W. of the Bay of Nagasaki, in Japan.

I saw at Foochoo, in June, 1845, some of the Loochoo junks and Loochoo men; they were different in complexion, countenance, and stature, from the Chinese, and wore their hair fastened in a knot on the top of the head, with a gold or silver bodkin. Their manners were pleasing, and they seemed to take great interest in examining our steam vessel. They bring gold annually to Foochoo to purchase goods.

The Loochoo islands are said to be nominally subject to one of the princes of Japan (Satzuma), with whose principality the natives are permitted to trade to the amount of 125,000 taels per annum. When the Tartars usurped the Chinese throne (A.D. 1644), a great number of the Chinese emigrated to these islands.

The inhabitants probably ally themselves to Japan for their better protection; but no supremacy is acknowledged. They appoint their own governor or chief; are judged by their own laws, and exercise freely whatever religion they wish to adopt.

The chief's residence is on the western part of the great island of Loochoo. The harbour of Napa-keang is about ten furlongs

from the western part of the island, in 26° 2′ north latitude, and 145° 26′ 27″ east.

Of the thirty-six islands, eight are to the N.E. of the great island, five to the N.W. of that part called Chouli, four to the E., three to the W., seven to the S., and nine to the S.W.

The inhabitants of these islands may be divided into three distinct classes:—first, the rulers, who understand the Chinese language; second, the natives, who are educated, and write the Japanese and Chinese characters; third, a class who are superior to coolies.

They are governed by officers sent from the capital of Loochoo, and removed every five years. Crimes of magnitude are sent for trial to the capital, except adultery, which is held in such abhorrence that summary vengeance is inflicted.

Their houses are built according to an established law. There are generally ten or twelve inclosed by a wall, and again subdivided into separate dwellings; firm and compactly built, but void of furniture of any kind.

Here, also, we ought to have perfect freedom of intercourse. The Loochoo, as also the Bonin Islands, would be excellent places of resort for our whalers when in the Northern Pacific; and as the day is not far distant when steam-vessels will navigate from the east coast of America, viâ Japan, to China, these islands would be valuable as coal depôts and recruiting stations. One hundred and seventy whaling-ships recently left the port of Honolahe, in the Sandwich islands, for the northern seas in and near Japan; if we do not exercise some influence as a government, it will be done by the whalers of different nations, and perhaps in a manner not to the credit or honour of Englishmen.

INTERCOURSE BETWEEN CHINA AND TIBET, TREATIES, &c.

The proximity of Tibet, a dependency of China, to the British possessions in Hindostan, and the existing state of affairs in Nepaul, a country contiguous to Tibet, will justify some detail on a region of which little is known. (See chap. i., p. 25.)

A large mountainous tract of country, situated about 73° and 98° longitude east of Greenwich, and 27° and 38° north latitude, is generally termed Tibet; by the natives it is called Bod or Pot. Both Great and Little Tibet occupy lofty ground, and lie among snowy mountains. The national names given to the different mountains and places, are expressive of snow, frozen snow, (ice), cold, and great altitude. The highest ground is in the north-western part, which is called Nari, and lies towards Ladak. One very high peak, called Tise or Tese, and Kailasa, in Sanscrit, is in about longitude 80° east, and latitude 34° north, the "abode of snow." This stupendous ridge, whose ever-snowcapt peak rises, it is

said, to 25,580 feet, and which has at least twenty peaks higher than the loftiest summit of the Andes, separates Hindostan from Tibet.

From the first range of the Himalaya mountains, on the Indian side, to the plains of Tartary, the Tibetians count six chains of mountains, running in a north-western and south-western direction, as viewed from Kangri, in Nari, (a lofty mountain running from S.W. to N.W.), from whence they commence to take on one side a N.W., and on the other side a S.E. inclination. In the spacious valley which lies between the third and fourth range of the above mountains, is the great road of communication, Ladak and U-tsang (i. e., Middle Tibet).

The sources of the Indus, Sutlej, Gogra, and the Brahmaputra rivers, are in Nari. There are several large lakes in Tibet.

Tibet is bounded on the north by the countries of the Turks and Mongols, east by China, south by India, and on the west by India, Cashmere, Affghanistan, Tazikyul, and Turkestan.

From the time of our sudden expulsion from this interesting country, in 1783, by the Tartar rulers of China, it has been a terra-incognita, until an enterprising Hungarian traveller, Alexander Cosmos de Koros, furnished an account to the British authorities in India in 1832.

The great divisions of Tibet are stated to be :—

1. *Tibet Proper,* or U-tsang; 2. *K'ham-yul,* the eastern part of Tibet; and, 3. *Nari,* or the north-western part of Tibet.

Tibet Proper is that part which lies next to the north of Assam, Bootan, and Nipal; this is the most considerable part of Tibet.

K'ham-yul (Great Tibet) consists of the eastern part of Tibet, and is bounded by China on the east. There are small principalities, such as: Kham-bo, Gaba, Lithang, De-ge, Brag-yak, Dep-ma, Go-jo, Amdo, and Jang-sa-tam. The north-western part of Tibet, from Tsing to Ladak, is called Nari, and is supposed to be of great extent.

Little Tibet, i.e. Beltiston, is the most north-western part of Tibet. The inhabitants are ruled by chiefs, some of which are powerful. Some of the inhabitants are thought to be of Affghan origin. [The Affghans are said to be of Jewish origin, and they have very much the appearance of Asiatic Jews.]

The countries on the Indian side that lie next to Tibet, commencing from Cashmere, are: Kha-ch'heyul (Cashmere), Varan, Mande, Paldor (or Chatirgerth), Pange, Gar-zha (or Lahul), Kulla, K'hunu, i.e. Knaor, and Besahr; Kyonam and Shak-hok, or Garhawal and Kumaon; Dsum-lang, Gorkha-yul, Pal-yul (or Nipal), Lhopato (or Bootan), Ashang, i.e. Assam.

The names of the countries or districts in Tibet that adjoin India, commencing from Cashmere, are: Himbab (near Cashmere), Purik, Zanskar, Spiti-guge, Purang, Kyirong, Lhoprak, Myanam, Lach'-hi, Mon-ts'-ho-sna.

Beyond the fourth range of the Himalaya Mountains, or in the next valley to the north of Ladak, there are the following districts,

counting eastward: Nubra, Rudok, Tsotso, Bomba, Chang-ts'-hak'-ha, Chang-ra-greng.

The principal countries in this direction, from north-west, are: Beltiston (or Little Tibet), Ladak, Teshigang, Gar, or Garo (the Lower and Upper), Troshot, Tsang-u, Bhrigang. The two chief rivers take their rise here, viz., the Senge-k'-ha-bab, and the Tsanpo, or Tsang-bo; the latter is the Irrawadi, of Burmah, and not the Brahmaputra, as laid down by Major Rennell in 1765.

The next country westward of Tibet is Ladak, the rajah of which (a Mohammedan) has been placed under the control of the Chinese resident at Lassa, in order to restrain the incursions of his subjects into Tibet. This country borders upon the Sikh territory.

From Ladak to Yarkand, in Turkestan (see p. 19) is a journey of about thirty-five days. The country on the way is inhabited for two stages, where Chinese officers are met with; five Chinese and twenty Usbecks in each camp: but, for the next twenty days, the country passed through is not much inhabited. No one is allowed to travel without a passport from the Chinese umbauns, which is sealed, regularly dated, and the travellers are compelled to account for their time.

The chief of Ladak, it is said, informed the Chinese government, a few years ago, that the English were constructing a road to Kanghri, which is situated near Ispitte. This is so far true; the British resident at Subathoo, caused this road to be made in the valley of the Sutlej, through the state of the British tributaries.

Kanghri is a Sikh province, situated on the opposite bank of the Sutlej, and Ispitte another country bordering the frontier.

Westward of Nipal, which skirts Bootan, are the British districts of Kumaon and Garhawal, which are in immediate contact with Tibet, with which the Gorkas, and other subjects of the British government in India, are in constant intercourse as traders through the passes in the mountains. Beyond Garhawal, and between that district and the River Sutlej, where they come in contact with the Sikh power, are a number of small principalities, who are controlled in their foreign relations, and likewise pay tribute to the British agent at Subathoo, or Deyrah-doon.

The geography of all these regions is so imperfectly known, and becoming daily of such great importance, that a few more notes collected on the subject may be useful.

Continuing the Chinese frontier westward, from Ladak, lie the mountainous states of Iskardo, Gilgit, Gunjut, Chitral, &c.

Iskardo, i.e. Beldestan, is said to be only eight marches north-east from the city of Cashmere.

From Iskardo to Yarkand, in Chinese Turkestan, is a high road, over which merchants travel in caravans.

There are two other kingdoms which lie in the neighbourhood of the Chinese possessions in this quarter; Bokhara, including its provinces of Sarmakand and Balk, and Kokan. According to the

late Sir A. Burnes, Bokhara and Kokan may be said to include all Turkestan (except the Chinese portion), as they are the two most influential of its states. The rulers of these countries, and a great portion of their subjects, are Usbecks and Mohammedans of the Sunite sect. Burnes states, also, that the relations between Bokhara and Cabul with China are friendly.

The Russians, for years, have been endeavouring to force a trade in this quarter.

Kokan, or Ferghana, the next considerable country on the western frontier of Chinese Turkestan, is bounded on the north by the Russian dependencies of Orenberg and Tomsk; and this, as far as we know, completes the chain of foreign powers that surrounds the Chinese frontier.

Klaproth states, that the Russian new boundary (1828) put that power in possession of a tract of country of 200,000 square miles; this boundary was the Kuksu, or Blue River: it is said that the Russians have crossed it, and have erected forts on the Kokan side.

The British territory of Assam is separated from Tibet on the north by the Himalaya mountains; on the east, a narrow strip of the Burman territory divides it from the Chinese province of Yun-nan; on the south, it borders on the Burman empire.

Manipur.* From the S.E. of the Valley of Assam, in N. lat. 26° 30′, and E. long. 95°, a mountain chain takes a southerly direction, having Manipur and Burmah on the east; on the west, Kachar and Arracan, till it terminates at Cape Negrais, the southern limit of the latter province, and the S.E. cape of the Bay of Bengal, in lat. 16° N.; thus far being under British authority. This part varies in height from 7000 to 8000 feet; the valleys have an elevation from 2500 to 3500 feet above the sea. From the east of Assam this range is divided, one part passes into the Chinese provinces of Yun-nan and Sze-chuen.

It will be seen from these statements, and those in Chapter I., that the British and Russian powers are thus hemming in the Chinese colonial possessions in two nearly parallel lines; the former, moreover, is approaching the southern provinces of China Proper. Scarcely thirty leagues of the Burman territory lie between the British possessions and the Chinese province of Yun-nan. It is not difficult to predicate that Russia and England, either conjointly by peaceable measures, or separately by war, must exercise, at no distant day, an important influence in China, which is fast losing, *inland*, as well as by sea, its attempted isolation.

Political Relations.—Tibet appears to have had relations with China at a very early period. But we are as yet uncertain whether there be any annals of public transactions kept there. In

* Pemberton's Report.

the time of the Tang dynasty, about A.D. 750, the intercourse between the two countries became more frequent. This was caused by the introduction of Budhism into China, from Tibet. From that period, each successive *Gialbo*, or king of the country, claimed an alliance with China, by marriages with the imperial family.

The following singular treaty between China and Tibet, A.D. 821,* indicates that Tibet was then an independent country.

"The Emperor Wen won hiao te houang-ti of the great Thong, (China) and the Ching-chin Dyanbon of the great Pho, (Tibet) two princes considering each other as uncle and nephew; after having consulted the gods of their country have to unite (in friendship,) made and sworn to a sincere alliance between them, which is to continue without interruption. They take spirits and men to witness, and that it may come to the knowledge of future ages and races, they have had it engraved on a stone, to transmit it to posterity. These two wise, holy, spiritual, and accomplished princes, foreseeing the changes hidden in the most distant futurity, touched with sentiments of compassion towards their people, and not knowing in their beneficent protection any difference between their subjects and strangers, have, after reflection and mutual consent, resolved to give peace to their people. To diffuse this benefit everywhere, they have for the future established their government on solid bases; in perfect harmony with each other they will henceforth be good neighbours, and will do their utmost to draw still closer the bonds of union and friendship. Henceforth the two empires shall have fixed boundaries. Whatever is to the east of the Thao and Min† shall belong to the great Thong; and whatever is to the west of the rivers shall be considered as forming part of the country of the great Pho. In preserving these limits, the respective portions shall not endeavour to injure each other; they shall not attack each other in arms, or make any more incursions beyond the frontier now determined. If by chance any one passes the boundaries (of the two empires,) he shall be detained and interrogated as to his motives; clothes and provisions shall be given him, and he shall be sent back to from whence he came; for not to displease the tutelary gods of the country, and the genii of the mountains and the waters, every one must respect men and spirits.

"The uncle and nephew notwithstanding the affection they have for each other, may find difficulties in conferring together in person. In order to keep up their mutual connexion, the two empires shall communicate by envoys, who shall have free passage between the two states.

"When the envoys of Thong, and the ambassadors of Pho, shall have arrived in the valley of Tsiang-kiun-ku, where the horse mar-

* Translated by Klaproth.

† The south-western part of Shense, is so called, after the two rivers which traverse it.

ket is kept, (which is established between the two empires) they shall be maintained to the east of the country of Thao and Min, at the expense of the great Thong; but to the west of the town of Thsing Chouihian, their support shall be at the charge of the great Pho.

"Observing the rules prescribed by decorum between such near relations as uncle and nephew, that smoke and dust may not be raised on the frontiers of the two states, they must reciprocally exalt their virtues and banish for ever all mistrust between them; that travellers may be without uneasiness, that the inhabitants of the villages may live at peace, and that nothing may happen to cause a misunderstanding. This benefit will be extended to future generations, and the voice of love (towards its authors,) will be heard wherever the splendour of the sun or moon is seen.

"The Pho will be tranquil in these kingdoms, and the Han will be joyful in their empire.

"Everyone is bound to observe this solemn obligation, which shall never be altered or changed; it has been sworn to before the three precious beings;* before all the spiritual beings which exist under the sun, the moon, the stars, the azure vault of heaven, and by the animals which have been sacrificed. Whoever does not fulfil the clauses of this treaty, and who shall break the oath, will be punished by them and pursued by misfortune.

"The great men of Han and Pho, respectfully prostrate themselves, and have concluded the treaty contained in the inscription."

"The authenticity of this document is confirmed by the ancient Thong Chou, (History of the Thong) which says, "in the first of the years called Tchang-king, (A.D. 821) in the ninth month, the ambassadors of Pho proposed to conclude a treaty of peace. This was agreed to, and the emperor commanded that Sicon-yuan-ting, minister, censor and grandee of the empire, should go to Tibet, to swear with their envoys to a treaty. After various negotiations, they agreed upon and concluded a treaty of peace, between the kingdoms of Thou, Pho, and China."

Relations were thus, it is said, established between China and Tibet in the seventh century of our era, the wars with the Sefans brought the two countries in contact; and both kingdoms professing Budhism, the former regarded the latter as a holy country, and intermarriages were sought for by each.

The immense wealth stored up in the temples of Tibet, excited the cupidity of the Eleuths, who sacked the temples, and conveyed the Lamas to Soungaria.

In the twelfth century the Tibetians became, nominally, vassals to China; but in the thirteenth, their country was desolated by the Mongols. Under the Ming dynasty, from 1367 to 1644, the Chi-

* The three Budhas of the Past, Present, and Future ages of the world. This looks like a type of the Trinity.

nese ruled Tibet by a new mode, viz.: by spiritual leaders, who had honours and emoluments showered on them. The Tibetians have displayed several inclinations to throw off the China yoke. Tibet did not lose the power of styling her rulers *gialbo*, until nearly a century after she had submitted wholly to China, in the reign of Kang-he. And it was not till the reign of Keen-lung, when the last ruler, who bore that title, revolted, that it was abolished. When this event took place, the tributary dominions of the country were given to the *Dalai-lama*, (spiritual chief,) who had previously possessed a larger share of authority. His government was not subservient enough to the Tartar ruler of China. A revolt taking place, Keen-lung fixed the present form of government, about 1793.

Before the Tartars were well on the throne of China, (1647,) the *Dalai-lama*, unsolicited, sent tribute to the conquerors, and then went in person to the court of Shun-che. The Emperor granted him a patent, by which he appointed him chief of the religion of Foo. About this time the Mongol Tartars took possession of Tibet. In a subsequent revolt, the Tibetians called in the aid of China; and the court of Peking sent an army under General Olounda. The first force was not able to subdue the rebels, and Kang-he sent an additional force, under the command of his son.

The reigning Dalai-lama was then called by the title of Kaubilgan; but the Emperor of China sent him the former title, with a letter, breathing a warm expression of his favour and regard. The Chinese force exterminated the black lamas, placed the Dalai on the throne of Baudala; and confirmed him by an ordinance of the 59th of Kang-he, (A.D. 1720.)

A.D. 1727. There was another revolt, but the Chinese troops were successful. From this period the Chinese government increased the garrison, and built at Koda, near Ta-tsin-lau, (in the Chinese province of Sze-chuen), the temple of Kauci-yuen, which was appointed to serve in future as the residence of the Dalai-lama.

The town of Djachi was built in 1733, and in 1735 the Sungarians submitted. About this time the Dalai was removed to his old quarters, Baudala. In 1760, the several orders of princes, which had been created at the general peace, were abolished, and the government was solely confided to Chinese generals, the consent of the Dalai being formally asked. Troops were spread all along the frontiers, extensive commercial intercourse commenced between the two countries, and Lassa became the great western capital.

In 1791, the Gorkas began to disturb the frontiers of Dzangba, or Thsang, a province of Tibet. The Emperor of China ordered a large army to terminate the disturbance. All this part of the western countries was independent of China; but as the Tartars had penetrated the territory, it was set down as a place belonging to China.

When this war terminated, the Tartar commander-in-chief presented himself before Keen-lung, who was then at his country-palace, Jehol, where he met with Lord Macartney. Previous to the arrival of this victorious general, Lord Macartney was graciously received, and would have probably obtained an advantageous treaty; but the day after his arrival affairs took a different turn, and the British ambassador, who had intended to pass the winter at Peking, very soon received his audience of leave. It is supposed the Tartar general alarmed the Emperor about the British position in Bengal.

Tibet has ever since been a province of China, if occupation of it by Chinese troops, and having its affairs administered by its officers, constitute it as such.

Every year, messengers are sent from Lassa, bearing an imperial mandate from China, addressed to the *Deb* and *dhurma* rajahs of Bootan, and to the *pilas* and *zumpons* under their orders. This mandate contains instructions to be careful in governing the country, to quell internal tumult promptly, and report any apprehended invasion from foreign foes. A present of twenty pieces of gold is also sent.

Tibet is governed by two great ministers sent from Peking, called Tachin, they govern both Anterior and Ulterior Tibet. These ministers, as a matter of form, consult the *Dalai-lama* on whatever concerns Anterior Tibet, and the *Bant-chin erdeni* for the affairs of Ulterior Tibet. All appointments to offices of government, and to titles of nobility, must have the consent of the Chinese officers. Within the last few years one of those officers makes an annual tour along the frontiers of Nepaul.

The Tartar generals who reside at Lassa, appoint the chief officers of government of Tibet. The choice falls on men of rich families, and the appointments are not free from suspicion; but as the government is entirely military, everything is carried with a high hand. The officers are called kalion, of which there are four, each of whom directs one branch of the administration; one of them being chief.

The shandzaba collect taxes; the nansosiaks, superintend the tribunals and the territorial revenue; djacenkors, direct the law proceedings; dzeigons keep the public accounts, the two latter are hereditary. The seniors of the public functionaries bear the title of goussio; the writers are called djoner; a director is called a nerba; an interpreter, nesiamba. The chief officers are styled teba. There are subordinate officers, called kodou, and all are paid out of the taxes which are levied.

It is said that there are 60,000 soldiers stationed in Tibet, viz.: Lassa, 3,000 horse; Dyang, 2,000; Ngari, 5,000; Koba, 1,000; Tardzi, 3,000, which are divided between Landzi, Lanmantso, and among the Mongols living in tents in Ngari; and nearly 50,000 infantry in the two Tibets. The army is raised by taking one man

out of ten or five; the same with the horses. None are exempt from conscription.

In battle, the soldiers wear a coat of mail, made of small pieces of iron, or chains; and their arms consist of short swords, muskets, and bows and arrows.

Shamani-sm, the state religion of Tibet, is an ancient superstition. Strabo calls their system *Ghermans;* Clement, *Sarmans;* and Porphyry that of *Samaneans.*

The great resemblance between the superstition, and that adopted in Roman Catholic countries, induces a belief that they received it from members of that persuasion, and likewise from the Nestorians. The most striking features of their system in coincidence with Romanism, are: their missals, vespers, beads, masses, cloisters, nunneries, celibacy, and the peculiar dress of the priests, particularly the cap, which is precisely that of the Franciscan order.

This spiritual government, or hierarchy, was first known about the ninth century, and is not much practised out of their own country, if the patronage bestowed on it by the Emperor of China for obvious reasons be excepted. The lamas or high priests are venerated as incarnations of Budha (himself an incarnate Deity). The grand lama at Lassa, is supposed to be the first-rate incarnation of Budha, in human form; and at the dissolution of the latter, he enters into a new shape to reveal himself to the world. When the grand lama dies, there is a general mourning for three years, and prayers for the restoration of the lost Budha. There are three gradations, viz: the grand lama; the Bantchin Erdeni lama, who resides at Teshoo Loomboo; and the Taranath lama.

The priests are divided into two sects, each being distinguished by the colour of their caps, yellow and red. The grand lama of Lassa, and the Bantchin Erdeni lama, who resides at Teshoo Loomboo, belong to the yellow caps. The Taranath lama resides in the north, but is taken little notice of.

Both pontiffs have an endless host of monks, who obey their commands. The red caps are allowed to marry, and are the spiritual advisers to the Chinese.

The three pontiffs sit in conclave, and sensualize to excess while discovering the time, form, and place of the new incarnation. When they agree upon the point, the sanction of the Bantchin Erdeni must be obtained, and then that of the Emperor of China. As soon as the affair is made public, all the nobles and officers of government repair to the place where the lama's incarnation has been predicted. This demi-god is always selected from amongst a wealthy family, and to effectually screen his extraction, the father of the child is put out of the way in a secret manner. Keen-lung, the Tartar Emperor of China, in the latter end of the last century, became enamoured of this abominable delusion, which is marked with blood.

Keen-lung very soon learned this sleight-of-hand trick, practised

in these divinations, so that he procured a number of lamas in Mongolia, Tibet, and Peking, to make a selection as opportunities occurred favourable to Chinese interests.

The Grand Lama only appears in public once a year, and although arrogating to himself superhuman knowledge, and with great contempt viewing all other beings, yet he looks up to the Emperor of China with a degree of respect, if not of veneration.

The dalai lama sends an embassy every year to Peking, with presents, which consist of a very fine description of woollen cloth, perfumed tapers, small silver obelisks, idols, and other various utensils used in the Budhist temples. Their value is said to amount to upwards of 60,000 rubles. Presents are likewise sent to the relations of the Emperor, likewise to his great ministers. He also sends valuable presents to the several lamas, who reside at Peking. Books which are printed at Lassa, relating to Budhism, are poured into China in great quantities.

Passports are used in Tibet. The following is a copy of a Tibetian passport, issued previous to the Tartar rule in Tibet. It was translated by the distinguished Hungarian traveller, Cosmos de Koros:—

"From the noble (city) Lhassa, (or Lassa), the circumambulating race of religion;—to those that are on the road as far as *Avyadesa*, or India; to clerical, laical, noble, ignoble, lords, (or masters) of men; to residents in forts, stewards, managers of affairs; to Mongols, Tibetians, Turks, and to dwellers in tents in the desert; to envoys or public messengers, vakils or ambassadors, going to and fro; to keepers and precluders of by-ways (or short cuts); to the old (or head) men collectively, charged to perform some business of small or great importance; to all these is ordered (or is made known).

"These four foreign (or travelling) persons, residing at Lhassa, *lchang-lo-chan*, Mohammedans of *It'hang-na*, after having exchanged their merchandise, going back to their own country, having with them sixteen loads on beasts; having nothing for their defence except some Lahore weapons,—Do not hinder, rob, and plunder them; but let them go to and fro in peace.

"This has been written from the noble Lhassa, the great religious race, from the senate-house of both ecclesiastical and civil officers, in Sa-bhriing, (earth's dragon) in the year T. ch. (1688), the day of month." (These dates are wanting.)

A square Seal.

A few words on the British intercourse with Tibet may be necessary. The territory called *Bootan* forms a part of the great

chain, of which Tibet is a portion; at the foot of this ridge an extensive plain forms a boundary between Bengal and Bootan.

In 1772, the Rajah of Cooch-Behar sought the aid of the British government against the Rajah of Bootan. His cause was effectually sustained; and his enemies were driven back to their own mountains. The Bootans then applied for support to the Tishu Lama, the guardian of the Grand Lama of Tibet, who in consequence despatched a letter to Warren Hastings, who was then Governor-general, requesting a cessation of hostilities against Bootan, which had been in relation with Tibet since 1791. The letter was as follows:—dated 19th March 1774.

"Having heard from travellers of your reputation, my heart, like the blossoms of spring, abounds with gladness and joy.

"I am the Rajah and Lama of this country, and rule over a great number of subjects. I am informed that you have engaged in war against the Deh Terria, to which it is said the Deh's criminal conduct has given rise. As he is of an ignorant rude race, past times are not destitute of instances of the like faults, which his avarice has tempted him to commit. His party has been defeated, and his army killed, and if you liked, you might have extirpated him. But I take upon me to be his mediator; and to state to you that he is dependent upon me. As he is too young to rule, the charge of the country is in my hands; should you persist in molesting him, it will irritate the Lama and all his subjects against you. I have admonished the Deh, to desist from his evil conduct, and to be submissive to you in all things; so treat him with compassion and clemency. I am but a fakeer, and it is my custom to pray for all mankind. And I do, with my head uncovered, pray that you will cease from all hostilities in future. We, poor creatures, are in nothing equal to you. Having a few things in hand, I send them to you as tokens of remembrance, and hope for your acceptance."

This demand was acquiesced in by the council, and a treaty of peace entered into with the Bootans. The contiguity of Tibet to the western frontier of China, suggested a possibility of an intercourse with that empire through the *Dalai Lama.*

A treaty of peace was in consequence entered into between the English and Tibetians on the 25th April, 1774; and for the better continuance of friendship, Mr. Bogle was deputed from the Governor-general of India, to the court of the *Tishu Lama.*

He enjoyed the hospitality and kindness of the Tishu, for upwards of eight months; and on his return, was entrusted with a large sum of money, to be expended in the erection of a temple on the river Hooghly, near Calcutta.

Mr. Bogle, the envoy, obtained a promise from the Lama in 1779, that he would procure for him a passport from the Emperor of China. The Lama was only four days in Peking, when he signi-

fied to the Emperor Keenlung, that he had a favour to ask. The Emperor desired him to speak without reserve. The Lama said "In the country of Hindostan, which lies on the borders of my realm, there resides a great prince, for whom I have great friendship. I wish you should know and regard him also, and if you will write him a letter of friendship, and receive his in return, it will give me great pleasure, as I wish you should be known to each other, and that a friendly communication should in future subsist between you."

The Emperor readily granted all that had been asked, and also inquired about the country, but Tartar-like, when the Lama died, he forgot his royal promise made to his saintly friend.

The Grand Lama dying in Peking, in 1779, intelligence of the sad event was sent to the Governor-general.

When the new spiritual pontiff was discovered, Captain Turner was sent to congratulate him. This mission was received in a different manner from the former, for reasons which must be apparent from the following letter from the Emperor of China. No British mission has been there since, until Captain Pemberton was at Bootan in 1838.

"Placed by Heaven at the head of ten thousand kingdoms, my endeavours are employed to govern them well. I neglect no means to procure peace and happiness to all that have life. I endeavour to make learning and religion flourish. Lama, I am persuaded that you enter into my views, and that your intentions accord with mine. I am not ignorant that you do all that depends on you, to omit nothing that your religion prescribes, and to follow all their laws. You are punctual at prayer, and you bestow the attention that praying well requires. It is by this that you become the most firm support of the religion of Foo. I rejoice in it from my heart, and give you, with pleasure, the praises that are your due. By the favour of Heaven I enjoy health. I wish, Lama, that you may enjoy the same blessing, and that you may long continue to offer up your fervent prayers.

"The year before last, the Punjun Irtinnee set out from Loomboo, in order to pray here, at my seventieth birth-day. As soon as I heard of his departure, I sent the Lieutenant-general to meet him, and ordered that he should give him a Sautchou* of pearl, that I had worn myself; a saddle, some silver, and other trifles.

"This last year, Punjun Irtinnee, on his way to visit me, I sent some grandees to meet him, and one of my travelling chairs, one of my camp tents, flags, and other tokens of distinction; proper to create respect.

"When he was within a few days' journey of the frontiers, I sent

* A rosary, similar to what is in use in the Roman Catholic Church, on which their prayers are counted.

my eldest son to meet him, who saluted him, and gave him presents from me, with a horse and other things.

"On the 21st of the seventh moon, the Punjun arrived at Jehol, where I then was, and he gave me a feast of ceremony, to which the Lamas of his suite, from Loomboo, were admitted. I gave in return a solemn entertainment; but apart to all the Lamas of Jehol, to the Lamas of the Tchasaks, Eleuths, Kokonas, Tourgauths, and Turbeths.

"During this festival, the Mongol Princes, the Begs, the Taidjo, and other nobility, as well as the ambassadors from the Coreans, the Mohammedans, and others, were at Jehol, all did homage to him. Delighted with the reception, he requested to accompany me to Peking; to which I consented. All the Lamas came to meet him, many thousands in number prostrated themselves. I assigned to him the golden apartment. I gave directions to show him anything worthy of attention. He officiated at the dedication of the imperial Miao, which I erected.

"On the twentieth of the tenth moon, the Punjun Irtinnee was ill, and I sent my physicians, who reported that he was dangerously ill. I visited him in person. He received me with tokens of pleasure; and from the words of satisfaction, with which he spoke to me, I thought he was recovering. It was however far otherwise; and the venom of the small-pox had spread through all parts of his body,

"On the second day of the eleventh moon, the Punjun Irtinnee changed his dwelling (died). The shock overcame me; with a heart full of grief, and eyes bathed in tears, I repaired to the Yellow Chapel, where with my own hands I burned perfumes to him.

"When I reflect that it was to do honor to my birth-day, that he made this long journey, this distresses me beyond all measure. To console me in some measure, I have resolved to render memorable the day of his regeneration.

"I gave direction for making a shrine of gold, in which his body should be deposited, as something worthy of his precious remains. I have bestowed bounties on all his disciples, and on his brother I have conferred the title of Prince of the efficient prayer. I did not neglect the Tchasak Lamas, and to several of them I gave titles.

"My design in entering on so long a detail, is to show you the great estimation in which I hold whatever is connected with you, and the profound regard I have for your person.

"When the 100 days were up, I gave orders for the body to be conveyed with due pomp. I sent the eldest of my sons three days' journey with it. I joined the procession myself as far as it was proper that I should go. Although he has changed his abode, from the aid I have rendered to him, he will not long delay to be fixed in another habitation.

"Lama, it is my desire that you should show kindness to all the Lamas of Teshoo Loomboo, and respect them on my account; from their conduct I judged them worthy of being your disciples. I recommend to you those who accompany the body, and who will perform the number of prayers that you may regulate. It remains for me to add, that I send Petingue and his suite, to salute you in my name. They will deliver to you a sautchou of coral, a tea-pot of gold, weighing thirty ounces, and bowl of the same weight; a silver tea-pot and bowl; thirty sautchous of various coloured beads, and twenty purses. The 14th, 2nd moon, and 46th of Kienlung."

Presents pass annually between the Dhurma Rajah of Bootan, and the Dalai Lama of Lassa; and three lamas, on the part of Bootan, reside at the court of Lassa.

To the west of Bootan, is a small territory of the Sikham Rajah, who is said to be tributary to the Dalai Lama.

In November, 1781, the Lama of Tibet addressed the following letter to our Governor-general at Calcutta:—

Translation of a letter from Changoo Cooshoo Irtinnce Neimo-heim, Regent of Tishoo Loomboo, to Warren Hastings, Esq., Governor-general, &c., &c.

"Received, February 12th, 1782.

"To the fountain of benefits, abounding in excellencies, ornament of the chief seat of power and greatness, shedding splendour on the leaders of Europe; repository of valour and magnanimity; exalted in enterprise; high in dignity; the governor Immaud u'Doulah. May his fortitude and his existence be perpetuated by the bounty of Almighty God! Some time before this, the Khaw Kawn of China called unto him the Lord of his votaries, the luminary of the word, Mahah Gooroo, with earnest solicitations: and on the 17th of the month Rubbe-u'-saunie, in the year of the Hijera, 1193, (17th June, 1779).

"The lama, according to agreement, went towards the regions of China, and Khaw Kawn (Emperor of China) despatched leaders of distinction to meet him; and kept in readiness cattle to transport his luggage, with tents and other conveniences. And there is a land called Soobah, where Mahah Gooroo and the Khaw Kawn of China, met each other in joy and satisfaction; and they continued there for one month, and then proceeded to the city of Picheen (Peking), that is to say, the royal city; and in that city they remained six months.

"The Khaw Kawn of mighty power, in the abundance of his faith and his love for the truth, exhibited proofs of his obedience and submission. And the Mahah Gooroo, on whom be the continued blessing of the Almighty! instructed many of the sages of China in knowledge; and he caused their heads to be shaven.

"And down to this time the Mahah Gooroo was well in health; but the water and air of China were pernicious to him. Such was

the will of God; eruptions of the small-pox came forth, and our earnest endeavours availed nothing; for the predominating star of our happiness was reversed and obscured; and the only remedies were resignation and submission. The measure of his existence was filled up, and the lip of the cup of life was overflowed. And we supplicate, with a united voice, the return of the hour of transmigration, that our departed lama may be again restored to our sight. And after the death of the lama, the gracious favour of Khaw Kawn was greater than before.

"When the funeral solemnities were concluded, we received our dismission; but the Emperor caused every comfort for us on the road; people were placed at different places to convey the corpse of the deceased lama home.

"Poorungheer Gasien arrived here after the departure of the lama to China, and two letters and nine strings of pearls, which you sent as a gift, arrived safe. All these were submitted to the inspection of the lama; and the joy which he expressed on reading your letters was great. The rosaries and gifts you sent me, arrived in a happy hour, and caused much satisfaction. I formerly wrote a letter, and sent to you unwrought gold, that certain pearls, and coral, might be purchased for its value. I presume to repeat the request respecting the piece of land in the noble city of Calcutta. Concerning this I have instructed Poorungheer, who will make it known to you, hoping you will permit him to remain under the shadow of your protection. You must send to me constant information of your health, that the garden of pleasure may flourish. Zehij jah, 1185, (November, 1781)."

In 1791, Tibet was invaded by the Nepaulese, who carried off great plunder from Teshoo Loomboo, and rifled the tombs. They were pursued by the Chinese army, defeated, and compelled to sue for peace on the terms of restoring the property, and paying an annual tribute. The Chinese government keeps a close watch on the court with spies, called umbas, who send their lacoos * to Peking.

The Nepaulese applied to the British government. Captain Kirkpatrick was appointed ambassador to Nepaul.

The Chinese commander seemed well disposed to break off the conference when he perceived a British officer there.

The similarity of dress between the Nepaulese soldiers and the British battalions, gave suspicions to the Tartars that we had been aiding them.

The preceding details may be of some utility in the new relations which we shall probably be compelled to form in this part of Asia. They show the loose tenure of power by which China holds Tibet in subjection, and they indicate that we may establish intercourse with that fine region on a satisfactory basis.

* Communicators.

COCHIN CHINA AND CHINA—INTERCOURSE.

Cochin China is situated near the southern extremity of Asia. Its limits have been greatly extended by conquest, as it was formerly a mere strip of land between the China Sea and the mountains, not exceeding sixty-five miles in breadth. The kingdom now comprehends Tonquin, the chief port of Cambodia, and the small state of Champa. It extends from the point in Cambodia, in 8° 36′ north latitude, to the northern confines of Tonquin; and from the longitude of 105° to 109° east. It is bounded on the north by the Chinese provinces of Kiang-si and Yun-nan; on the west by the kingdoms of Lao and Siam, while the gulfs of Siam, Tonquin, and the China Sea, bound it on the S.W., E. and N.E.

The area of Cochin China and Tonquin is estimated at 100,000 square miles; and the chief towns, Hue, Faifo, and Quintion. Turon Bay is a perfect harbour. The population is estimated at 12,000,000 to 23,000,000. They bear some resemblance to the Chinese, by whom Tonquin is said to have been colonised, B.C. 214. There are about 50,000 Chinese in Cochin China. In Tonquin about 25,000 Chinese are said to be engaged in the gold, silver, and iron mines. Trade between Cochin China and China about 20,000 tons annually.

Turon Bay was visited by Lord Macartney in His Majesty's ship "Lion," on his voyage to China, in June, 1793. The markets were opened by order from the king, who sent a present of provisions himself; on one occasion upwards of 100 tons of rice, several bags of pepper, &c. The king was much pleased with presents given him by Lord Macartney, and inclined to welcome the British. Civil wars had then been raging for a long succession of years. The inhabitants are represented as industrious, and the soil fertile. There was a favourable, and, indeed, liberal, disposition on the part of the court, whence orders were issued permitting the English to travel into the country, and examine it as much as they should desire.

"Turon Bay is safe in all seasons of the year; sufficiently capacious to hold the largest fleets, affording a complete shelter against both monsoons, with an islet surrounded by a sufficient depth of water to admit ships of considerable size heaving down by it; and, on the whole, navy gentlemen here consider this port to be the most commodious of any on this side of Asia. The island of Campelo (or Callao), is within a few miles (eight) to the southward of Turon, latitude 15° 53′, five and a half miles long by three broad. It is asserted that the French had, several years ago, proposed to purchase it from the King of Cochin China. They supposed that the quantity of gold extracted from the Cochin Chinese mountains, and the vast quantity of sugar manufactured in its plains and sold

at a price vastly lower than in any other part of the world, together with the other produce of that country, would render a settlement in the neighbourhood very profitable; but above all, they conceived that by stationing frigates there, on the approach of war, they might easily intercept our ships bound for, or returning from, Canton."

[Lord Macartney to Mr. Dundas, President of the India Board, dated Coast of China, 18 June, 1793.]

The island which forms not only the east and south side of the port of Turon, but also the south bank of the Mesron River, would be a still more valuable acquisition than Campelo Island, as commanding the best harbour; and more connected with, as closer to, the Continent.

In 1803, there were several French settlers at Turon; there were also Portuguese traders from Macao, but the restrictions impeded trade.

In 1844, the French minister in China, M. Lagrene, sent one of his attending frigates to Turon, to demand redress for the ill-treatment of a French missionary. There were commercial agents from France sent in the frigate; and the Marquis de Ferrier informed me (while we were recently travelling home from the East), that it was intended to establish diplomatic and commercial relations between France and Cochin China.

When Lord Macartney was in Turon Bay (June, 1793), there were three trading vessels: a Portuguese, from Macao; a Dutch, from Ostend; and one from China. "The cargoes of these vessels were chiefly paid in *ingots of fine silver*, and procured from silver mines lately opened in Cochin China. They have gold in ingots of the same form and size, but they preferred paying in silver." "Sugar sold in the *inland* villages at one penny a pound." Lord M. purchased "single refined at four-pence; but the want of demand had reduced the quantity produced, and thus rendered the article dear." "The country everywhere is very populous; it certainly is round Turon. There are some considerable plantations of cotton, rice, and sugar-canes. Pepper, and a species of Cinnamon are prized in China much beyond that of Ceylon."

The king wishes as much as possible to give a *red* cloth uniform to his soldiers. [Red is the royal colour.]

There was a constant call for clothing and arms. "People even of the lowest class frequently wear silk, though they would naturally prefer cotton, if they knew how to manufacture their own, or could purchase what is manufactured abroad."

From about 260, A.D. to 1404, Cochin China, including Tonquin, paid homage to the Chinese monarch; but, for a period of twenty years, it was in complete subjection to China. The inhabitants were occasionally independent, and at other times tributary to China, according to necessity.

In 1774, an insurrection broke out in the capital, Quin-nang. Three brothers concocted this rising: Yin-yack was a merchant; Lang-niang was a general officer; the other was a priest.

The reigning king, Caung-shung, was deposed, and the future government was arranged as follows: Yin-yack took the two divisions of Chang and Dan-nai; Lang-niang that of Hue, bordering on Tonquin; the youngest brother was made high-priest of all the empire. Lang-niang no sooner arrived at his kingdom, than he commenced a quarrel with the King of Tonquin, who was then tributary to the Emperor of China. The king abandoned his army, and fled to Peking for protection. Keen-lung was then on the throne of China, and having been victorious in all his engagements in Tartary and Formosa, he did not hesitate to send an army to place his vassal on the throne of Tonquin. Orders were sent to the Viceroy of Canton to send 100,000 men to the scene of war, and to take the command. The usurper, Lang-naing, became acquainted with the intended route of this numerous army, and destroyed every town and village through which it intended to pass. The consequence was fatal to the troops, as long before they reached the frontier, they had to retreat.

When the Chinese commander reached the neighbourhood of Canton, his force was reduced one-half, without a single engagement. To avert disgrace and certain punishment, he made overtures to the usurper, who instantly spurned any terms, by saying he had 200,000 men ready to support him; and that he had been declared King of Quang-tung (Cochin China and Ton-quin). These high-sounding titles did not in the least disconcert the commander-in-chief (Foo-chang-tang). Although inferior in the battle-field to his opponent, other resources were at hand that had frequently succeeded. He despatched a courier to Peking, with the account of his splendid victory over the usurper, notwithstanding the most determined resistance of his enemy; but he bore testimony to the justice and reasonableness of his pretensions to a crown, which a former possessor had relinquished; the excellent character of his antagonist was upheld, and the universal esteem in which he was held extolled: this confirmed the viceroy that King Quang-tung should be invited to court, where he was ready to do homage. It was also suggested that the late king would make a good mandarin. The court of Peking highly applauded this arrangement; the deposed king accepted a mandarinship; and an invitation was sent to the new king to repair to Peking. Doubts and uncertainty came over the mind of the usurping monarch, who, however, sent one of his generals, who was represented as himself; contrary to expectation, the mock king was well received, invested by the Emperor, and loaded with presents.

On his return, Quang-tung was greatly at a loss what to do, but the sequel was that the mock king was killed, as the surest way to preserve the secret.

In the year 1832, there was rather a serious disturbance on the borders of Cochin China, in Taeping-foo, on the southern frontier of Kwang-si province: it is said to have commenced about the right of working coal-pits. Two Chinese officers, some civilians, and nearly one hundred soldiers, were killed. Application was made to Governor Le of Canton, by the Lieutenant-Governor of Kwang-si, for a detachment of troops to suppress the rioters.

In 1833, a Chinese admiral was cruising off the island of Hainan, he was overtaken by a storm, and his fleet scattered. One of his vessels was driven on the coast of Cochin China. This vessel contained two high officers and seventy men. The King of Cochin China received them with great hospitality, giving to each officer five taels in money, and to each man two dollars. They were sent to Canton with a Cochin Chinese escort, who were provided with quarters, until an official reply of thanks should be sent to his majesty. The escort was accompanied by two junks laden with merchandise. The Governor of Canton sent a memorial to his imperial majesty, praying for a remission of the duties on this cargo, for their kindness to his naval officers. The Emperor consented to the prayer, and also granted permission to purchase return-cargoes duty free, as the goods were brought as ballast.

The old king died in 1840; previous to which, a Cochin Chinese envoy went to Peking with "tribute" once every two years. This year a notice appeared as follows: "in order to show forth kindness and benevolence to men from afar," it has been signified by an imperial decree, that a visit once in four years shall suffice.

We ought to establish commercial relations with Cochin China. Mr. Dundas, when President of the India Board, in 1792, had this important object in view when he despatched a letter from George III. to the King of Cochin China, by Lord Macartney, who, as previously stated, was hospitably received at Turon Bay. His lordship was rightly of opinion, that it would not be politic to deliver this letter to the King of Cochin China (*nor the royal letter, of which he was also the bearer, to the Emperor of Japan*), until the chief place of the mission, Peking, had been visited. On the return of the British embassy to Canton, His Majesty's ship, "*Lion*," seventy-four guns, which had conveyed the mission to China, was required to convoy the East India fleet to Europe, and the missives to Cochin China and Japan were, therefore, never delivered. We have ever since, most unaccountably, neglected these rich, important, and extensive regions.

No.	Name of Sovereign.	Duration of Reign. Yrs.	Mos.	Days.	How Deposed, or Abdicated.	Cause of Death, Dethronement, or Abdication.	Name and Position of Successor.	Character of Sovereign and Events.
B.C.	**Chin Dynasty.**							
1861.	Moh-Wang	946	55		Died	Natural	Son. King-Wang	End of Hsiahs; sensible of his faults.
918	King-Wang	...	12		Died		Three successors, no-thing remarkable	Aged and feeble as successor.
873	Lo-Wang	627	19		Died	Tyranny years to exile	Son. Hsien-Wang	Tyrannical, suspicious, and cruel.
827	Hsien-Wang	780	48		Died	Of grief for killing two Courtiers	Ho-un. Yew-Wang	Warlike, subdued the Tartars with great difficulty.
781	Yew-Wang	728	11		Killed	Killed by the Tartars and his son.	Lawful heir Ping-Wang	Extravagant, cruel, and unbelieved.
770	Ping-Wang	719	51		Died.			The European subjects succeed. A cruel monarch. A declension of independence by nearly all the Princes.
719	Hwan-Wang	...	...		Died	Died of grief and mortification		There were five Emperors reigned, but the historical breath failed to leave any impression.
693	Hwuy-Wang	...	30		Died	Natural	His two sons contended for the Throne	Twenty years of civil war (1000 between the two brothers). By the aid of the princes of Tsin, the usurper was killed. Well disposed ruler, but had no authority.—Eleven states con-federated to restore order.—Birth of Laou-tsze.
675	Hwuy-Wang, and Hsiang-Wang	...	...		...	Trap-Wang		
668	Tsing-Wang	819	6		...	...	Ling-Wang	
663	Kwo-Wang	...	13		Died	...		
649	Ling-Wang	...	...		Died	...	Gentilism. King-Wang	Further intercourse in equities the power of the vassals.
618	King-Wang	518	30		Died	...	Two Brothers	The princes plundered each other.
585	Pwang	48	6 months		Killed	Killed by his half brother		Period to his usurpation, and unable to govern his palace.
572	Kan, or King-Wang	...	...		Died	...		Discord and disorder within the palace, and civil war throughout the empire.
545	Ching-ling-Wang	...	...		Died	...		One prince despoiling another; the great power of Tsin had nearly all for possessors.
520	Hwo-Wang	...	...		Died	...	Three sons, two of whom killed each other	This period may be termed the "dark ages" of China. The end of the dynasty first re-membered. Two more generations.
519	Sun-Wang	...	...		Died	...	The eldest son	
476					Died		Various	Ambitious was hereditary in the Tsins.

During several periods of the above epoch the Emperors are only mentioned incidentally, and therefore it is a chronology of Princes, not of Sovereigns.

B.C.	**Tsin Dynasty.**							
246	Chi-hwang-te	110	37		Died	Natural. Assassination attempts	Son. Eth-che-hwang-te	Sanguinary, despotic, bold. Built Great Wall in five years.
210	Eth-che-hwang-te	3	6		Destroyed	Suicide. Dethroned by Low-ping, the eunuch	Tsin-ching-tsze	Cruel and debauched. Succeeded by nephew.
206	Tsin-Ying Tsze Dynasty.	202	4		Dis-graced	Forced by Low-ping, a leader	Low-ping	Feeble. Unable to resist the hostile Low-ping.
202	Low-ping, alias Kaou-tsoo	193	7		Died	Natural	Son. Hsiao-hwuy-te	Solid. Resisted the Huns.
195	Hsiao-hwuy-te	188	7		Died	Natural, without issue	Nephew. Kaou-hing	Sunk in effeminacy.
188	Mother of above	180	8		Dis.	Plain overseen	Wang-tsoo	Weak, cruel, shameless.
180	Wang-tsoo	179	1		Dis.	Natural	Kaou-hing	Very popular. Prayed invented.
179	King-te	143	16		Dis.	Dis.	Son. Ching-te	Cruel and oppressive.
163	Ching-te	...	7		Dis.	Dis.	Chaou-te. Son	Cruel and superstitious. Killed his mother to prevent her poisoning him.
156	Chaou-te	...	23		Dis.	Natural; succeeded three in 7 years by the Nobles	Son. Wan-te	Foreign invasions and domestic disorders.
133	Wan-te	49	25		Died	Natural	Yang-te	Literary. Subjected the Huns.
108	Yang-te	24	14		Dis.	Dis.	Son. Ping-te	Literary.
94	Ping-te	...	32		Dis.	Natural, but resigned power to his uncle	Ping-te. Son	Several and efficacious.
62	Wang-Mang, regent	87	1		Poisoned	Stranded, Wang-Mang	A regency of Wang-Mang	Nine years old when placed on throne.
	Wang-Mang, regent	87	1		Killed	Destroyed by foreign Hordes	Wang-Mang	Cruel and superstitious.
23	Kung Wan-te	59	23		Died.	Natural	Ming-te. Son	Many rebellions.
76	Ming-te	33	18		Died.	Natural	Chang-te. Son	Brilliant. Introduced.
79	Ho-te	...	...		...	Ambitious eunuchs placed boys on the throne, in order to hold power during long minorities, and then destroyed them.		
106	Shang-te	1	8 months		Died	Natural	Hsuen-te. Grandson	Ascended at twelve years old.
168	Hwan-te	220	21		Abdicated	Cruelty caused by Tsaou-tsaou	Tsaou-pe	Great bloodshed in this reign.
220	Tsaou-pe	...	...		Dis.	...	Low-pei	Foreign intercourse at Canton.
	Low-pei				Died		Hsien	Painting from blocks invented.
	Hsien-te	216			Abdicated	Invasion and internal confusions	Prince of Wei-Wan-te	Termination of Han Dynasty.
	Tsin Dynasty.							
221	Prince of Wei-Wan-te	...	...		Dis.	Compelled by Wants		
280	Hwuy-te							
290	Hwai-te	311	6		Assassinated	Attacked by King of Han	Min-te. A member of Tsin family	Unparalleled cruelty.
313	Min-te	318	3		Dis.	Emperor at mercenary soldiers	by Governor General	
318	Yuen-Ming-Joey	322	4		...	Conspiracy and trouble	Ming-te	
322	Ming-te	325	3		...	Numberless plots	Three ministers	
	Three ministers	...	...		...	Slew drinking to Lan-lihood. Agreed to pre-serve the royal family.	Lan-te	
342	Kin-te	345	3		Died drinking		Hwan-Wan	
346	Hwan-Wan	384	38		Died.	Wars. Feuds, by wild	Son. Kin-te	
372	Hsiao-wan	396	24		Murdered	Contentions quarrel	Nephew. Ngan-te	
419	Kung-te	420	1		Abdicated & murdered	Abdicated & murdered by Lew-Yu	Lew-Yu	End of Tsin dynasty.
	Lew-Sung Dynasty.							
420	Kaou-tsoo, or Wan-te	422	2		Died	Natural	Shaou-te. Son	Ambitious.
424	Shaou-te				Deposed	Unworthy of throne	Wan-te. Brother	
424	Wan-te	453	11		Died	Natural	Hsiao-wuy. Son	Learned and disposed.
454	Son of above	465	11		Died	Dissolute	Ta-te. Son	Worse than his father.
465	Ta-te	471	6		Murdered	Son of Hsiao-wuy	Son. Ming-te	Slew all of the displaced line.
472	Ming-te	477	5			Killed Sovereign and Queen	Young. Wan-Wang	Three wars made in their eager-ness to shed blood.
477	Young-Wan-Wang	477	1		Dis.	Abdicated	Shaou-te. Son	End of Sung dynasty.
478	Shaou-te	479	1		Abdicated	Forced by his guard	Asses-tsoo-Ching	
	Tse Dynasty.							
480	Asses-tsoo-Ching, or Kaou-ting	482	2		Died		Wan-te. Son	Excellent character.
482	Wan-te	493	10		Destroyed by Son-in-law		by son	
493	Son of do.	494	1		Killed	by the prince	Kaou-tsoo. Son	
494	Hsien-wuy	498	4		Killed	by his general	Hsien-Yew	End of Tse dynasty.
498	Pwo-Kwoh	502	3		Destroyed	by his general	Kaou-Yew	
	Liang Dynasty.							
502	Kaou-Yew, or Liang-te Wan-te	...	...		Abdicated	Went into a monastery	Son	Became a Priest of Budh.
	Kaou-Wan-te	...	150		Slain	by his general	Hou-King	
	Hou-King	557	1		Dis.	...	Yuen-te	
	Yuen-te	557	3		Dis.	...	His brother	
	King-te	557	3	5	Dis.	Finding he had no power	Chin-pe-hwa	End of Liang dynasty.
	Chin Dynasty.							
557	Chin-pe-hwa or Wan-te	559	2		...	...	Nephew	
559	Chin-tsoon or Wan-te	566	7		Died	...	Son	Wise and judicious prince.
566	Chin-hsien	568	2		Deposed	by his uncle	Son	Imbecile.
568	Chin-hsu	582	14		Died	...	Son	
582	Hou-te	589	7		Destroyed	by General Yang-Kien	By General	Voluptuous and effeminate.
	Sui Dynasty.							
589	Yang-Kien	604	16		Died	...	Son	End of Chin dynasty.
604	Yu-te	...	11		Strangled	by his brother	Brother	Unduly noble to reign in do-

	Ting-ti	619	2	Murdered	by Le Yuen, his general	Le-yuen	End of Suy dynasty.
	Tang Dynasty.						
619	Ley-nen	...	30	Died	... ...	Kaou-tsoo	Repelled Tartars.
	Kaou-tsoo	649		Do.	... ...	Kaou-tsung	Encouraged science.
649	Kaou-tsung	684	35	Do.	... ...	Chung-tsung	Warlike. Entered Persia and Tibet
684	Chung-tsung	710	26	Confined	by his mother who reigned	Brother	Weak and debauched.
710	Juy-tsung						
	Heuen-tsung	...	...	Dethroned	by a rebellion	Son	Murdered his empress and children.
	Tih-tsung						
782	Suh-tsung	...	1	Abdicated	... ...	Son	
	Heen-tsung	...	...	Poisoned	by liquor of "Immortality"		
	Seuen-tsung	...	...	Do.	by do.		
	Several successors	...	...	Do.	Do.	Various successors	All perished similarly.
888	Chaou-tsung	905	17	Murdered	by Choo-Wan		
905	Cheaou-Suen-te	...	...	Abdicated	in favour of	Choo-Wan	End of Tang dynasty.
	Five Dynasties succeeded.						
	The How-leang, How-tang, How-tsin, How-han & How-Chow	...	...	The usual train of murders, rebellions, abdications, and infamy; cruelty and imbecility. The last of the How-tang dynasty obtained the throne by murdering his brother, and when attacked, A.D. 936, collected all the insignia of royalty, and set fire to them, to himself, his empress and children.			
	Sung Dynasty.						
960	Chaou Kwang-Yin	976	16	Died	Natural death	Son	Warlike, learned, frugal and good.
977	Tae-tsung	997	21	Do.	Do.		
997	Chin-tsung	1022	45	Do.	Do.	... ...	Weak and credulous.
1100	Hwuy-tsung	1127	27	Do.	Made a prisoner by Tartars	... ...	Revived the Eunuchs' influence.
1125	Prin-tsung	...	...	Do.	... ...	Brother	
1162	Heaou-tsung						
1194	Ning-tsung	...	...	...	... ...	... ...	Invited the Mongols, who retained
1265	Too-tsung	1277	13	...	End of Sung Dynasty		the country—first under Genghis Khan, and then under Kublai-Khan.
	Mongol Dynasty.						
1279	Kublai-Khan or Che-Yuen	1294	14	Died	of vexation	Grandson	
1294	Timur, or Yuen Ching	1307	13	Died			
1307	Woo-tsung	1311	4	Do.	... ...	... ...	Devoted to wine and women.
1311	Jin-tsung	1320	9	Do.	... ...	Son	Learned and good.
1320	Ying-tsung	1323	3	Assassinated	in his tent		
1323	Ye-Sun-te Mur	1328	5	Died	... ...	Second son	
1328	Toote-Mur / Ho-chila	1332	4	Abdicated / Poisoned	in favour of elder brother		
1332	To-hwan-te Mur	1368	36	Fled	Conquered by Choo-Yuen	Chang	About this period end of Mongols' dynasty.
	Ming Dynasty.						
1368	Hung-Wu	1399	33	Died	Natural. Rose from a poor labourer	Grandson	Extirpated the Mongols.
1399	Kien-wan	...	...	Dethroned	by rebellions, &c.		
	Yeu-Yungloh	1425					
	Successor	...	...	A prisoner			
1450	King-ti						
	Choo-Keen-Shin	...	...	...	... ...	... ...	End of Ming dynasty in 1644.
	Tae-tsing Dynasty.						
1644	Taetsing, and other Tartars in succession						
	Kanghe, who died 1722						
	Yung-ching, died 1537						
	Keen Lung, who reigned 63 years, and at 85 years of age resigned the throne to his son						
	Keaking, (1796,) an imbecile sensualist, cowardly and cruel; he died 1820, and was succeeded by the present Emperor						
	Taou-kwang, who is more than 60 years of age, and on whose death there will be a disputed succession, and probably great internal disturbances.						

SIAM AND CHINA—INTERCOURSE.

Siam, a considerable kingdom between 10° and 14° of north latitude, in the centre of the great peninsula between the Bay of Bengal and China Sea, is bounded on the N. by tracts of country that are scarcely known to Europeans, which extend as far as Tibet and China; on the S. by the Gulf of Siam and the Malay Peninsula; on the E. by a range of mountains which separate it from Cambodia and Cochin China; and on the W. by the Burmese dominions.

Previous to the encroachment of the Burmese, Siam was estimated to extend in length upwards of 300 miles, and about the same in breadth.

The towns are built on the great river, Meinam, although there is a considerable extent of sea-coast, with numerous harbours, but the dread of cruel Malays, prevents the inhabitants settling on those eligible places.

The natural resources of Siam are very great. The valley of the Meinam is periodically inundated, to which circumstance is attributed the fertility of the soil. The inhabitants are like all others who reside under a despotic government; in physical appearance they bear some resemblance to the Chinese; their numbers are variously estimated. The country yields most abundant crops of rice, which is irrigated comparatively without any labour.

The cultivated productions arrive at a high state of perfection: sugar is abundant and cheap; their coffee is excellent; so also the areka. The tamarind, pine-apple, banana, upwards of twenty species of mangoes, and various tropical fruits, abound.

From 1567-1596, Siam was subject to Burmah. Contests for the throne distracted the country from 1690 till 1759; during this interval, about 1752, Alanyna, the founder of the present Burman dynasty, overran the whole valley of the Meinam.

Pyeya-tak, the son of a Chinese merchant, gathered followers, and successfully drove the Burmans from the country, and assumed the throne. Being devoted to commerce, he removed the metropolis from Ayuthia to Bankok. He reigned most successfully until his death, which took place in 1782.

War between Siam and Cochin China, in 1841, lasted for two years. There were armed mercenaries from Celebes and Borneo in the service of the belligerents; some armed with muskets; cannon, cavalry, chain or ring armour, were used in combat. The Siamese appear to have been vanquished.

Of the political intercourse between Siam and China we know nothing certain; their mercantile relations will be discussed under the trade of China; but it may be here observed, that this is another fine region which we have neglected, although, formerly, the East India Company had factories in Siam, as also in Cochin

China. We have, it is true, a treaty with Siam, made in 1821, which is perfectly useless as regards the trade and intercourse at Bankok.

BURMAH AND CHINA—INTERCOURSE, WARS, AND TREATIES.

As the dominions of the Emperor of China border those of the King of Ava, there have been hostilities, on several occasions, between the two countries. A war, of four years duration, took place from 1765 to 1769, which is described, by Colonel Burney, as one of great magnitude; but it is difficult to believe the bombastic accounts of the number of Chinese troops. The rivers which flow from China (Yun-nan province) into the Burmese territories, afford means of communication for traffic and intercourse.

Six rivers flow from the Chinese province of Yun-nan into Burmah, viz.: the Manloo, Mangleen, Nanting, Loo-keang, Lung-chuen-keang, and Pinlang-keang. The Kewleng crosses the southern boundary of Yun-nan, in latitude 21° 40′ north, and about 15° west of Peking. The Manloo and Mangleen flow southward before they cross the boundary of the province. The Nanting and Lung-chuen cross the southern line of Yun-nan, in about latitude 23° 45′ north, between 18° and 19° west of Peking. The Pinlang leaves Yun-nan in the S.W. extremity of the province. The Irrawaddi flows some leagues further westward; and is supposed, like the Salwen and the Mekon on the east, and the Brahmaputra on the west, to have its origin in those high regions of Central Asia, where the Yellow River and the Yangtzekang take their rise.

It was along the southern line of Yun-nan, and on the borders of the previous mentioned rivers, and also on the Irrawaddi, that the battles between the Chinese and Burmese were fought. Mogaung is only five days journey west from Tsanta, and is situated in nearly 24° 52′ north latitude, and longitude 18° 20′ west of Peking. As this war, between China and Burmah, so well illustrates the weakness and policy of the existing Tartar rulers, some details will prove useful, although they may seem trifling; yet, as we know not how long China and Burmah may remain at peace, or how long we may remain in tranquil relations with the court of Ava, I am induced to give the native account as furnished by that able officer, Colonel Burney. The war is said to have had its origin in the following circumstance: a Chinese came to Bamoo and Kyaing-toun, with 400 oxen laden with silk and other merchandise; he applied to the Bamoo authorities for permission to construct a bridge, to the north of the village of Nanba, which would enable him to cross the Tapeng River. The authorities stated, that they

must consult their superiors at Ava. This answer did not please the Chinaman, Lo-li, and he became insolent.

The Bamoo officers suspected that Lo-li was a Chinese spy, and sent him to Ava, with a report of his disrespectful conduct. A searching enquiry was made into his character, and nothing of political importance appearing, he was sent back to Bamoo, with permission to trade, and likewise to build a bridge if he pleased. On his return, he charged the Bamoo authorities with plundering his goods. But the officer replied, that when he went to Ava he left his men in charge of them, and, if there was any deficiency, he should look to his own people and not to the Burmese.

Loli, then repaired to Mo-myin, and complained to the Chinese government of the charge brought against him, and of his property being plundered. He also reported this affair to the governor of Yun-nan, who promised to make enquiries.

About this period an affray took place between some Burmese and a Chinese caravan of upwards of 2,000 ponies, with a man, called Lotari, as chief, who had come to Kyaing-toun. The Burmese had bought some goods on credit, and refused payment when demanded; an affray took place, in which a Chinese was killed. The Burmese officers stated, that their law in such cases was, that the man who committed the murder should pay the price of life, viz.: 300 ticals. The money was refused, and the Chinese required that the murderer should be delivered over to the Chinese government. This was also refused; but the Burmese proposed to kill the guilty party, which was rejected as unsatisfactory.

Lotari retired to China, and complained to the government of Yun-nan. This officer was, at the same time, urged to make war on Burmah, by some discarded chiefs of Ava, who had fled to China. A representation was made to Peking, that induced the Emperor to send an army to take possession of Kyaing-toun.

The following notice was put up on a post on the bank of the Tolo River: "Deliver a man to us, in the room of our man who was killed, or we will attack you;" and very soon afterwards a Chinese army, under General *Yin-taloye*, consisting of 50,000 foot and 10,000 horse, took Kyaing-toun—the Burmese governor having gone over to the Chinese forces.

When the King of Ava heard of the invasion, he sent 21,000 foot, 200 war-elephants, and 2,000 horse, under General *Let-we-weng-mhu*, "left-hand royal entrance chief."

On the 27th December, 1765, eleven divisions of troops approached the town, and contrived to send in some men in disguise, and arrange a combined attack on the Chinese forces.

The Chinese cavalry was charged by the Burmese with elephants, and soon driven to the banks of the Tolo River, where they threw up some mud defences. Here they were again attacked, and compelled to retreat to the banks of the Mekou, i. e. the Great Camboja River, where they were again successfully attack-

ed; their general killed, and the surviving portion of their army fled back to China in great disorder.

In the beginning of 1767, the King of Ava, or Burmah, received intelligence that a Chinese army, consisting of 250,000 foot and 25,000 horse, had entered his dominions, and that on their arrival near Shya-mue-loun mountain, to the westward of Mekon River, better than one-half of the Chinese force had been sent against Bamoo.

The Burmese monarch directed that two armies should proceed from Ava, one by water up the Irrawaddi to Bamoo, and the other by land route, to the westward of the river.

On the 30th January, 1767, the land forces consisted of 22 divisions, containing 20,000 foot, 2,000 horse, and 200 elephants. The water force was 15,000 men, with 300 boats carrying guns, proceeded up the Irrawaddi to Bamoo, where they arrived on the 4th February.

The Chinese, leaving 3,000 horse and 30,000 foot to defend their stockade at Bamoo, advanced with 70,000 foot and 7,000 horse, and invested Kyaing-toun, which they assaulted with scaling-ladders, axes, choppers, and ropes; but the garrison met the assailants with a heavy fire of cannon, and large boilers of hot dammer and molten lead. The Chinese forces were driven back with great loss, declaring that the besieged were not men, but gnats. Not being enabled to force an entrance, the Chinese stockaded themselves around the town, at a distance of about 140 cubits.

The general of the Burmese forces, acting on the plan recommended by the governor of Kyaing-toun, moored his fleet of boats close along the western bank of the Irrawaddi to Bamoo, then landing his troops, under a heavy fire from his boats, he stormed and carried all the Chinese stockades. The Chinese general before Kyaing-toun, dispatched 1,000 horse in support of Bamoo, but the Burmese general placed 2,000 troops to prevent the Chinese crossing *Len-bangya* River, and the Chinese commander recalled them.

The Burmese general was enabled to convey intelligence of the fall of Bamoo, to the governor of Kyaing-toun, and of his intention to attack on a particular day the besieging force. At the appointed time the Chinese force before the town, was simultaneously attacked, by nine divisions of the Burmese army, and at the same period by the besieged garrison; after three days' fighting, the whole of the Chinese works before the town were taken.

Ten Chinese generals, and more than 10,000 men, were stated to have been killed; the remainder fled to their main-body on *Thin-yanuay-lein* mountain. The Burmese followed and drove them as far as Mo-wun, taking a great quantity of arms, prisoners, and horses.

On the Burmese general obtaining information that the Chinese had a force on Lizo mountain, consisting of 20,000 horse, and 100,000 foot, he sent six divisions of his army, round the right,

and an equal portion on the left side of the mountain; and at the same time advanced, with ten divisions, up the centre route. The Chinese general advanced to meet the enemy, leaving one-third of his army to protect his stockades, and posted himself on the eastern bank of the Nounyen River.

The Burmese force, under the *Wun-gyith*, came up and joined the reconnoitring party on the western bank of the same river, whilst the right and left wings, which had reached the mountain, by marching round the rear of the Chinese main-army, attacked and carried the stockades there.

The Chinese in those stockades, believing that their own force was in front of them, were so surprised that they fled. The wings of the Burmese army subsequently fell in with another Chinese force, which was coming from China with a convoy of provisions for their army, and took possession of all their horses, mules, and provisions.

It was arranged, that on a given day, the two wings of the Burmese should attack the Chinese in the rear, at two separate places, whilst the main-body would cross the river, and attack them in front. The Chinese finding themselves hemmed in, retreated, but were followed, and completely routed. Upwards of 100,000 of the Chinese took up fresh quarters at Tsanta, and there threw up new works. Here the Chinese were attacked by the combined forces of the King of Ava, and chased to their own territory Yunnan, after a severe loss of men, arms, and horses.

The two Burmese generals attacked another Chinese force of upwards of 50,000 men, which was posted on a mountain to the north-east of Theinni, and only one-third of the Chinese escaped to their own country.

In November 1767, a Chinese army consisting as is alleged of 60,000 horse, and 680,000 foot, under the command of a son-in-law of the Emperor of China, named *Myeng Khoun-ye*, and his brother *Tsu-taloy*, entered the Burmese dominions by the Theinni route, accompanied by the ex-chief of that place; 100,000 men were sent against Bamoo, but first attacked Theinni, when the governor and inhabitants evacuated the town. Myeng then advanced with 30,000 horse, and 300,000 foot by the Thibo road, whilst the other Chinese general placed a strong garrison in Theinni, consisting of 20,000 horse, and 200,000 foot, and made arrangements for forwarding a supply of provisions to the army which was in advance.

The King of Ava's force consisted of 30 war elephants, 3,000 horse, and 30,000 foot. A second force was dispatched consisting of 200 war elephants, 2,000 horse, and 20,000 men. A third army amounted to 200 war elephants, 2,000 horse, and 10,000 men.

These immense armies are stated to have had many engagements; the Chinese on the first encounter were victorious. But the Bur-

mese from their superior knowledge of the country, and the information they procured, were enabled to out-general their enemies, by cutting off their supply of provisions, particularly water. The brother-in-law of the Emperor of China, cut his throat with his sword.

The Chinese advanced army of 100,000 men, that had been sent against Bamoo, repeatedly attacked that place, but it was so well defended that they could not carry it, and after losing a great portion of their followers by famine, and hearing of the flight of the main-body, they raised the siege and escaped to China. The mountains and country around are said to have been covered with the dead bodies of the Chinese.

For upwards of a year there was a cessation of hostilities between the two countries.

In the latter part of 1769, a Chinese army of 56,000 horse and 500,000 foot, was sent against the Burmese dominions.

On the 21st October, the King of Ava sent a force of 100 elephants, 1,200 cavalry, and 12,000 infantry; and in three days afterwards, another force amounting to 52,000 men proceeded by water to Bamoo; and in three days more, an additional force, by the road to the westward of the Irrawadi.

The three Chinese generals on reaching a mountain to the north of Lizo, sent 10,000 horse, and 100,000 foot, to cut timber in the most convenient spot, and convey it to the banks of the Irrawadi, for the construction of war boats. A general with 10,000 carpenters and sawyers, was left to accomplish this task.

The main-army marched on towards Bamoo, and after throwing up stockades at Shue-myaung-beng, twelve miles to the east of Kaung-toun, and leaving 100,000 foot and 10,000 horse to defend them, the remainder of the army, amounting to 30,000 horse and 300,000 foot, under the other two generals, advanced and invested Kaung-toun towards the land side. Also 500 boats, as soon as they were built, were brought down and placed on the river-side, with 50,000 men. Notwithstanding the most vigorous efforts on the side of the besiegers, they were unable to take the town; neither by land or water could they make any impression. It is unnecessary to detail the several engagements, which were very similar to those of the last war.

The Burmese generals, as usual, outwitted the Tartars, who are too self-sufficient even to derive wisdom from experience, and who are no match for the physicial courage of the Burmese. One of the stratagems of the Burmese general was to march several thousands of his army over rivers, in the daytime, and bring them back at night, and thus pretend that he was continually advancing fresh forces. The Chinese generals called a council of war, and after each described their several defeats by land and water, and weighing every matter, it was resolved to depute a mission to the

Burmese camp, in order to open a negotiation of peace. The following Chinese letter was accordingly sent to the Burmese general.

"When we three were appointed to march to Ava by three different routes, and were about to commence our march in the year 1129, (1767-8) the (Burmese) general sent eight Chinese with a letter, stating that all sentient beings desired rest. We therefore delayed our march a year. Even now we should be happy to see our dispute settled, which it will not be for years, if we go on fighting. We are not come because we want the Burmese dominions. If the sun-descended King (of Ava) sends presents as was the former custom, we shall send presents in return. Our master the Emperors orders are: '*fight if they fight; or make peace if they make peace.*' We three generals, desirous of settling this dispute, have come with a moderate force only.

"In our Chinese country we are not accustomed to say more than one word, and are used to speak with truth and sincerity only.

"The present war has arisen from the circumstance of the chiefs of Thinni, Bamoo, Mo-gaung, and Kyaung-toun, having come and invited us. We will deliver up the chiefs, subjects of the sun-descended king, who are now in China: and after the (Burmese) general has delivered up to us all the Chinese officers who are in his hands, let him submit to the 'sun-descended king and great lord of righteousness,' and we will also submit to our master, the 'Emperor and Lord of righteousness,' that the two great countries may continue on the same terms as they always were before; that all sentient beings may be at rest; that there be no war; and that the gold and silver road may be opened.''

Several interviews took place, and a second letter was sent from the Chinese camp, which was represented to be written by a son of the Emperor of China.

One of the Burmese generals only was for peace, and he undertook to take the responsibility on himself, should the King of Ava be displeased. On the 13th December, 1769, fourteen Burmese and thirteen Chinese officers met in a large shed, which was erected for the purpose, near the town of Kaung-toun. The Burmese demanded their chiefs first, but the Chinese envoys took an oath that they were not in the camp, but would be returned within six months.

The Burmese negotiators, after receiving the following treaty, applied to the Chinese for the boats which were at Kaung-toun. The Chinese promised after they made use of these boats to bring up their stores to Bamoo, they should be given up to the Burmese. When the Chinese had done with the boats, they were burned by order of the generals, and a serious difference of opinion took place on this breach of faith. However, matters were finally arranged, and the Chinese army were conducted out of the Burmese

dominions, by a very large force, who kept a close watch on them.

The Chinese armies having long suffered from want of provisions, those men only who were able-bodied, succeeded in reaching China, and the forests and mountains were spread with countless numbers, who died on the route from starvation.

The following is a translation of the treaty entered into on this occasion between China and Burmah.

"13th December 1769 A.D.

"His Excellency the general of the lord who rules over a multitude of umbrella-wearing chiefs in the great western kingdom, the sun-descended king of Ava, and master of the golden palace, having appointed (here follow the names and titles of the fourteen Burmese officers) they assembled in the large building to the S.E. of the town of Kaung-toun, to negotiate peace and friendship between the two great countries, and that the gold and silver road should be established agreeably to former custom. The troops of the sun-descended king and master of the golden palace of Ava, and those of the master of the golden palace of China, were drawn up in front of each other, when this negotiation took place; and after its conclusion, each party made presents to the other, agreeably to former custom, and retired. All men, the subjects of the sun-descended king and master of the golden palace of Ava, who may be in any part of the dominions of the master of the golden palace of China, shall be treated according to former custom. Peace and friendship being established between the two great countries, they shall become one, like two pieces of gold united into one; and suitably to the establishment of the gold and silver road, as well as agreeably to former custom, the princes and officers of each country shall move their respective sovereign, to transmit and exchange affectionate letters on gold, once every ten years."

On the 6th May, 1787, an embassy arrived from China to the King of Ava, and was well received.

On the 10th June, 1787, an embassy from the King of Ava, accompanied the returning embassy to China with magnificent presents for the Emperor.

On the 20th of October, 1790, an embassy arrived from China to the King of Ava, viâ Yun-nan province, with valuable presents, and three Chinese princesses for his Majesty, who conferred on each, a Burmese title.

A.D. 1822. In the second year of the reign of the present Emperor, an embassy was sent to the King of Ava, with some presents, amongst which were a male and female ass, with bridles and saddles.

A.D. 1823. An embassy from the King of Ava to the Emperor of China, was sent on the 15th August, 1823, and arrived at Peking 22nd January, 1824. Between Ava and Peking the distance is

set down by the Burmese as 6,944,000 cubits, on which they say there are fifty-nine cities, sixty villages, and 120 stages.

A.D. 1833. An exchange of embassies between China and Burmah, with letters breathing the most sincere and friendly attachment towards each other. The Emperor of China, in his letter states he is in amicable relations with various kingdoms and countries. I cannot find any further trace of political intercourse between Burmah and China; trade is carried on extensively in caravans between the two countries.

CHAPTER XI.

INTERCOURSE OF CHINA WITH PORTUGAL, SPAIN, HOLLAND, FRANCE, RUSSIA, AND AMERICA.

An examination of the intercourse between China and the Western nations for the last two centuries, will illustrate the policy of the government of Pekin, and it will serve as a guide in our future communications with the Tartar authorities, who have still a very imperfect idea of the distinguishing characteristics, position, or strength of each nation. This is partly shown by the following translation of a Chinese document, issued at the commencement of the recent war with England, and which was written with reference to the opium vessels :—

"There are three nations of the outside foreigners, trading at Canton, who store up and sell opium; namely,—the English, otherwise called *'the red-bristled.'*

"India is that dependency of the *'red-bristled'* nation where opium is produced: the people (Parsees) are vulgarly called *'white-headed devils.'*

"The American, otherwise called the 'flower flag' nation, buy their opium from India.

"Those nations trading at Canton which do not sell opium are the following:—France, Holland, and Spain. The above three nations now come and trade at Canton.

Denmark, otherwise called—'the great yellow flag:' Sweden, otherwise called—'the little yellow flag.' These two nations have not traded with China for a long time.

"Austria traded hither in the first year of Taoukwang. Prus-

sia traded hither in the eighth year of Taoukwang. Hamburg traded hither in the third year of Taoukwang. *Alin* (?) traded hither in the fourth year of Taoukwang. A report was made respecting this country *(Alin?)* which is on record, and since then its merchants have not been allowed to frequent our market.

"Russia: ships of this nation came to Canton in the nineteenth year, but were not allowed to trade.

"'The names of foreigners who sell opium.' These names we decline translating, as in so doing we shall not give any new information to our readers.

"The foreign store-ships, large and small, do not belong only to the '*red-bristled,*' or English, many of them are country ships from India; the next in degree are the Americans.

"Some of them carry ports on two, some on three decks. Generally speaking on each deck are seven or eight guns mounted on each side. The smaller vessels carrying ports on one deck, have their guns on their upper, or only deck, and their number does not exceed five or six. The guns are generally of copper; the largest weighing from two to three thousand, the next in size between one and two thousand, and the smallest, near a thousand catties. There are not any guns on the forecastle, but on the taffrail there are some copper swivels.

"All these ships, without distinction of nations, store up and sell opium; when they have sold their opium they proceed to Whampoa, load with goods, and return home.

"Each of these ships carries three masts, and they all have flags. The English hoist a white banner, at the upper part of which thin red cross lines are drawn (St. George's ensign). The country ships hoist the English flag. The 'flower flag' (nation) hoist a red flag, on which is drawn the *Pih-mei-fa* (the flower of the Prune:) i. e. the stars and stripes. When they are not under weigh they do not hoist their flags."

The map of Europe, which Commissioner Lin had prepared by some "half-caste" Portuguese, who acted as his secretary, was ludicrously incorrect.

It is to be feared that the experience which the Chinese have as yet had of the western nations, has not been such as to impress them generally with any other idea but that of powerful "barbarians;" desirous of gain, and not over scrupulous as to the means used for its acquisition.

INTERCOURSE BETWEEN THE PORTUGUESE AND CHINESE.

The Portuguese passed the Cape of Good Hope towards the close of the fifteenth century; secured a footing on the western shores of Asia, and took possession of Goa.

A.D. 1511. Mallacca was occupied, and Raphael Perestralo, having heard of the land of Kathay, (China,) through the writings, it is supposed, of Marco Polo, sailed in a junk from Mallacca to China.

A squadron sailed from Lisbon in 1518, to convey an ambassador to China, without any previous intercourse, except the knowledge acquired from the Portuguese viceroy in the East Indies. As soon as the squadron arrived at Canton, it was surrounded with Chinese boats; the commander, Ferdinand Andrada, invited the Chinese on board, and communicated the object of his voyage to the Mandarins, who welcomed him, and sent the ambassador to Peking, without any hesitation or delay.

Perez, the ambassador, found the court at Peking well disposed to enter into his views. He visited all the coast, and traded with the natives. On his return to Canton, a treaty of commerce was to be ratified, when an unfortunate occurrence took place.

Simon Andrada, (a brother of the commander of the squadron,) appeared on the Chinese coast, with a squadron, whose object was piracy and plunder. His treatment of the Chinese, was in unison with what the Portuguese had, for a long time previous, perpetrated on all the people of Asia, viz.: making slaves of young and old. He built a fort on the island of Taywan, from whence he pillaged or extorted money from every vessel proceeding to the port of Canton. In consequence of these unjust measures, the Chinese government imprisoned the Portuguese ambassador. By others the cause of this treatment is ascribed to a different source: it is said that the Portuguese, at a very early period of their settlement, were called to render homage and tribute to the Emperor of China. Thomas Perez and Fernao Andrade set out for Peking, to pay tribute to the Emperor. A subject of the late Sultan of Mallacca, was then residing at Peking, and claimed protection against the Portuguese, who had a few years previous taken from his royal master, (a vassal of China,) the Mallacca territory. The Emperor requested the Portuguese to restore the Sultan his dominion, which request was slighted. The numerous Mohammedan merchants then at Canton, disclosed the true character of the Portuguese, in wishing to monopolise all trade to themselves.

The government of Canton accordingly wrote to the Emperor thus: "The Portuguese have no other design than to come under the denomination of *merchants*, to spy the country, that they may hereafter fall on it with fire and sword."

The Sultan of Mallacca urged the Emperor to use his influence, for the Portuguese to restore Mallacca. A tribunal was appointed to try if the embassy was genuine or spurious. Perez and his attendants were condemned as spies, and sent from Peking to Canton, prisoners. The restoration of Mallacca, was the condition on which their lives were to be spared. After six years' absence, they were all executed in 1523.

A.D. 1553. The next embassy recorded, was undertaken by the

celebrated Francis Xavier, his object was to introduce Christianity. When the embassy arrived at Mallacca, the valuable presents destined for the Emperor of China, excited, it is supposed, the cupidity of the Portuguese authorities, and the project was abandoned.

A.D. 1560. A Jesuit writing of this period, states, that between five and six hundred Portuguese merchants were residing constantly at Lam-pa-co. Subsequently their general rendezvous was Macao, where, under the pretext of drying their goods, permission was granted to erect sheds; and by degrees learning the ruling passion of Chinese magistrates, bribes obtained for them permission to build good houses at Macao.

A.D. 1582. It was not until this year, that these "foreign barbarians" attracted the notice of the Canton authorities, notwithstanding their numbers had greatly increased. Destruction was threatened in the usual manner; but the Portuguese were liberal in their presents, and the Tartars not being on the throne, their presumption was overlooked.

A.D. 1587. The Portuguese resolved to build a wall across the isthmus, which separates Macao from the island of Heangshan. Through this barrier is a pass which is guarded by Chinese soldiers: a civil Mandarin was appointed to govern the Portuguese. It was erroneously supposed that the Portuguese were independent of the Chinese authority, until a very late period. The contrary was known through an edict in the Peking Gazette of the year 1810, on which occasion the Portuguese offered their services, to aid the authorities in putting down piracy: the answer to that proposal clearly proved their position. The amount paid annually, as rent, to the present day is 500 taels per annum.

A.D. 1582. The trade was open to the Portuguese once or twice each year at Canton, and the duties were accepted in imported goods, until this year, when silver was demanded. The annual present, paid at Canton, was 12,000 dollars, and on their exports they paid six per cent.

Some idea may be formed of the defenceless state of the Chinese empire, about 1630, when Rodrigues, the Jesuit missionary, was sent from Peking to Macao, to obtain aid from the Portuguese, to resist the Tartars. Between three and four hundred soldiers were furnished on this occasion, but the Tartars were repulsed before their arrival at the scene of action. This timely aid has never been acknowledged in any shape.

A.D. 1662. The Emperor, Kang-he, finding the pirates could not be subdued, tried a novel plan, viz.: by commanding the inhabitants of the maritime provinces to level their dwellings, and remove into the interior of the country, not less than twelve miles; he likewise suspended all navigation to the southward. The position of Macao, brought it under this edict; but through the intercession of Father Schaal, the town of Macao was exempted, on the

condition that all navigation should be suspended. Fresh restrictions were laid on the Portuguese, and to carry on any kind of trade, they were compelled to pay enormous bribes to Chinese admirals.

The governor of Macao sent the following letter to the Emperor, with presents, in the hope of getting some indulgence:

"High and Mighty Lord,

"The Portuguese of Macao, who govern the place, Vicente Rosa, and with all the others, have always received immense favours of your Imperial Majesty, whose name fills all the world; and lately a new one has been bestowed upon us, by not being included in the prohibition of navigating the southern seas; we have more than ten thousand mouths to provide for. To shew in some way our thankfulness, we have selected a few articles, which we transmit to the viceroy, begging him to have the goodness to present them to your Imperial Majesty, and we shall be very happy."

"1st March, 1719."

LIST OF PRESENTS SENT.

Forty-eight bottles of wine; forty-eight bottles of snuff; ten jars of peaches, pears, &c; one box of pastiles, perfumed; twelve glass-bottles of almonds; twelve ounces stone, "jasper Anthony"; four printed calico covers; four pieces of white cloth; four firelocks from Europe; two cases of knives; one box of Peruvian bark; one box of Roman thread; one box of divine plaster; one box of tartar of white wine; one box of ipecacuanha; and two rolls of gold lace.

In order to obtain a removal of local oppression, the viceroy of Goa proposed an embassy to Peking, in the name of King Alfonso VI. The inhabitants of Macao were put to the expenses of this mission, which cost upwards of 30,000 taels. Every humiliating ceremony was performed that was required; their boats were called "tributary" vessels: but the mission was a complete failure, and a request was sent to King Alfonso, not to intercede in their behalf with the government of China, as it only made bad worse.

The Emperor, Yung-ching, was so annoyed with disputes and contention between the several orders of missionaries; Jesuits, Dominicans, Augustines, and Capuchins, that he forbade the exercise of Christianity throughout his dominions.

A.D. 1726. In this state of affairs, a mission was sent from Portugal to Peking, with valuable presents, the Portuguese ambassador received from the Emperor a cup of wine, and several dishes from his table; every politeness and attention were as usual paid to strangers from afar. Presents were returned to the king. The inhabitants of Macao were taxed to the amount of 33,000 taels. Not a single advantage was gained. A watchful eye was at all times kept on Macao by the Chinese. Yung-ching, in a short

time after the last embassy was at Peking, restricted the number of vessels to twenty-five annually.

A.D. 1750. About this period the Chinese proposed twelve articles of agreement, to which the Portuguese were to subscribe, or leave the empire. They were as follows:—

Article 1st. "Any Chinese of bad behaviour shall be turned out of Macao; the Portuguese governor (Procurator) shall be answerable to the Chinese authority for any vagrant he permits to remain at Macao. Moreover, the chief of the Chinese, at Macao, shall have power to examine into the characters of the inhabitants, and if he discovers that any have returned that were banished, the chief of the Chinese shall call the procurator to account for neglect of duty.

2nd. "The procurator shall make a return of all boats, boatmen, and boatwomen, to the mandarin, that he may grant them permission to ply, on getting security for their good conduct: all boats shall remain at night at that part of the beach, close to the Hoppo house, and care must be taken that they do not clandestinely convey European merchants to Canton. The mandarin shall order four soldiers to see that the boats have no lurking places, and if discovered, they and the procurator shall be punished.

3rd. "The Chinese shop-keepers shall not give any credit to the Caffirs, neither shall they be permitted to buy anything from them; any one disobeying shall be expelled from Macao.

4th. "Chinese walking out at night, with or without their lamps, shall not be molested by European soldiers; but any Chinese that is about mischief or bad actions when made prisoner, shall be handed over to the mandarin, who shall punish him according to his delinquency. The procurator shall neither detain nor punish him.

5th. "All Europeans guilty of homicide, or other crimes punishable with death, shall be handed over to the mandarin for examination; and likewise the dead body, that he may examine it. After the inquest, the delinquent will be handed over to the mandarin of Casa-banca, and when found guilty, the district mandarin, accompanied by the senate, shall assist at the execution.

6th. "Europeans guilty of crimes deserving banishment, shall be tried singly by the Chinese judge, at Macao; and, when sentenced, handed over to the senate to have the same carried into execution. Offences of less magnitude the senate may decide on, and then inform the mandarin, whose sanction renders the punishment of the convicted lawful.

7th. "Should any of the Chinese refuse to pay his debts to Europeans, or should he insult an European, the mandarin will have the case examined and punished; but it is strictly forbidden that Europeans shall correct Chinese subjects at their fancy.

8th. "Prohibits the building of any new houses or churches, and permits the old ones to be repaired; requires a return to be

made of all those at present standing; new ones erected after this treaty to be demolished; a violation of this article is a crime of great magnitude.

9th. "Neither Chinese, nor Europeans, are permitted to sell sons and daughters of Chinese birth.

10th. "Provides, that all Chinese, Europeans, or slaves, charged with the crime of stealing, shall be tried by the mandarin, and the punishment carried into effect by the senate.

11th. "Forbids European villains, both men and women, to harbour Chinese rogues, and encourage them in stealing and gambling; all who do will be punished most severely.

12th. "Prohibits Europeans from rambling into the country parts, disturbing the inhabitants under the pretence of hunting; as this is a violation of the ancient law, the heads of the villages may detain them, and hand them over for punishment.

13th. "Though all the Europeans at Macao are Christians; nevertheless, it is not permitted to induce Chinese to become converts, because it pollutes the habits and the heart: the senate, and the chief of the Chinese at Macao, must pay strict attention in visiting each house, to see that none become Christians; both teachers and converts shall be severely punished, likewise the procurator."

To obtain relief from these hard terms, the King of Portugal was solicited to send an ambassador to China. The description given of the magnificence of this embassy, shews that it surpassed all the others sent to Peking; but the result was similar, and appears to be the last effort to conciliate the favour of the Chinese government.

The loss of trade through their narrow, selfish policy followed, and the authorities at Macao, at length, found out that half the sums spent on embassies to Peking, would have produced far more useful results had they been paid in bribes to the authorities at Canton.

The degraded state into which the Portuguese had fallen in China, is manifested by an address to the Chinese authorities, asking permission, in the most abject terms, to aid the Chinese government against pirates, as follows:—

"Michael de Arriaga, Brum de Silviera, and John Joaquim de Barros, messengers from the Portuguese nation, presume, with the deepest reverence, to wish his Excellency the Commander-in-chief of Canton, ten thousand blessings, and profound tranquillity. With heartfelt gratitude, the Portuguese acknowledge that they have received the boundless favours of the Emperor, in permitting them to reside at Macao; and moreover, in allowing twenty-five ships to pass to and fro, by the profits arising from which they are nourished; and while they tread the earth, and eat its herbs, they continue to receive favours beyond bounds.

"Hitherto, for more than two centuries, the Portuguese have

lived in peace, until when the pirates have become outrageous and cruel, to the detriment of trade.

"Lifting up our eyes, we behold the majesty and virtue of the august Emperor, widely diffused over the world, and the hearts of ten thousand nations turned toward his majesty; and in the great qualities of your Excellency, in your determination to cherish the good, and punish the wicked. Looking up to you with grateful hearts, we behold the just depository of power, and the high attributes to fulfil the important trust reposed in you by the great Emperor.

"In this province the war-boats are fitting out for the chastisement of the pirates. Now, therefore, we, Michael de Arriaga, &c., desire to equip six sail of ships to fight conjointly with the royal war-boats of the heavenly empire: the Portuguese soldiers are brave, and their warlike supplies abundant; and, therefore, in fitting out the ships for the intended service, no greater sum than thirty thousand taels will be required; we have, therefore, presented this address, in order to obtain a loan of that amount, to be repaid in five years.

"So late as last month, vessels of the Portuguese beat off a division of the pirate fleet, and rescued a number of merchant-vessels from destruction. The mandarins at Bocca Tigris knew this; nay, they were themselves *witnesses of the services* of the Portuguese; upon whom, nevertheless, is poured obloquy. It is even said that the Portuguese have not the means to equip their vessels with either men or ammunition. Those who hold such vilifying language, only speak thus to obtain an opportunity to benefit themselves by the injury of others.

"Prostrate, we finally beseech your Excellency to condescend so far as to grant our request; to that end this address is presented, under the standards of his Excellency the Commander-in-chief, that he, in his benevolence, may grant that it be done as requested. Kia, Kia, 14th year, 10th moon."

The following is the answer of the Chinese chief:—

"It appears, that foreigners have lived at Macao for upwards of 200 years, during which time they have looked up, humbly dependent on the favour of the great Emperor, and have received favours far exceeding what have been granted to the merchants of other nations. They humbly request that they may be allowed to go forth to battle with our armed boats; it is their intention to be the enemies of our enemies, and this is highly proper and commendable. I have ordered out many great officers, and affairs will be speedily restored to tranquillity. The aid of the said foreigners is not necessary; but as they ask only to accompany our war-boats, it is granted for the present time only, that the ships of the said foreigners may exert themselves, and for which they shall be

abundantly rewarded according to their desert. Thus the reply is delivered."

During our recent war with China, the Peking government sent instructions to the Portuguese, no longer to permit the English to dwell in or resort to Macao, and we were accordingly obliged to retire from Macao, as the Governor declared he dared not resist the commands he had received, and he was unable to protect the English. Our success has, however, obtained from the Emperor of China better terms for the Portuguese than they themselves could acquire, as shown by the accompanying translation of a ratification of the regulations between China and Portugal in 1845 :—

1st. "The official correspondence between the procurator of the senate, and the local native authorities, shall be conducted on terms of mutual equality.

2nd. "The tonnage-dues on the twenty-five registered ships shall be paid according to the new tariff, the same as on European vessels at Whampoa, with a deduction of one-and-a-half mace per ton, which makes three-and-a-half mace of silver for every ton. All ships that visit Macao, and are not registered, shall continue to pay the tonnage-dues of the new tariff, viz.: five mace per ton. All ships numbered, or not numbered, that shall visit the five ports (now open to the foreign trade, viz.: Canton, Amoy, Fuchoo, Ningpo, and Shanghae), shall also pay tonnage-dues according to the new tariff, at five mace per ton.

3rd. "The duty on goods imported, or exported, (in Portuguese bottoms), by Chinese merchants, shall be paid to the hoppo (Chinese custom house) of Macao, according to the new tariff; and goods not mentioned in the said tariff, shall be charged ten or twenty per cent., *ad valorem*, according to their quality, without any additional charge. The Portuguese lorchas, furnished with passports, are permitted to go up to Canton on paying the tonnage-dues, according to the new regulations established for cargo-boats. N.B.—The burden of these lorchas having been agreed upon at 75 tons for the smallest, and 150 for the largest, and those not exceeding the latter figure shall be charged one mace per ton every time they enter the port; and those measuring more than 150 tons, shall be charged as vessels navigating the high seas, five mace per ton; and lorchas measuring under 75 tons, shall be charged the same as those of that burden.

4th. "The Portuguese shall be allowed to buy the necessary materials, and employ workmen of their own choice, whenever they shall find it necessary to construct new buildings, or vessels, or repair the old ones, without requiring chops, or licenses, from the local authorities; all fees and additional expenses which the men hitherto have been in the habit of paying, being abolished.

5th. "Portuguese ships shall be allowed to go and trade at Canton, Amoy, Fuchoo, Ningpo, and Shanghae, provided they are subject to the regulations of the new tariff, with respect to the

payment of duties on goods, and the tonnage dues; with regard to Fuchoo, however, that port not being yet opened to European commerce, the Portuguese vessels must keep from it for purposes of trade, until it shall be open to all other European foreign nations. [Fuchoo is now opened.]

6th. "The number and quality of goods which the Chinese merchants are in the habit of importing into Macao are unlimited. Such goods as must pass through the Canton custom-house, shall then pay the duties according to the new tariff, and when sent down for exportation must be accompanied with a certificate of clearance from the said custom-house. All such goods as have not passed through that custom-house shall pay duties to the hoppo of Macao.

Published by order of the most illustrious and loyal senate; and extracted from the dispatches last received from the Imperial Commissioner of Canton, dated 13th April, and received the 5th May, 1845. Jaze Martinho Marquis, interpreter.

[For further details, see Macao description.]

INTERCOURSE BETWEEN THE SPANIARDS AND CHINESE.

The earliest intercourse recorded between China and Spain, was by the second fleet sent from Spain after the discoveries of Magellan. This fleet sailed from Cevatlanejo, A.D. 1528, under the command of Alvaro de Saavedia, and on reaching the coast of Mindanao, heard that part of the crew of the Magellan fleet had been sold as slaves to the Chinese.

In 1571, Manilla was made the chief city of Spanish trade by the governor and commander Legaspi, who was desirous of opening a trade with China, then monopolised by the Portuguese. The wreck of some Chinese junks on the coast of Mindora, afforded him a good opportunity. The Mindorians confiscated the property found with the Chinese, but Legaspi compelled them to give up the spoil, and on dismissing the Chinese, assured them of a hearty welcome to the *free port* of Manilla, and promised Mexican silver for their goods, The following year brought several Chinese junks to Manilla, with valuable cargoes, which were speedily exchanged for silver, and on their return, letters and presents were sent to the Viceroy of Foo-keen province.

A.D. 1573. The infant colony of the Phillipines was soon disturbed by pirates. According to Chinese history, about this period the Chinese authorities had silenced their pirates, by the reward of office to the leaders; but one of them was unpurchasable, and he speedily turned his attention to Manilla. The leader of this band was a Japanese, named Limoon, who commanded 70 junks, manned

with 2,000 daring seamen, chiefly Chinese. On his arrival at Manilla he landed 600 men, and set the town on fire, by which the military commandant De-gayti and many others lost their lives. The unexpected return of a Spanish officer from a northern expedition, speedily routed the pirates. This was thought a good opportunity to send an embassy to China; accordingly, two of the clergy were despatched on the mission, but did not return until the following year, when a new governor had arrived from Spain. The Chinese sent back with the two Spanish envoys an authorised officer, to accept the proposition of the Spanish government, and to form the terms of commercial intercourse with the Spaniards. The new governor had taken a different view of Chinese alliance, and coldly received the Chinese envoy, who was naturally disappointed, as he had been given to understand that Manilla was paved with silver and gold, neither of which he handled. Two Spanish monks returned with the envoy to China, and when clear of the harbour of Manilla, and contiguous to a wild part of the coast, near Cape Bolinao, they were cruelly beaten, stripped naked, and left on shore. The Spanish authorities were however too anxious to cultivate a trade both with China, and other surrounding countries, to take any notice of this outrage. Junks from China arrived regularly from the first invitation of Legaspi. The massacre of the Chinese by the Spaniards is so remarkable, and so much involved in perplexing statements, that it deserves special notice.

A.D. 1602. Three Mandarins arrived in Manilla, on a mission from the Emperor of China, to discover a mountain of gold, which His Majesty was informed was on that island. The governor imagined that the reason assigned was only a pretence for some ulterior designs, treated the Mandarins very unceremoniously, and dismissed them. On their departure, distrust and hatred were engendered amongst the Spaniards, against all the Chinese colonists, who were the chief support of the place; their number being about 20,000, and that of the Spanish residents not 800. The first law of nature induced the Chinese to combine for mutual safety; they declared themselves innocent of any hostile designs against the Spaniards; many fled and committed suicide. In the course of a few months very few of the 20,000 Chinese were left alive; the victory, or rather butchery, was ascribed to the "visible presence" of the Spanish patron, Saint Francis, who "enabled them to direct their fire-arms with certainty." An embassy was despatched from Manilla, to explain the cause of the slaughter of the Chinese. The Viceroy of Foo-keen, on hearing the Spanish story, displayed an entire indifference for the loss of his countrymen; the friends of the deceased and the merchants exhibited a similar disregard on the matter, and to prove what a slight impression it had produced on them, thirteen junks richly laden, were despatched to Manilla, as soon as the monsoon would permit. The desire for gain sent.

forth swarms of adventurers from China, and in 1639 the Chinese colonists at Manilla, had increased by fresh emigration to the number of 33,000, whose numbers were again reduced by another massacre, for which it is difficult to ascertain the cause. It began on the shores of the Laguna-de Bay, and was continued through every town on the island; it does not appear to have been a contest, but a prolonged murder for four months; 22,000 Chinese perished. The loss on the side of the Spanish, amounted to only 330, which sufficiently indicates the resistance offered by the unfortunate Chinese. Rapacity and jealousy must have instigated this murderous attack, on a people whose commercial activity was of the greatest value to the settlement. The Spaniards allege that the Chinese fomented a rebellion, and refused allegiance to the authorities at Manilla. After this destruction of the settlers, the number of Chinese permitted to reside in the Phillippine Islands was limited by law to 6,000, and a capitation tax was levied on them, to the extent of six dollars per head. That the Spaniards stood in great fear of the Foo-Keen "*Chin-chew men*," (see page 33) is evidenced from the circumstance, that in 1710, the authorities of Manilla banished all the natives of China from the island, and suspended the trade with their country. The desire for gain on the part of the Chinese, and the necessities of the Spaniards, caused the evasion of this enactment, but a royal order was received from Spain, for the complete expulsion of the Chinese from Manilla, and a temporary residence was only allowed to traders, whose numbers if unconverted to Christianity, (?) were not to exceed 6,000.

On the arrival of Arandia about this period, as governor of Manilla, he issued fresh orders for checking Chinese emigration. The new terms were exile or baptism, and 515 out of 3696 Chinese submitted to "baptism," (?) 2070 preferred leaving the colony. This order exempted the Chinese in the provinces, as the royal wish was not to interfere with commerce. A separate building was erected under the command of the citizens for the residence of the *unconverted* Chinese who were traders, and who were strictly confined to their prison-house. It is a singular feature in the history of commerce, that at this time an order was sent to Amoy and Canton for large quantities of quicksilver to be shipped to Mexico. The answer of the agents was, that the Chinese quicksilver was much adulterated, and inferior, and that its export was prohibited under heavy penalties. At a subsequent period, Spain exported considerable quanties of quicksilver to China, and now the export of this useful metal is being resumed from China to South America.

When the Spaniards took possession of the Portuguese colonies, a private arrangement was made with regard to Macao, which did not require the interference of the Chinese authorities. The Spaniards also established a factory on the north side of Formosa, but the Dutch soon drove them from it. A brisk trade was, how-

ever, carried on with Amoy, Canton, and Macao; rice formed the chief import, was always duty free, and large quantities of Carolus dollars, at all times acceptable to the Chinese, passed from Manilla to China.

In 1762 the Chinese were said to have aided the English in the attack on the Philippines, and great numbers of them were hanged by Senor Anda. There is no treaty on record between Spain and China; the correspondence appears to have been carried on between the Manilla authorities, and the Viceroy of Foo-keen.

To the Spaniards is due the praiseworthy introduction of vaccination into China in 1803.

It is confidently stated by well-informed parties in China, that the present Tartar rulers imported their restrictive system of dealing with foreigners, from Manilla: to *Pwan-ke-qu* is ascribed this policy. It is well known that he possessed great influence with the Chinese government in all affairs relating to foreigners. The Chinese are still viewed with great fear at Manilla, by the Spanish authorities, but the intercourse with Foo-Keen is now comparatively small, and principally carried on in small Spanish schooners. (See Trade.)

INTERCOURSE BETWEEN THE DUTCH AND CHINESE.

A.D. 1594, Philip II. became master of Portugal, and his first act was to forbid intercourse with Holland. Thus excluded from Lisbon, the Dutch turned their attention to India, China and Japan. Their success in Japan made them anxious to open a trade with China; where they made several attempts to trade at Canton and Macao in 1604 and 1607, but at last discovered that their Portugese rivals had prejudiced the Chinese authorities against them, and represented them as pirates.

In 1624 the several Dutch companies were united into one, and became very powerful by sea.

Their first visit was to Macao, with an admiral, and a fleet consisting of 800 men. The terms proposed were liberty to trade, or open war; the latter was accepted. The Portuguese were at that time well prepared, and totally routed the Dutch.

The Admiral collected his scattered fleet, took possession of the west side of Formosa, and landed on the Piscadores, opposite the Chinese coast.

This position excited the jealousy of the Spaniards and Portuguese, as well as that of the Chinese government. Here the Dutch committed atrocities in the name of Englishmen, plundered Chinese junks, and brought the plunder to Japan for sale.

At last the Chinese government consented to their establishing a factory on the south-west side of Formosa, which was called Fort Zeland, about twenty leagues from the coast of China.

The Chinese Empire was at this time afflicted with plots and rebellion, so that many thousands emigrated to the Dutch settlement.

In 1644 the Tartars possessed themselves of China, and the position of the Dutch and their flourishing colony, engaged the serious consideration of the usurpers, who were fearful of another power disputing the government or encroaching on their sway.

A.D. 1655. The Dutch government at this period were carrying on a most lucrative trade with Japan, and their flourishing settlement at Formosa induced them to send an embassy with presents to Peking, to negotiate for a further extension of privileges, and to congratulate the Tartars on having obtained the government of China.

Two merchants were chosen ambassadors, and the whole train consisted of fourteen persons, besides two merchants, who were to traffic at Canton, while the embassy were to proceed to Peking. The presents consisted of several pieces of woollen cloth, linen, spices, looking-glasses, swords, guns, &c.

After a delay of six months in Canton, by the aid of large bribes the embassy was allowed to proceed to Peking as "*tribute* bearers." The envoys arrived in Peking on the 17th July, 1656; the journey from Canton occupied four months. After an examination of the "tribute," they were asked whether the Hollanders were born on sea, and had no other home but the ocean: if they had any country, and where situated: by whom they were sent, and for what purpose: if they had a king, and what was his age? These interrogatories were, after a long discussion, and by the aid of maps, made a little more satisfactory to the authorities. There was at this time at Peking, a Russian mission, which had been waiting four months, without seeing the Emperor; there were also envoys from the Great Mogul of Delhi; from Western Tartars; and from Tibet.

Doubts were still entertained by the Tartar authorities, whether the envoys had a country, although the Hollanders had a countryman of their own at court, who had resided at Peking nearly forty years (Adam Schaal.)

After various meetings for discussion, it was agreed that the Hollanders should be classed with the Coreans and Siamese vassals, who were allowed to come at stated periods, in trading ships, which were admitted free of duty.

The Dutch having brought a considerable cargo with them, it was not to be wondered that they were likened to Asiatics.

At the third interview, the Tartar chancellor proposed that they should salute the Emperor every five years; but the Chinese por-

tion of the senate, proposed (out of benevolence) that it should be every nine years, being well aware, according to the laws of vassalage, they could not trade at Canton in the meantime.

According to Nieuhoff, at that stage of the proceedings, the question was again raised "whether the Hollanders had a *terra firma*?" Another idea which occurred to the senate, was, that probably, they were English in disguise, who thirty years previous had done some damage at Canton. Moreover it was stated that the free commerce, which they sought, was repugnant to the laws and customs of the empire. A petition was presented, praying that the same privileges might be granted, after the example of the people of Loo-choo, Amian, and Siam:—passing to and fro, and dwelling in China, paying tribute and taxes (tributa et vestigalia presolvere) and after the manner of those three nations, of venerating the Emperor with presents every three years; with only one condition, viz. that the ship or ships of the envoys should not be required to await their return, because they would decay in fresh water.

Fifteen thousand taels would have procured this moderate demand, but the fact was, the envoys had been fleeced in Canton to a large amount, without any advantage. The chronicles record that on the 22nd August the envoys were conducted to a kind of library, and from thence into the open air, and directed to bend their bodies three times, and incline their heads towards the ground, at the word of command. Presently the crier called out "God sent the Emperor; again kneel on the ground; then bend the head, and rise;" this was done three times. At the word *step aside* they departed.

(1656, October 1st.) At one hour after midnight, the Dutch envoys were conducted to the vicinity of the palace, where they met the other eastern envoys. Here they were all placed in a square court-yard, exposed to the elements, with only stone seats for them to sit down upon, at this cold season of the year in Peking.

In an inner court was the throne of the Emperor, to which they were speedily introduced. Before they had time to take a proper view of the throne, a Tartar soldier sprang in the centre of the area, with a whip in his hand, which he snapped with so much celerity as to make a loud report. Then all rising up to the number of about thirty, headed by the Tutangus, they approached the throne, and at the voice of the herald, "adored," by bowing the head nine times to the ground, to the sound of music. This batch drew aside, and another band of grandees, amongst which were the Dutch envoys, worshipped the throne with the same adoration. Milk-tea was then served round to such as had adored the Emperor's throne; the second ceremony was much the same, only the whole multitude fell on their knees. This finished, the Emperor disappeared; the whole ceremony did not occupy more than

eight minutes. The envoys of the several nations were entertained by the 'Cancellarius' at his house; and before the feast commenced they were all required to turn towards the north, and perform the same prostrations as before the throne. The regulation enforced according to custom, was that all fragments left should be carried away personally by each envoy. Drinking followed this, which was kept up until a late hour. Several similar entertainments were given, at one of which, a mandarin seriously asked one of the envoys if it were possible that his *"countrymen could live under water three days!"*

Nothing but the dread of being punished for giving bribes, prevented the Dutch envoys disclosing the whole of the proceedings at Canton; indeed, when the threat was held out of some such intimation, they were informed that the laws punished the giver as well as the receiver.

Having received orders for their departure, the Hollanders tried more bribes, and a promise was given that the Emperor would write a letter, and send presents to the Governor of Batavia. On the 16th October, they were conducted into a department, and received each article on their knees, together with a letter, written in the Chinese and Mantchou language.

The Emperor's letter was as follows:—

"Our territories being as far asunder as the east is from the west, it is with great difficulty that we can approach each other, and from the beginning to the present, the Hollanders never came to visit us. Your country is ten thousand miles distant from mine, but you show your noble mind in remembering me; for this reason my heart doth very much incline to you. You have asked leave to come to trade in my country, but as your country is so far distant, and the winds on these coasts so boisterous as to endanger your ships, the loss of which would very much trouble me; therefore, if you do think fit to send hither, I desire it may be but once every eight years, and no more than one hundred men in a company, twenty of whom may come up to the place where I keep my court, and then you may bring your merchandise ashore into your lodge, without bartering it at Canton."

On the return of the embassy to Canton, nothing could exceed the insults and oppression heaped on it; one of their interpreters was murdered. This led to further correspondence with the court, but with no better success, the Emperor's answer to the remonstrance condescended to recognise the King of Holland as a tributary vassal, and his second letter was quite explicit on the subject. It would be useless to give the correspondence; it amply proves that the Dutch gained nothing by their abject submission.

The Portuguese had a Chinese servant, (Coxinga) whom they had converted, and baptised by the name of Nicholas. This man from small beginnings became the most wealthy merchant in the country. When the Tartars invaded China, Coxinga equipped a fleet against

them. His object was favourably espoused by many of the natives, and he collected a formidable fleet. He was at last invited to Peking, treated with consideration, bribed, and retained at court.

His son, Koxinga, commanded the fleet, and became a faithful ally of the Tartars for a short time; but they dreading his increasing power, at length prevailed on him to return to the island of Formosa. He, however, first tried to take Nankin, but met with a signal defeat.

In 1660, the Dutch government in Batavia fearing an attack on their flourishing settlement in Formosa, dispatched twelve ships to protect it, with orders that in the event of not being required, the fleet was to proceed against Macao.

The Dutch garrison with this addition consisted of 1,500 men, and a demand was made of Koxinga, whether he was for peace or war. His answer was couched in the most friendly terms, and to prove his sincerity and confidence, he sent several vessels to trade with the Dutch. The Dutch admiral was deceived by the stratagem, returned to Batavia, and charged the governor with groundless apprehensions.

The governor was recalled, and no sooner had he sailed than Koxinga embarked 20,000 men against the Dutch settlement, and was received with open arms by his countrymen (the emigrants).

His first manœuvre was to occupy a position which would cut off the communication between Zeland, and a fort on the opposite side of the entrance; the governor sent about 200 men to dislodge him, who found it occupied by the Chinese. The Dutch were defeated, leaving their captain and twenty men in the enemy's hands. The defence by sea met with no better fate; although the four vessels in port sunk some of Koxinga's junks, one of the Dutch vessels was burned, and another sailed for Batavia.

Koxinga demanded a surrender of the fort, but gave a short time to the Dutch to consider his proposal. The Dutch sent a deputation to his tent, which found him seated in state and surrounded by his officers.

The Dutch appeal was answered in the most contemptuous manner by Koxinga, who reminded the Dutch that 'Formosa at all times belonged to China; and now that the Chinese required it, the foreigners must depart instantly." He added "either do that, or hoist the red flag."

The red flag was hoisted, and the Dutch confined their defence to the citadel, and surrendered the other fort, cannon, &c.; at the same time they set the town on fire: but the Chinese saved many of the buildings, and mounted twenty-eight pieces of cannon against the fort: but they were soon scattered by the Dutch.

Koxinga then turned his attention to the open country, and made prisoners of every suspected inhabitant, also the Dutch minister, the schoolmaster, &c.

The Dutch minister (Hambrocock) was sent to the fort to pro-

pose terms of surrender, but in case of refusal all the prisoners taken were to suffer death.

This brave man had to leave his wife and family with Koxinga, as hostages; but instead of discouraging the governor he urged him to hold out.

Although the minister had two daughters in the citadel, he could not be persuaded to remain, but returned to the camp, there to meet certain death.

As soon as he returned, Koxinga's rage knew no bounds; he ordered all the Dutch prisoners to be slain; many of the females were saved for base purposes.

Ten ships, with seven hundred soldiers, arrived from Batavia, but were unsuccessful in their attempt to dislodge the enemy from the city, and they lost two of their ships. However fearful were the Tartars of Koxinga, they were still more uneasy at the establishment of the Dutch in Formosa, and adopted the following stratagem to aid Koxinga in his efforts for their destruction.

In 1662, the viceroy of Fookien, (a province situated opposite the Dutch settlement) sent a request to the Dutch for all the force they could command, to co-operate with him in expelling Koxinga's forces from the Fookien territory, and promising every assistance as soon as his own coast was cleared.

Vanity at being invited to aid the celestial empire, prompted the Dutch governor to part with five of his ships for this purpose, three of which were lost in a storm, and the others returned to Batavia.

This misfortune damped the ardour of the besieged, and at the same time a deserter from the citadel informed Koxinga of its defenceless state at one point; after a deliberation by the Dutch, it was decided by a majority that they could no longer hold out. The governor surrendered the public property, but the vanquished were allowed to retire with their private property, and were embarked on board their then only remaining ship. Such was the sequel of thirty years possession of Formosa, and nine months close siege, together with the loss of 1,600 men. On the return of the Dutch to Java, they were banished to the Banda Isles.

After the expulsion of the Dutch from Formosa, an embassy was sent to the Emperor of China, on a magnificent scale of grandeur.

On this occasion Lord Peter Van Hoorn, privy counsellor and chief treasurer of India, was chosen ambassador. The services tendered two years previous to the viceroy of Foo-kien by the Dutch governor of Formosa, was considered as a good claim for the privilege of trade.

But there was an old prophecy among the Chinese, "that a distant nation of whites, clothed all over, should one day conquer China."

A fear of the fulfilment of this prophecy, and the well-known hatred of the new rulers, (the Tartars) to foreigners, caused the opposition the Hollanders experienced.

The reception of this embassy, and the degrading ceremony they were compelled to perform, were in every respect similar to the former, and with no better success as to trading privileges.

It was not until 1762, that a regular Dutch factory was established at Canton, their trade heretofore was carried on in the neighbourhood of Fookien by bribing the authorities.

The exchange of commodities between China and Japan, by the Dutch, proved a great source of wealth to the latter, until the unhappy revolution, which compelled the Prince of Orange to claim protection in England.

1795. The Batavian republic determined not to be outdone by the English embassy to Peking, and dispatched a mission under Van Brom. It was well known that this embassy did not represent royalty, so that still more numerous obeisances than they had heretofore made, were required. The reception given them by the Tartars was ludicrous in the extreme, it was more like a masquerade than an Embassy. The ambassador lost his hat in a scramble, and returned without having gained the slightest advantage. I saw in several temples in China, small Dutch figures cast in bronze, representing the Dutch in the most ridiculous gestures, kneeling and knocking head, performing the "*Kotou,*" or ceremony of prostration before the vacant throne of the Emperor.

The Dutch have not now any position in China, and but a small trade from Java and the Eastern Islands, in rice, &c. Their intercourse with China clearly illustrates the disadvantage of yielding in the slightest degree to the arrogance of the Tartars. As yet they do not appear to have sought any treaty with the government of China, similar to those arranged by the English, French, Americans, and Portuguese. They have access to all the ports open to us, and their flag is mostly seen at Amoy, conveying grain to the barren province of Fookien. They are said to have acted very cruelly to the natives at Formosa, where many perished of starvation from their system of forced labour. They are, consequently, not held in respect by the Chinese government or people.

INTERCOURSE BETWEEN RUSSIA AND CHINA.

When the Mantchou Tartars invaded China, an adventurer conquered, for the Russian empire, the Tartar tribes in Siberia.

A.D. 1650. The Russians extended their possessions eastward on both sides of the extensive river, Amoor; reduced to subjection several independent Tungusian hordes, and, having by degrees advanced to the frontiers of China, built a chain of fortresses called Albazin and Kamarskai-astrog, at the confluence of a river which flows into the great river, Saghalian, or *Yalong*.

A similar project had been in contemplation by the Emperor of China, so that the interests of the two nations were placed in

collision, and, after a great deal of intrigue, hostilities commenced between them, A.D. 1680.

The Russian claim to the territory was probably as good as that of the Chinese, but the latter became alarmed at any extension of the Siberian frontier.

The Chinese laid siege to Astrog fort, but were repulsed. They next attacked the strong fortress of Albazin, and compelled the Russians to capitulate, after taking many prisoners (whom they sent to Peking), and destroying all the Russian forts upon the Amoor. The Russians rebuilt the fort of Albazin within one year: the Chinese attacked it with 7000 soldiers, and several pieces of artillery; two weeks were spent without making a breach in the new fortress, and the Chinese retired. To settle the point in dispute, ambassadors were nominated on both sides, to meet at Nipchu, a Russian frontier town, situated in latitude 51° 49′.

The Emperor of China, *Kang-He*, sent two Romish missionaries as his envoys, Gerbillon and Parrennin, together with a large army of cavalry, infantry, and artillery.

When the Chinese envoys arrived at Nipchu, they found a large assemblage of Chinese officers; the whole available force was estimated at 10,000 foot, 3,000 camels, and 15,000 horses. The Chinese commander stationed his troops so as to command the Russian fortress of Nipchu, which is situated at the bottom of a great bay formed by the meeting of the rivers, Saghalian and Nipchu. The Russian plenipotentiaries protested, in vain, against this warlike display. Negotiations were commenced, broken off, and again renewed for several successive days; and never would have come to a satisfactory conclusion, but for the presence of the Chinese army. The plenipotentiaries at length finally agreed to a treaty, which fixed the boundaries between the two empires. It is stated to have been as follows:

"*Treaty of Peace between Russia and China, concluded the 7th September,* A.D. 1689.

"Article the 1st. The River Kerbechi, which is next to the River Shorna, and falls into Saghalian, shall serve for the bounds for both empires: and that long chain of mountains which is below the source of the said River Kerbechi, and extends as far as the Eastern Sea, shall serve also as bounds to both empires; insomuch that all the rivers and banks, great or small, which rise on the southern side of those mountains, and fall into the Saghalian, with all the lands and countries from the top of the said mountains, southward, shall belong to the empire of China; and all the lands, countries, rivers, and brooks, which are on the other side of the other mountains, extending northward, shall remain to the empire of Russia; with this restriction nevertheless, that all

the country lying between the said chain of mountains and the River Udi shall continue undecided, till the ambassadors of both powers, on their return home, shall have gotten proper information and instructions to treat of this article; after which the affair shall be decided either by ambassadors or letters. Moreover, the River Ergone, which falls into the Saghalian-ula, shall serve for bounds to the two empires; so that all the lands and countries lying to the south thereof shall appertain to the empire of China, and whatever lies to the north of it shall remain to the empire of Russia. All the houses and dwellings, which are at present to the south of the said Ergone, at the mouth of the River Meritken, shall be removed to the north side of the Ergone.

"2nd. The fortress built by the Russians in the place called Yaksa, shall be entirely demolished; and all those subjects of the empire of Russia, now dwelling in the said fortress, shall be transported, with all their effects, upon the lands appertaining to the crown of Russia. The hunters of the respective empires may not, upon any account whatever, pass beyond the bounds settled as above. That in case one or two ordinary persons happen to make excursions beyond the limits, either to hunt, steal, or plunder, they shall be immediately seized and brought before the governors and officers established on the frontiers of both empires; and the said governors, after being informed of the nature of the crime, shall punish them according to their deserts. That if people, assembled to the number of ten or fifteen, shall go armed to hunt or pillage on the land beyond their limits, or shall kill any subject belonging to either crown, the Emperors of both empires shall be informed thereof, and those found guilty of the crime shall be put to death; but no excess whatever, committed by private persons, shall kindle a war, much less shall blood be shed by violent means.

"3rd. Everything that has passed hitherto, of what nature soever it may be, shall be buried in everlasting oblivion.

"4th. From the day that this perpetual peace between both empires shall be sworn to, neither side shall receive any fugitive or deserter; but if any subject of either empire shall fly into the territories of the other, he shall be immediately secured and sent back.

"5th. All the subjects of the crown of Russia, who are at present in the empire of China, and all those belonging to the crown of China, who are in the empire of Russia, shall remain as they are.

"6th. Regard being had to the present treaty of peace and mutual union between the two crowns, all persons, of what condition soever they be, may go and come reciprocally, with full liberty, from the territories subject to either empire into those of the other, provided they have passports by which it appears that

they come with permission; and they shall be suffered to buy and sell whatever they think fit, and carry on mutual trade.

"7th. All the differences that have arisen relating to the frontiers of both countries being thus terminated, and a sincere peace and eternal union being settled between the two nations, there will be no longer any ground for uneasiness, provided the above-mentioned articles of the present treaty, which shall be reduced to writing, be punctually observed.

"8th. The chief ambassadors of the respective crowns shall reciprocally give each other two copies of the aforesaid treaty, sealed with their seals.

"Lastly. This present treaty, with all its articles, shall be engraven in the Tartarian, Chinese, Russian, and *Latin* languages, upon a stone, which shall be placed at the bounds settled between the two empires, there to remain as a perpetual monument of the good understanding that ought to subsist between them."

The Russian envoys were both surprised and alarmed, not having more than a guard of honour at their command, and saw no alternative but to accede to this treaty, by which Russia lost a large territory: the subsequent discoveries of Kamtschatka, and the various islands between Asia and America, have further proved the loss of the River Amoor. By this river the productions of these newly discovered countries could have been conveyed by water to Nershink, and from thence, by an easy transport by land, to Kiachta, instead of being transported on bad roads, over icy mountains, and dangerous rivers, a distance averaging 5,000 Russian miles.

The River Amoor is one of the largest in Asia; it rises in the country of the Mongols, near the River Selingo; running eastward, it forms the frontiers in these parts, between Eastern Siberia and the Oriental Mongols; after a course of 300 German leagues, it discharges itself into the Japan Sea, in lat. 44° N. The pretence urged by the Chinese envoys for the sole navigation of the river was their pearl fishery, but the real motive was to protect Corea, with which it is so intimately connected.

Peter the Great, in 1692, despatched an envoy (Ides) to Peking, in order to establish the trade, between Russia and China, on a better footing. All the information given to the public by this envoy, is his gracious reception, by the Emperor, Kang-he, who appeared, from his conversation, to be well acquainted with the state of Europe at that time.

Notwithstanding this friendly reception, and the treaty entered into, the Russians founded new settlements on the River Amoor, with the idea, that, as the Chinese depended on them for that indispensable portion of their dress, furs, these encroachments would be overlooked. In the meantime the Chinese issued instructions to the Mongols, to spread themselves along the river, and procure

such a quantity of furs as would render them independent of the Russian trade. The Mongols took possession of the fortress of Albazin, and the inhabitants were conveyed to Peking.

A.D. 1719. Peter the Great sent an embassy to China, to place the caravan trade between the two countries on a firmer footing, and once more to regulate the boundaries of the two empires. Leoff V. Ismaloff was the ambassador, and Laurence De Lange, secretary.

This embassy was treated with great respect; but the door of the house in which the embassy lodged, was locked and sealed with the Emperor's own seal. The ambassador expostulated warmly on this indignity, which was then discontinued.

With regard to the *Ko-tou*, after several negotiations, it was agreed: "that the ambassadors should comply with the established custom of the court of China, and when the Emperor sent a minister to Russia, he should have instructions to conform to the ceremonies of that court." After an exchange of presents, and a friendly letter from the Emperor to the Czar, the embassy was entertained with a grand review of troops, and an imperial hunt, in which the Emperor took an active part. The ambassador, against the express wish of the prime minister, prevailed on the Emperor Kang-he to permit De Lange, the secretary, to remain in Peking.

A.D. 1721. These flattering appearances of success to the Russian negotiation, ceased with the departure of the ambassador. De Lange was subject to every petty annoyance, in order to disgust him with his station; his house was double-guarded; on expostulation, he was told that the guards were for his protection, and were an honour conferred on him, as the representative of the Emperor of Russia.

The trading caravan arrived this year from Russia, but nothing could exceed the annoyance, inconvenience, and extortion to which the agents were subjected. After remaining seventeen months a prisoner in his own house, De Lange left with the caravan, which was the last admitted into Pekin.

A few extracts from De Lange's journal will illustrate the conduct and character of the Tartar rulers of China in violation of a solemn treaty.

"17th August, 1721, A.D.

"Having sent my interpreter to the prime minister, to know if they had come to any resolution, on the affair of an advance to the Russian commissary at Kalchanna," (the first Chinese city within the Great Wall, where all duties are paid,) "the answer was 'that they had found that it was usual for the council to advance money to the commissary; but that trade was a matter of such little consequence to them, that they did not think it merited the council's being troubled with proposals of that sort.'"

De Lange's application to the prime minister, respecting a me-

morial which he wished to deliver, received for answer "*commerce is looked upon by us* with contempt, and as a very trifling object; the agent himself was not ignorant that we had long refused to admit the present caravan, and most certainly should never have consented to its admittance into China, if his majesty had not suffered himself to be persuaded to it, at the reiterated instances of Monsieur Ismaloff." The following observations were added: "these merchants came here to enrich themselves, not our people, which is easy to be seen; because they pretend themselves to fix the price of their own goods, that they may sell them the dearer. For these reasons, go tell the agent that we shall not only refuse to receive the said memorial, but that in future he need not give himself the trouble of proposing anything to us, which may be relative to commerce, because we will not embarrass ourselves hereafter with the merchants of Russia." (See chapter VI. page 138, for the delusive and crafty instructions issued by the government at Peking, to the Chinese merchants permitted to trade with the Russians at Kiachta.)

At De Lange's last interview with the Chinese minister, he represented the indignities and insults to which, himself, the commissary of the caravan, and all those who came to trade with China, had been exposed. The answer was, that, "it being his Majesty's custom never to take any resolution, without first well weighing all circumstances, he never changed his measures for any reason whatsoever; and after what he had declared positively, in regard to the caravan and my person, he had no inclination to propose to me a change of sentiment in this regard. And it was, that for the future no transactions should be carried on between the two nations, except upon the frontiers."

The first cost of the cargo of these caravans, was estimated at from 4000 to 5000 roubles, which sold for more than double that amount; free quarters were also given to all that accompanied it, no duty was charged on the return cargo.

It was contrary to the disposition of Peter the Great, to suppose that he would suffer this violation of a treaty with impunity, but while maturing his plans, the Emperor of China died. The Russian government delayed demanding satisfaction from his successor until the period of state-mourning had nearly ended; by that time their own Emperor died.

On the 14th June, 1728, a treaty of peace was concluded between Russia and China, wherein the boundaries, as settled in the last treaty, were again renewed, and the following privileges as the Russians considered them were granted.

The fifth article.

"The Russians shall from henceforth occupy at Peking, the court which they now inhabit. According to the desire of the Russian ambassador, a church shall be built with the assistance of the Chinese government. The priest who now resides there, and

the three others that are expected, shall live in the court above mentioned. These three priests shall be attached to the same church, and receive the same provisions as the present priest. The Russians shall be permitted to worship their God according to the rites of their religion. Four young students, and two of a more advanced age, acquainted with the Russian and Latin languages, shall also be received into the house of the ambassador, wishing to leave them at Peking to learn the languages of the country. They shall be maintained at the expense of the Emperor, and shall be at liberty to return to their own country as soon as they have finished their studies."

The object of granting this request was to enable the Chinese merchants to learn the Russian language, (see instructions from the Emperor.)

A.D. 1733. The first and only embassy that was ever known to leave the Chinese court, this year arrived at St. Petersburgh. The embassy consisted of three mandarins of the second order, and a numerous retinue, presents were accepted and returned.

According to the treaty of 1727-28 Russian caravans were permitted to go to Pekin through Mongolia; but they had to contend against all possible obstacles from both government and people.

The Chinese merchants, whether influenced by avarice, or through the instigation of government, would not offer more than one half the value for the furs brought by the Russians. On the other hand, to induce the Russian traders to take the price offered, a message would arrive from the government to hasten their departure, and close their business.

A long time was thus consumed, and the extreme heat of the summer frequently injured their furs. By these and worse expedients, the Russians were obliged to sell their goods at a heavy loss. In going and returning to Pekin, the caravans were obliged to cross the desert of Kobi, where they usually lost a number of men and cattle. The restrictions laid on the trade, and the whole benefit accruing to the Chinese, caused the Russians to be indifferent to their new privileges. In place of a caravan every three years, there were only six altogether from 1727 to 1762.

Catherine II. in this year suppressed the caravan trade to Peking, and ordained that commerce with China and Kiachta should be free.

Meantime the position of the Mongol Kalkas had improved, and they were more united to China. From being the allies of the Mantchou Tartars, they became their subjects; the zealous and suspicious Tartars fearing that the Kalkas might one day or other go over to Russia. No direct violation could be brought against China with regard to the treaty, but a vague clause was explained against Russia, and in the Chinese way they silently underworked the treaty.

The route for the land commerce between Russia and China

had been changed; formerly goods were transported by the rivers of Siberia, with short journeys by land. Starting from Kiachta, they fell down the Selagor; and having crossed the lake Baikal, and followed the course of the Angira, by a short passage over land they reached the Ket, which brought them into the Ob. By this river, and some land carriage, they arrived at the Kama, from whence they passed by the Volga into the heart of the empire. During the last century, they began to convey goods by waggons, and in winter, on sledges, drawn by a single horse. This land traffic has proved most disastrous to the inhabitants, as they confined themselves to the rearing of horses to supply the demand, and thus neglected the cultivation of the land. The sufferings and privations of the inhabitants of the Russian settlements on the coast of Siberia, are too well known to require a recital.

A.D. 1737. Trade continued, but in rather a languid state, until the two empires came to an open rupture.

Amoursana, a prince of Soungaria, sought refuge in Siberia. Application was made from Peking to the court of St. Petersburgh, to deliver the prince to the court of Peking, which was refused.

The prince soon died, and a second application was made for his dead body, and likewise for all the Soungarian chiefs; these demands were not acceded to, and the Chinese seized upon the Russian ecclesiastics, who resided at Peking, agreeably to the last treaty, and imprisoned them as Russian hostages; when they were released I have not traced.

The Empress Catherine, the better to continue the friendship once more begun with China, resolved to remove the trade from Peking to Kiachta, a frontier town on the confines of Siberia, in the government of Iskautask, opposite Maimatchin, a Chinese town, 360 leagues west of Peking, 3,660 miles from Moscow.

A.D. 1763. By the last treaty it was agreed that all future communication between the two empires should be carrird on by correspondence between the foreign offices of each empire.

Complaints of aggression on both sides became so frequent, that the court of St. Petersburgh, with a view to put a stop to hostilities, requested the Chinese Emperor to send a resident minister to the Russian capital.

This request of Catherine was treated with silent contempt; whether from the circumstance of the demand coming from a *female*, or that it was beneath the dignity of the celestial empire, it is difficult to say. The empress proved her anxiety to arrange any difference that existed, and sent an envoy to Peking, who was dismissed without even hearing his proposals.

Early in the seventeenth century, a tribe of the Kalmuks, (Tourgouths) removed from Soongari, to the northern shore of the Caspian sea, and remained subjects of the Russian empire.

A.D. 1771. A Chinese envoy prevailed on this tribe to return to their old quarters.

The Emperor of China, Keenlung, received his long-lost, but penitent subjects at his palace at Jehol, thus approving of the step they had taken. The Russians claimed their subjects but were reminded of the Soungarian princes to whom the Russians had given shelter; which appears to have satisfied the Russian government, which, however, was not long without an opportunity of retaliation. Some Chinese from the frontier went to reside in Siberia; and the Chinese government demanded them, which was refused.

The following letter to the Russian government is a fair specimen of the arrogant style of Chinese edicts, or correspondence:—

"It is found upon examination, that should a thief belonging to either nation be discovered on the frontier, he is to be examined in the joint presence of the authorities, and if guilty punished with death. Pursuant to this law, in the 44th year, two men who stole eleven horses from you, were condemned and executed.

"Our great empire, acting according to law, and the faith of the treaties did this, not for the *preservation* of *friendship*, but from the love of *truth*, which it *greatly esteems*. But you, not executing the thief, break the laws of friendship and the faith of treaties.

"Our great empire, perceiving that you wish to act according to your own will, by the obstacles you throw in the way, and your duplicity, will on no account permit the trade to be carried on.

"Although our two empires border upon one another, yet our empire may call itself the *elder brother*.

"Thus holding in the rank of empires the place of elder brother, and having, at your request, punished the two thieves with death, while you refuse us the same satisfaction: *shall* our great empire, including all the universe, submit to this?—Do not you think posterity would laugh at us? Ponder well, examine and consider, as you find fit and proper."

These specious arguments, are characteristic of the Tartar government. This letter was written after the violation of that part of a solemn treaty, which permitted the Caravan trade between Russia and China; and which the Russians were compelled to relinquish.

It is difficult to say in what way both parties became reconciled, but the trade was again re-opened in 1792.

In 1805, a Russian embassy was dispatched to Peking, on a very magnificent scale, it does not appear to be one that is usually sent every ten years, to relieve the students who reside there, with the nominal pretence of learning the language, but in reality as hostages. When this embassy arrived at the frontier, they had to reduce the number of their retinue, as it was unusually large; this was the first excuse to gain time. This was no sooner done than other frivolous objections were started, which detained them for a long period on the frontiers, during which time the mercury frequently froze, and the embassy was living in felt-tents. A formi-

dable objection was at last started. Count Goloykin, was asked to pledge himself to perform the prostration ceremony at his audience with the Emperor. The ambassador refused, pleading the precedent of the previous English embassy, and being contrary to all forms hitherto required. This was just what "Heaven's son" wished for (any excuse to violate good faith, or an underhand breach of a treaty). The whole embassy was dismissed outside the Great Wall, (Aunga) without any other communication than that they extended their journey, already too long.

A.D. 1806. The Russians thus harassed, endeavoured this year to open a trade at Canton, and dispatched that able circumnavigator, Krusenstern, who with his usual ability sold his two cargoes of furs, and took in a considerable quantity of tea, before the orders arrived from Peking to have his vessel detained. It was strongly impressed on the East India Company's supercargoes, by the Chinese authorities at Canton, to enforce obedience to this edict.

The notice of their arrival seems to have alarmed the Chinese, at all events the Emperor expressed his surprise as follows:—

"We are just apprised that two Russian ships have successively anchored in the roads of Macao, and that two barbarian merchants had brought with them a sum of money and a cargo of furs, with the intent of opening a trade at Canton.

"It is found that these ships belong to a nation called Go-lo-sze. Though barbarians are accustomed to frequent the port of Canton, the name of the Russians has never been observed amongst them; wherefore their sudden appearance at this time cannot be considered otherwise than very extraordinary. How have the Russians who trade, viâ Kiachta, and have never visited Canton, been able to navigate their ships, or how have they become acquainted with the shoals and islands in their way from Russia? This must be enquired into.

"We now direct that in the event of these ships having departed, and any other visit for the future the ports of Macao and Canton, or their vicinity, belonging to any other nation beside those which have usually frequented the ports, they shall on no account whatever be permitted to trade, but merely suffered to remain in port, until every circumstance is reported to us, and our pleasure made known."

It will be seen, that by the treaty of 1728, the Russian government have had, for more than a century, a regularly established religious, and scientific mission at Peking; and to their disgrace it must be told that, with the exception of a geographical description of China, in 1820, by Father Hyacinth, not a single advantage has either science or literature derived, after enjoying an opportunity that no other Christian nation has possessed, notwithstanding the example set them by the Jesuits.

It is needless to say, how different the result would have been, had the natives of England and France been allowed to remain

ten years in the capital. It is inconsistent with the habit of men of science, such as these students ought to be, to suppose that they have not collected information. One thing is certain that none has come to light; whether it be owing to apathy or to the policy of the Russian government, it is not difficult to conjecture.

It is understood that there is now a Russian envoy on his road to or at Peking.

The Times, dated London, July 20, 1846, contains the following paragraph on Russia and China:—

"The *Courrier Français* announces that Russia is about to send a mission to Peking for the purpose of negotiating a treaty of commerce with China. The chief of that mission is to be M. Demetrius Wassigen, an *attaché* of the Cabinet of Count de Nesselrode, and whose brother belongs to the Russian College at Peking. That mission is to proceed to its destination as secretly as possible, so as not to attract the notice of Europe. 'It appears,' says the *Courrier*—

'That Russia is desirous to establish at Kiachta a considerable depôt of merchandise from which the Chinese may at all times draw the supplies they want, and she hopes to obtain from the celestial government, a treaty of commerce securing to her the free admission through that part of the frontier of all Russian merchandise, and moreover the monopoly of certain articles which the English and Americans were beginning to import. Such, we are informed, is the object of the mission of M. Wassigen, and we may safely assert that the convention about to be entered into will contain some of those secret articles which Russian diplomacy is so expert in introducing in all the treaties it concludes.'"

A Russian or a Russian Pole, dressed as a Chinese, and speaking the language, was at Canton and Hong-kong in 1844. As Russia possesses a college and mission, at Peking, the English, French, and other nations are equally entitled to hold a similar position.

[A description of the Russian trade with China will be found in the chapter on commerce, and under the description of Kiachta on the Chinese frontiers.]

INTERCOURSE BETWEEN FRANCE AND CHINA.

The Chinese records state that, about A.D. 1560, foreigners from the west, called *Fa-lan-ke* (French), arrived in Canton. They are represented as "tribute-bearers," but, in firing a salute, so alarmed the authorities, that an order came from court to drive them away.

The subsequent intercourse between France and China, at least the early portion of it, appears to have been more of a missionary than mercantile character.

A.D. 1685—The King of France sent five Jesuits, among whom was Louis Le-Comte, an eminent mathematician. The Emperor,

Kang-he, received them very graciously; and, after providing for their permanent residence, and making kind enquiries after their king, thus spoke: "If I can add any new favour to those I have already conferred upon you; if there be anything you would desire of me; you may freely ask it."

A.D. 1604. Henry IV. of France first projected a company to trade to India and China, but want of proper organization prevented the project being carried into effect until 1660. The French trade with China was insignificant; sometimes not a ship arrived for five or six years.

In 1728, an agent of the French Mississippi Company, M. Duvaleur, obtained permission to occupy a factory at Canton. On the departure of the first ship, a serious difference arose between the French agent and the mandarins, with regard to some impositions which the former refused to pay; but, by the interference of French Jesuits at court, the French agent was liberated from prison and permitted to depart. The French trade, for the remainder of the last century, was carried on very languidly.

A.D. 1745. This year the French obtained permission to land their goods at Whampoa, upon paying *one hundred* taels on each vessel. Seldom more than two vessels arrived in one year, of seven or eight hundred tons burden, notwithstanding this only nominal charge. Their imports were chiefly specie and broadcloth, looking-glasses, azure, gold wire, and ebony; their returns were tea, raw silk, rhubarb, nankeens, and porcelain.

A.D. 1763. The French Jesuits brought to France two native Chinese, with a view of instructing them in European literature and sciences. The Jesuits being banished from France, the king took these two foreigners under his especial care, to enable them to finish their studies. They visited all the manufacturing towns in France; and on their departure for China, were furnished with queries, to which they were to send answers. The correspondence was continued for several years, and was published. The French nation is rich in Chinese literature, having at all times cultivated the language.

A.D. 1802. The tricoloured flag was hoisted by an agent, M. Pirou, but was not long flying, as the trade was not continuous.

A.D. 1829. Previous to this year, no French consul was ever recognised by the government of China.

A.D. 1832. The French flag was hoisted by M. Gernarert, after an interval of upwards of thirty years, during which time none had been displayed, the flag-staff had been removed. The consul had been four years prevailing on the Canton authorities to recognise his claim, without success, until a most unforeseen and melancholy circumstance occurred.

The crew of the French ship "*Navigateur*," were massacred near Macao, in the year 1828. In 1829, the perpetrators were brought to trial, and seventeen of them were executed. The

goods of the malefactors were confiscated and sold; and some of the cargo was found, and likewise sold.

The amount paid to the French consul was 4,626 dollars, and an official pledge was given him that 15,946 dollars, the proceeds of the confiscated property, were then in the hands of the Fookien government, and should be paid to him for the benefit of the families of the murdered crew. The consul very prudently procured a written voucher for this sum, but was six years addressing the local authorities, at intervals of every two or three months, before he procured a settlement, still leaving a balance of nearly 3,000 dollars, not reckoning interest, which was refused; although it is probable that the relatives of those who were executed were mulcted out of 150,000 dollars.

In September, 1843, the reception of the French consul at Canton was thus announced in the public journals:—

"We learn, by letters from Canton, that the French Consul, Count de Ratti Menton, presented his credentials to the Viceroy of Canton, at the country-house of Pwankingqua.

"This ceremony, which was preceded by several visits to the French consul and Captain Firmin Duplan from the Kwangchowfoo, and a delegate from the imperial commissioner, may be considered another progressive step in the events which have lately taken place. Towards eight o'clock of the morning of the 6th instant, two boats belonging to the French corvette *Alcmene* left Canton for the place of meeting. They contained the French Consul, Captain Duplan, the *Chancelier* du Consulat, eight officers of the corvette, an interpreter, and several private gentlemen, and reached the house of Pwankingqua after an hour's pull. There the commandant and consul were shewn into the large hall, and a delegate of the Imperial Commissioner, the Kwangchowfoo, and several other mandarins, paid their respects to them. At near the hour fixed upon, an officer wearing a crystal button, announced that the Imperial Commissioner was prepared for the interview, when the consul and captain, with the others before mentioned, descended to the reception room, and there found the Chinese officers, and a number of other functionaries wearing white and blue buttons.

"Some compliments having passed, the French consul presented his credentials from the minister of foreign affairs to the viceroy, who handed them to the imperial commissioner, and the latter took note of and returned them to him. After this, many questions were put, concerning His Majesty the King of the French, about France, and her ministers generally, and more particularly M. Guizot became the subject of conversation, which continued for more than an hour, during which a collation was offered by the high Chinese officers to their guests. This intercourse between the high Chinese functionaries and officers of foreign nations, would lead to the idea that an important change is be-

ginning to operate with regard to Europeans—a change, which managed with care, would appear to augur an approach to an entirely friendly understanding between the Celestial Empire and the various European governments."

During our war with the Chinese, a distinguised and estimable French officer, Captain (now Admiral) Cecille, accompanied our fleet in its hostile operations, and proceeded with it up the Yangtzekang River to Nanking; not as a belligerent, but as a spectator.

Captain Cecille told me that he landed repeatedly, while we were waging a destructive war, but was always well received by the Chinese, who knew perfectly well that he was a Frenchman, and not engaged in hostilities against them.

On the cessation of the war, the French government despatched a special embassy, on a grand scale, to China, under the direction of M. Lagréné (now a Peer of France) who was well qualified for the duty, not only by the natural qualities of his mind, but also from his previous diplomatic experience in Russia, Greece, and Spain.

M. Lagréné did not attempt to proceed to Peking, although Mr. Cushing, the American minister, urged his co-operation in an attempt to open a direct communication with the Tartar sovereign.

It is understood that the reception which M. Lagréné met with from the Chinese Commissioner, Keying, at Canton, was so gracious and flattering, that he resolved to comply with the urgent wish of the Chinese government not to attempt to visit Peking. It is surmised that some concessions were granted that have not been fully made known. Indeed, it is understood that public reasons have alone prevented the cession of Chusan to the French, who had been previously offered the island of Chuenpe, which commands the entrance to the Bogue Forts at Canton, which they refused.

I transcribe from my Chinese note-book the following incidents which I heard in China relative to the French mission.

When Monsieur Lagréné, the plenipotentiary from the King of the French, arrived at Macao, Keying sent a mandarin of high rank, and in full state, with his (Keying's) picture and a letter, saying that the picture represented him in the robes in which he was wont to appear before his own sovereign. Sir H. Pottinger, as the representative of the Queen of England, and Mr. Cushing, as the representative of the United States Government, both also received portraits from Keying, but in a costume far inferior to that given to M. Lagréné. It is thus Chinese diplomacy marks the degree of estimation in which a person is held.

On the ensuing day Keying, attended by a very large retinue, and in the most marked and ostentatious manner, visited M. Lagréné at Macao; and on his introduction said, "I am delighted to receive, on the part of the Emperor, the representative of the great French King." To this M. Lagréné replied that he was

equally delighted to receive the enlightened minister of the Emperor, and that he had been deputed to frame a commercial treaty. At these words Keying, with great animation said, "no, no—you have no trade with us; you are not a trading nation, but you are a grand nation; we understand each other, and shall be good friends." At several of the subsequent interviews between Keying and M. Lagréné, no other person was allowed to be present but the interpreter, M. Callery.

When the arrangements were concluded, M. Lagréné required that the terms should be ratified within the Chinese territory, and not at Macao; Keying and M. Lagréné therefore proceeded within the Bogue forts in a French war steamer. It was night on their arrival there. The whole of the hills were lit up with fires; each embrasure at every fort, had men standing with large flaming torches; huge lanterns were suspended around; crowds of junks were in like manner lit up, illumining the horizon; incessant salvos of artillery from the numerous forts reverberated from hill to hill; and the whole scene had a most dazzling and surprising effect.

Keying, who sat on the deck of the French steamer, between M. Lagréné and his beautiful and accomplished wife, (a Russian lady, with it is said some Tartar blood in her veins) surrounded by a brilliant and numerous suite of French diplomatic and naval officers, preserved, for a long time, a thoughtful silence, and appeared much depressed. When the signing of the documents was concluded, he at length said "see! the heavens and the earth rejoice at the compact." Keying then relapsed into taciturnity, and remained so for half an hour, as if pondering in his mind the part he had been playing, or the step about to be taken, as one of a very serious nature, and totally different from a mere commercial treaty. Then turning to M. Lagréné, as if in continuatisn of some mental thought, he said with considerable emphasis, "the people may be dissatisfied, but the two governments must do their duty at any hazard or sacrifice."

An idea has been adroitly instilled into the mind of Keying and the Tartar Government, that France is an intellectual power, animated by the purest and noblest ideas; and that England is a trading country, whose chief object is gain—a character that stands very low in the estimation of the Chinese Government and people. M. Lagréné, in addition to a large naval force of some of the finest frigates aud steamers in the service of France, had an able, numerous, and brilliant corps diplomatique in his suite, and was most efficiently supported by Admiral Cécille, an officer of high repute, most engaging manners, and who accompanied our fleet to Nankin (as a neutral) in his own frigate. The French mission to China was also accompanied by shrewd, intelligent, representatives of the cotton, linen, wool, silk, and other trades. The Chinese

mandarins were surprised at the beautiful and choice specimens of glass, tapestry, house paper, bijouterie, and Parisian manufactures of every description. Artists with daguerrotype and electrotype machines, &c., astonished the mandarins; and every effort was made, with great tact, to induce the Chinese to view France with admiration. On the other hand, Keying, the Chinese plenipotentiary, and Wang, the Governor of Canton, have endeavoured to magnify China in the eyes of the French; and a negotiation was commenced for the introduction of French engineers into the service of the Emperor of China, to work the mines under a contract. It was also proposed to have a French ambassador stationed permanently at Pekin.

The Marquis de Ferrière, secretary of legation to the French Embassy in China, informed me "that the cabinet of Pekin are well aware that the French and English are rival nations, and had often been at war; the policy of Keying and the cabinet was therefore to play off one nation against the other."

The *Journal des Debats* of 23rd November, 1845, has nearly four columns on the moral and religious influence of France in China. The writer states that Keying said to M. Lagréné, "*you demand nothing like other nations, this is a proof that you are a great empire; it is not the spirit of trade which animates you, like England and America.*"

The editor of the Debats, says, on this, "it is precisely because France has no visible and palpable interests in China, that there is the greater facility to cause her moral influence to be accepted.

"Every country follows its own wants—England has commercial relations with China, which form a fusion of interests; France has moral and intellectual relations with China, which engender a communion of ideas and sentiments."

The French legation has succeeded in getting from the Emperor of China a more satisfactory treaty than either England or America.

There is a peculiarity in the preamble of the treaty which deserves to be mentioned. The words translated "Empereur de France," are inserted in the Chinese text in characters used only for the name of the Emperor of China. It appears that they are characters sacredly reserved for designating the son of the sun, the first time they recognised such a denomination to a sovereign of the west. In the second article, which relates to contraband trading, the French minister stipulated for seizure of the cargo, and with a notification to the consul, instead of seizure of the ship as mentioned in the English and American treaties.

Article 4 stipulates, as no former treaty had done, that, in case there was no French consul, they should have the protection of the consul of any other friendly power.

Article 6 interdicts the Chinese from increasing the number of prohibitions, or making any alteration, without the consent of the

French Government. It also stipulates in case of any changes, France shall be treated as the most favoured of nations.

In article 9, the French negotiator obtained what the Americans could not,—viz.: a stipulation that no company of Chinese merchants can be formed to replace the corporation of Hongs and thus destroy a fair competition in trading.

In article 12, the Chinese are bound to make restitution of sums unduly exacted by Chinese custom officers; this is not mentioned in any other treaty.

Article 15 is founded on articles 6 and 7 of the American treaty.

The following is an abstract of the treaty between France and China. M. Lagréné deserves great credit for having obtained a decree from the Emperor of China, tolerating the Christian religion and permitting the sale of religious books, building of chapels, &c., this most important decree will be found elsewhere.

The following is a translation from the Chinese copy of the French trading regulations; or a commercial treaty, in thirty-five articles, between France and China:—

Art. 1st. "The Emperor of China, as well as the Emperor of the Great French nation, and their subjects of both countries, will henceforth, for ever and ever, live in amity and peace, and no matter who the men are, or in what country, will all obtain full protection for their persons and families.

2nd. "Henceforth the family of every Frenchman may be taken to the five harbours, marts, and territory of Canton, Amoy, Fuh-choo, Ningpo, and Shanghai, in China, to trade and live there peacefully without any hindrance, always without ceasing. French vessels may go and come, anchor and trade at the five ports, at their pleasure. But it is expressly prohibited to enter other Chinese ports and trade there, or on every shore along the coast clandestinely to buy and sell. With the exception of what is stated distinctly in the third clause, he who offends against this regulation, will have the cargo of his vessel confiscated to government. But when the Chinese local officers have seized such kinds of goods, they ought, before confiscating the same, immediately to give previous notice to the French consul nearest to that port.

3rd. "The property and goods, which any Frenchman may have in the territory of those five ports, must not contemptuously be involved by Chinese subjects. The Chinese officers ought not on any account by oppression or force, to take a French vessel for public, private, or other uses.

4th. "The Emperor of the great French nation will at his option appoint consular officers at the territory of the five commercial ports in China, to manage the trading affairs of the merchants, and to examine whether the regulations are observed. The Chinese local officers ought to treat those consuls politely, and correspond with them on terms of equality. And if there is any difference, the said consular officers will proceed to the great minister who

has the general superintendence of those five ports, and state their complaint. If there is no great minister for the superintendence of the five ports, he will address his grievance to the great provincial officers, that they may carefully investigate the same for him, and manage it justly. If it ever happen that there is no consular officer at the said port, the French captain or merchant may entrust the same to a national consul to transact this business for him. If not, he may repair to the hoppo, make there a clear statement, that he may adopt means to manage it properly, in order that the said captain and merchant may reap the advantages of the regulations.

5th. "The Emperor of the great French nation, will at his option appoint men-of-war to anchor within the territory of the five ports, in order to keep down the merchants and sailors, so that the consul may have authority and power. The people of the men-of-war will in future, however, be under control, and not be allowed to create any disturbance. And the master of those men-of-war will be held responsible to issue orders for the due observance of the 23rd clause, and the provisions for the control of the sailors in the management of matters concerning every vessel, and their business with the shore. But it is now distinctly agreed and settled, that men-of-war will pay no tonnage-dues.

6th. "The plenipotentiaries of both nations have by their signature and seal, settled a tariff and regulations, according to which, for all the vessels that enter and leave those five ports, the French ought to pay duties and tonnage-dues. The duty-money must not in future be increased, and there ought to be no other fees. And it has now been recorded in the regulations, that whenever any Frenchman has paid the tonnage-dues, and the duties on his goods, there will be no prohibition or restriction (on the sale). It matters not if the cargo is imported from their native or other countries; nor to what country it is taken, but this is entirely at one's convenience. China cannot enter into its code, any additional prohibitory coercive regulations. If any alterations are in future to take place, the law requires that the French shall conjointly discuss the matter, and when agreed upon, it may then be changed. But the tariff and regulations now proposed, or in future to be established, will be fully observed at every place, and always by the French merchants and people, who differ nowise from the most favoured (greatly beloved) nation. If there are subsequently any reductions in the duties, the French will at the same rate pay less.

7th. "French goods which have been imported at the five ports, and according to law pay duties, may be taken immediately by Chinese merchants into the interior, and shall pay transit duties according to the present regulations, without again extorting fees. The standard shall be the present tariff, and no additions need subsequently to be made. And if any clerks or runners of the mari-

time custom-house, do not observe the law, and falsely take fees in addition to the duties, they shall be punished according to Chinese laws.

8th. "Having now determined the rate, this cannot afford any pretence for smuggling, but it is for the sake of being just, and the French merchant vessels will not, in future, smuggle at the five ports. If there is any merchantman which in the five ports smuggle, no matter what goods, their price, or what description of articles, or contraband cargo, for defrauding the revenue, the local officers will seize the whole and confiscate it. China can, moreover, put a stop to smuggling vessels at its pleasure, and prevent their entering the central land, or direct them to clear their accounts, and then immediately leave the harbour. But if any other nation makes falsely use of the French flag, (for smuggling purposes) France will take measures to put a stop to it, and suppress this evil spirit.

9th. "The Hong-merchants' hongs which were formerly established at Canton for the sake of trade, are now according to law abolished. Frenchmen will henceforth at their own convenience dispose of their articles at the five ports, whether imports or exports, and trade with any Chinaman they may wish, without any interference or obstruction. In future, none else ought to combine in forming a monopoly for trade. But if any transgress this law, the consul will inform the Chinese officers to expel him (the monopolist?). The officers of the central empire ought to issue previous prohibitions, to avoid injuring the principles of free trade.

10th. "If in future any Chinese are in debt to French captains and merchants, no matter whether on account of owing (money) or of fraud, the Frenchmen will not according to the old law, demand the same of the security merchant, but ought to report it to the consul, that he may address himself to the local officers, to investigate the matter, and they exert themselves to hold (the debtor) responsible for the legal payment. But if the debtor can either not be apprehended, or is no longer in existence, or has made a total bankruptcy, being without the means of paying, the French merchant will not ask the officers to make up (the debt). If a Frenchman cheats a Chinaman out of his goods or owes him (any thing), the consul will exert himself equally to recover the same. But the Chinese must not demand of the consul, nor of the French government, to pay him.

11th. "Any French vessel which sails within the territory of the five ports, may hire a pilot to take her immediately into port. After having paid the port dues and duties, and wishing to set sail, the pilot ought quickly to take her out of port, without any impediment, delay, and difficulty. Whosoever wishes to be pilot of a French ship, must have two captains' certificates, and the consul may then make him a pilot to manage as other nations on the same footing. The consular officers at the five ports will justly determine the pilotage according to the distance or the dangers and facilities.

12th. "As soon as the pilot has brought any French vessel into port, the marine custom-house will appoint one or two trustworthy servants to follow, and to look after the smuggling. Those waiters will either go on board the merchantman, or will themselves hire a boat, according to their own convenience. Their maintenance will be furnished by the custom-house, and they ought not to extort money from the captains or their agents. But if they transgress this law, they will be sentenced according to the amount of the extortions, and the whole be again reimbursed.

13th. "If there is no impediment, any French vessel twenty-four hours after having entered the port, will present through the captain, supercargo or agent, the ship's register or bill of lading to the consul. The said consul will within a day after the receipt of the ship's papers and bill of lading, distinctly state to the hoppo, the ship's and people's names, the amount of the tonnage, and nature of the cargo. But if the captain is dilatory, and two days after the entrance of the vessel does not present to the consul the ship's papers and bill of lading, he shall for every day be fined fifty dollars, for the use of the Chinese government. Yet the fine ought not to exceed 200 dollars. The consul will then communicate with the superintendent of customs, and the hoppo will issue a permit to open the hatches. But if the captain has not received this permit, and of his own accord breaks bulk and discharges cargo, he will be fined 500 dollars, and the goods thus unloaded will at the same time be confiscated to government.

14th. "Any vessel which has entered the port and not yet received a permit to discharge cargo, may according to the provisions of the sixteenth paragraph, within two days leave the harbour, and go to another place, without there paying duties and tonnage dues, which will be discharged, and paid up at the emporium where the goods are sold.

15th. "Any ship which leaves the port after more than two days, will pay up the whole of the tonnage dues. According to law, every vessel of above 150 tons burden, will pay at the rate of five mace per ton, those below 150 tons, will pay at the rate of one mace per ton. All previous entrance and clearance fees are abolished, and no others will afterwards be demanded. Whenever the superintendent of customs give a clearance, he will distinctly state, that the vessel has paid the port dues. If that ship goes to another harbour, she will take this certificate and present it for examination, to avoid (paying) a second time. All French vessels which from abroad enter China, shall only once pay tonnage dues. Small French vessels, such as boats, no matter with sails or without sails, carrying passengers, luggage, letters, and provisions, and no articles paying duties, will all be exempted from tonnage dues. If such small craft, however, transport goods, they will pay, according to the rate of (vessels) below 150 tons, one mace per ton. If French merchants hire a Chinese boat, she will not pay tonnage dues.

16th. "Whenever any French vessel wishes to load or unload

cargo, she will first draw up an account of the goods, and present the same to the consul, who will direct a linguist to report the same to the custom-house, and then she will be permitted to discharge or take in cargo. A deliberate examination of the goods ought to take place, so that neither party may suffer loss. French merchants who do not wish to calculate themselves the amount of duties, will employ a well experienced individual to compute them in their behalf. The payment will also be at their convenience. If after this business some difference arise, no notice ought to be taken of it. As for articles that pay duty per valuation, if the merchant cannot agree with the Chinese, they ought on both sides to call two or three traders to examine the goods, and determine their value at the highest offer. Whenever duties are to be paid, the articles themselves form the standard, and the tare ought to be subtracted. But if the Frenchman cannot agree with the custom-house about the weight of various goods, the disputed articles and tare must be weighed; and then let them first settle the quantity and average number, and again weigh the mere goods without the tare to ascertain the amount, and make the result the basis of everything of this kind. If in the examination of goods some disagreement exists, the Frenchman will request the consul to come; and the said consul will instantly communicate this to the hoppo, to endeavour to make them agree. But the information must be given within a day, and if not, no notice will be taken of it. Before the dispute, however, is settled, the hoppo must not enter the account on books, for fear of the difficulties to arrange it subsequently. Imports that have been injured ought to pay less duty, and this ought to be managed justly, according to the law of valuation.

17th. "Whatever quantity of goods a French vessel may import and unload, the duties will be paid as they are discharged. If the remainder of the cargo is to be taken to another port to be delivered and sold there, the duties thereon will also be paid in that other port. If it ever happen, that a Frenchman has already paid the duties on the goods in one port, and wishes to ship them for another for sale, he will inform the consul thereof, that he may acquaint the hoppo therewith, to ascertain whether they are indeed the very marked articles, which have not been touched. On giving him the port-clearance, it ought to be distinctly stated, that the said goods have already paid duties in a certain harbour. And when the said merchant enters that emporium, he will present the certificate to the consul, to transmit the same to the hoppo for examination, to be free from duty. He will then receive a permit to unload the goods, without paying any fees. But if there be any smuggling or deceit, the goods will indiscriminately be seized and confiscated to government.

18th. "The regulation is now made, that any French captain or merchant, should every time that he lands goods, also pay their amount of duties, and it should be the same on loading exports. As soon as any French vessel has paid the whole of the port dues

and duties, the hoppo will issue a receipt to be presented to the consul for examination, that the ship's register may be restored, and permission for her departure be given. The custom-house will appoint the number of bankers, who may receive for the Chinese government the duties which the French ought to pay. The receipt given by the bankers will be equivalent to any issued by the Chinese officers. The duties may be paid in sycee or foreign money. In regulating the amount of premium to be made, the hoppo and consul will examine the relative market price of sycee and foreign money.

19th. "At all the five ports the custom-house will have scales and measures from the board (of revenue). These will be accurately compared from the true standard, and be sent to the consulate to be kept there, and must not in lightness, or heaviness, length or shortness, differ from those of the Canton custom-house, whilst each will be stamped with the characters of the custom-house. All the money of tonnage dues and duties, which must be paid to the Chinese government, shall be weighed on those scales. If there arises any dispute about the weight or measure of goods, it must be settled by this standard.

20th. "If no express permission is given by the officers for transhipping goods, this ought not to be done unadvisedly, and if a necessity exists for transhipping the same, the merchant ought first to communicate this distinctly to the consul, that he may issue a certificate to be examined by the superintendent of customs to allow him to tranship goods. The said hoppo may always direct his underlings to superintend these proceedings. But if goods are transhipped without permission, unless there be unexpected danger brooking no delay, all the transhipped articles will be confiscated to government.

21st. "Every French captain or merchant may at his pleasure engage any kind of lighters and small boats to carry goods and passengers: the fare will be agreed upon by the merchant to the satisfaction of both parties, without the influence of the local officers; but if the boatmen cheat, run away, or lose anything, the local officers will not make it good. The number of boats will not be restricted, and nobody ought to have the sole management. There ought also to be no monopoly of coolies in loading or unloading cargoes.

22nd. "According to the second paragraph, every Frenchman, no matter what their number, may live at the territory of the five ports, rent dwellings and storehouses, or ground to erect the building himself. All Frenchmen *alike may build chapels, dispensaries, poor-houses, and cemeteries.* The local officers in conjunction with the consul will determine upon the ground, where the Frenchmen ought to live or build. The amount of ground-rent, and house-rent, must on both sides be settled by business-like persons, according to the local rates of prices. The native ought not to raise the rents high, and the French consul ought carefully to

guard, that his countrymen do not violently force (people) to let at a certain price. The parcels of ground allotted in the territory of the five ports for the houses of all the Frenchmen, ought to be spacious, and no restriction ought to be entered upon as to the number, so that Frenchmen may mutually be advantaged. But if any Chinese profane or destroy the French chapels and graves, the local officers will seize them with strictness, and severely punish them.

23rd. "Every Frenchman who sojourns in the territory of any of the five ports, or comes and goes, may at the nearest place walk about, and take exercise. To his daily movements and doings, he does not differ from any native, but must not exceed the boundaries fixed upon by the consul and local officers, for the sake of scheming (after gain). At the anchorage of merchantmen, the sailors ought likewise in their walks not to exceed the boundaries. Whenever they go on shore, there ought to be regulations for coercing them. These rules will be drawn up by the consul, and submitted to the consideration of the local officers, to prevent the said sailors from creating disturbance or strife amongst the natives. No matter who the Frenchman is, whoever goes beyond the space allotted, or to a distance into the interior, may be seized by the Chinese officers. But he ought to be delivered up to the keeping of the French consul at the nearest port. The Chinese officers and people must not beat, wound, injure, or cruelly treat the French prisoner, to harm the friendship and peace between the two countries.

24th. "Frenchmen are allowed at the territory of those five ports, at their option, to rent, buy, and hire linguists, clerks, artisans, sailors, and workmen. They may also engage gentlemen to teach them the Chinese language, instruct them to write the Chinese characters, and acquire the dialects of every part. They may also employ people to assist them in their literary labours, to draw up essays, study literature and arts. The hire and pay they will either fix themselves, or the consul will settle it for them. Frenchmen may also teach those of the Chinese who wish to learn their own, or any other language; also sell French books, and buy all kinds of Chinese works.

25th. "Every Frenchman who harbours resentment or ill will towards a Chinese, ought first to inform the consul thereof, who will again distinctly investigate the matter and endeavour to settle it. If a Chinese has a grudge against a Frenchman, the consul must impartially examine and fully arrange it for him. But if there are any disputes, which the consul is unable to assuage, he will request the Chinese officer to co-operate in managing the matter, and having investigated the facts, justly bring the case to a conclusion.

26th. "If any Chinese of the five ports in future harm the French, insult or annoy them, the local officers will immediately put them down, and adopt measures for their protection. But if

there are villains or disreputable people who wish to rob, destroy, or burn the French houses, factories, hospitals, and buildings, they have erected, the Chinese officers will either make inquiries, or the consuls will give information thereof, and then send their police to drive away the rabble, seize the offenders, and punish them severely according to law, making them in future responsible for the recovery of the stolen articles, or a compensation.

27th. "If there is any strife between Frenchmen and Chinese, or any fight occurs in which one, two, or more men are wounded and killed with fire-arms or other weapons; the Chinese will in such case be apprehended by their own officers with all strictness, and punished according to the laws of the central empire; and the consul will use means to apprehend the Frenchmen, speedily investigate the matter, and punish them according to French laws. France will in future establish laws for the mode of punishment. All other matters which have not been distinctly stated in this paragraph will be managed according to this, and great or lesser crimes committed by Frenchmen at the five ports, will be judged according to French law.

28th. "All differences of Frenchmen in the territory of the five ports will also be settled by the French consul. If a Frenchman has a quarrel with a foreigner, the Chinese officers will not interfere. Vessels within the territory of the five ports, must not be meddled with by the Chinese officers, but the management will either fall to the consul or the captain himself.

29th. "As soon as the civil and military authorities hear in the neighbourhood, that a French merchantman has been robbed by Chinese pirates on the seas of the central land, they will with all severity seize them and punish them according to law. The plunder, no matter at whatsoever place it is seized, and under any circumstances, must be given back to the consul, to be restored to the agent. But if the pursuers cannot apprehend the robbers, or not obtain all the stolen goods, they will proceed according to the Chinese laws in this matter, but no compensation will be made.

30th. "All the French men-of-war which come or go, or sail about for the protection of merchantmen, ought to be treated with friendship at every port they touch. Men-of-war are allowed to buy their daily provisions, and on having suffered damage, to refit, *without let or hindrance.* When French merchant vessels have been injured, or if there is any other cause or necessity for seeking shelter in a port, no matter what the emporium may be, she ought to be treated with friendship. If any French ship suffers near the territory of the Chinese shore, the local officers on hearing of it will render assistance, and supply her daily wants and adopt means to drag out goods to prevent their being damaged. They will give immediate notice to the nearest consul, who, in conjunction with the local officers, will adopt measures for sending the merchants and sailors back to their homes, and also save for them any articles of the wreck.

31st. "When sailors have run away from French men-of-war or merchant vessels, the consul or captain will give notice to the local authorities, that they may exert themselves in seizing and delivering them over to the consul or captain. But if any Chinese criminals take refuge in a French dwelling, or hide themselves on board a merchant ship, the local officers will then send information to the consul, that after having clearly investigated the crime, he may use means to seize and send him to the Chinese officers. No protection (to outlaws) ought to be given on either side.

32nd. "If in future, China is at war with any other country, the central empire will not prevent the French from carrying on their commerce, or from trading with the hostile nation, unless a blockade be declared to disable (vessels) from entering. All legal articles may be exported from China to the country with which it is at war, without any hindrance, or any difference in the ordinary trade.

33rd. "Perfect equality and etiquette shall in future exist in the intercourse between officers and public men of both countries, according to their designation and rank. Great French officers, no matter whether they correspond with the great officers in or out of the capital, will use the word 'communication.' French officers of the second rank will in their official letters with the great provincial Chinese officers, use the word 'statement.' The great Chinese officers will write to them under the term of 'making known;' and the officers of both nations possessing equal rank will correspond on equal terms. Merchants and plebeians of either (country) on stating any complaint will all use the word 'petition.' When a Frenchman has to refer any case to the Chinese local officers, his petition and letter must be transmitted through the consul, who will examine, whether the expressions are reasonable and proper, and if not, change them or give back (the paper). If any Chinese have a petition to transmit to the consul, they will do this through the local officers to be managed in the same manner.

34th. "If in future the emperor of the great French nation has to send a letter to the court (of Peking,) the resident consul of the emporium will take this dispatch and present it to the great minister who manages the foreign affairs of the five ports. And if there is not a great minister over the five ports, it will be transmitted to the governor to forward the same. If any national letter is sent in return, it will be done in the same manner.

35th. "If there are any clauses in the regulations, which on a future day the Emperor of the great French nation wants to have changed, twelve years after the exchange (ratification) of these regulations must first elapse before this can be done, and then new negotiations may be entered into with China. But if there are any other provisions settled with other nations, and not contained in those clauses arranged by the French, *the French consular officers and people cannot be constrained to observe them.* Yet if the central empire confers especial favours, extensive benefits, consider-

able exemptions and protections, which other countries obtain, France will also participate in them."

A comparison between this treaty and the treaties with England, will be given in a subsequent chapter.

INTERCOURSE AND TREATY BETWEEN THE UNITED STATES AND CHINA.

The American intercourse with China commenced in the year A.D. 1786. A vessel of 350 tons made a voyage to China, with the assistance of a chart of the world. The supercargo of this voyage, in his narrative, acknowledges himself indebted for his introduction to the Chinese and Portuguese, to the French consul then at Canton, Monsieur Vieillard, and others of his nation.

The neutrality of the Americans during the war, gave them free access to the various ports of Europe, by which their Eastern commerce in particular rapidly increased.

During the reign of Napoleon, the Dutch flag was excluded from the port of Canton, and the Americans became the carriers of tea to Holland. The progress of their commerce will be shown in another section.

In A.D. 1821, their trade was stopped at Canton in consequence of a sailor, on board an American ship, having as was alleged dropped a pot overboard, by which a Chinese woman was accidentally killed.

Captain Copeland refused to surrender his seaman to the Chinese authorities, unless Howqua, the celebrated Hong merchant, would pledge his word that the sailor would be returned as soon as he had gone through the indispensable ceremony of "looking at the Chinese judge," i.e., the Chinese judge looking at him.

The Pon-ue (judge), and his interpreters, came on board the Emily, and demanded that the seaman should be placed in irons; this request was firmly refused, and at last dispensed with.

Pacqua, the security merchant of the Emily, and Cowqua, the linguist, being called, fell on their hands and knees, to hear the demands of the Pon-ue, of which the Americans could get no interpretation. Captain Copeland was next called, and required to produce the prisoner, Terranova, who approached the table at which the Pon-ue sat; the fatal jar with which he was accused of having struck the woman, was placed before him on the deck, together with the hat she wore at the time. Being questioned, he replied with perfect composure and firmness, that it was the same jar which he had handed the woman, and gave her a mace to pay for the fruit she was to place in it; showing by signs the manner in which he had handed it into the boat.

The Pon-ue exhibited great irritation at any attempt at explanation; and Howqua and the linguist, although repeatedly urged, did not translate the one-half of his defence; and whenever they

attempted, they were stopped by the judge. All efforts failed to have other witnesses for the defence heard, and the Chinese witnesses being called, the Americans withdrew, (this is the custom in Chinese trials), but not without an assurance that they would be heard. A woman and two children were the only witnesses produced, and when required to point out the supposed guilty party, the woman seemed unable, until the linguist placed his hand on Terranova, although there was no other seaman present.

This circumstance was strongly objected to on behalf of the prisoner, and the linguist was requested to make known the objection to the judge, but he refused to do so.

A translation of this woman's evidence was then commenced; but as she spoke good English, it was urged that she ought to be allowed to repeat her own evidence for the satisfaction of the Americans. This was refused, and on her commencing English, she was instantly stopped. It was now urged that this same woman, a few days previous, had stated to Captain Copeland, in the presence of four other captains, a totally different statement, viz.: that she was inside of her boat when it occurred, but saw the husband of the deceased pick up the hat and jar, and forcibly make a hole in the former with the jar.

All this Howqua interpreted to the judge, but without making any impression on him. One of the children gave some evidence, but there was no translation of it made. Evidence was tendered on behalf of the accused, to prove that the children were on shore at the time of the fatal occurrence. At last it was admitted that the judge was aware that the woman had told a different story, but he declared that now she had told the truth. The instruments of torture were brought forward, but not made use of. Captain Copeland became most earnest in protesting against this mockery of justice, but was deprived of the aid of the Rev. Mr. Morrison, by the Chinese, on the ground of his being a British subject.

At length the judge, seeing the determination of the Americans, again took his seat. He sat a few minutes, but only heard a few words of the rebutting testimony, when he silenced the linguist, and rising from the chair, said it was Heaven's business; if he had judged wrong, God would punish him for it hereafter; he knew in his own heart the man was guilty; he must be delivered up. With this he quitted the Emily, leaving upwards of 1000 Chinese on board, and the ship surrounded with war boats.

Terranova, in a few days afterwards, willingly surrended himself, which was a good proof of his innocence. He was conveyed to Canton, and it is supposed a similar mockery of justice gone through before the viceroy, and on the third day he was *strangled outside of the city wall. His body was sent to the Americans, and the trade opened on the same day.*

The viceroy thereon issued an edict, in which, after narrating

the execution, he says, "previously to this, in consequence of the said nation's chief staring about, and not delivering up the actual murderer, I communicated with the hoppo, and requested him to command the man to be given up; and I examined the records, and in imitation of an English case, I suspended the American trade. Since they have delivered up the murderer, who has been clearly tried and punished, the said chief has behaved respectfully and submissively; and it is proper to open their trade in order to manifest our compassion."

"The Celestial Empire's kindness and favour to the weak, is rich in an infinite degree; but the nation's dignity sternly commands respect, and cannot, because people are foreigners, extend clemency to them. Let the Hong merchants explain this official mandate, and persuade the said foreigners to be warned by it, and thereby to be filled with reverence and awe, that each may ensure the safety of his own person and family." In his report to the Emperor, the viceroy says: "In the present case, the name of the murderer was pointed out by the said foreigners, and it was acknowledged by him (Terranova), that the jar thrown was his property. If he was not the murderer, why did he become sick from melancholy?—and, moreover, why did his captain put him in *irons?* In these proceedings there is every species of self-contradiction and incoherency, which shows the crafty and deceitful disposition of the foreigners. It is, moreover, proved that the said murderer, in open court, struck his breast with his hand, to make a sign of confession that the jar was his. And more still, it is authenticated, that he took up the jar in his two hands, and showed the manner in which he threw it down from above. In this statement of the case, there is no evasion or gloss. Now, it is written in the law, when persons outside the pale of Chinese civilization shall commit crimes, they too shall be punished according to law. I, therefore, ordered them to take the said foreigner, and, according to law, strangle him, to display luminously the laws of the empire.

"In every similar case, foreigners ought to give up murderers, and thus they will act becoming the tenderness and gracious kindness with which the Celestial Empire treats them."

Terranova was an Italian; it is said that a few hundred dollars would have saved his life.

In 1844, the American consul at Canton erected a flagstaff, surmounted by an arrow for a vane. This circumstance caused great excitement among the disorderly inhabitants of Canton. It was soon removed, and a placard was issued from the authorities, which shows that they pander to the popular cry in everything that concerns foreigners.

On this occasion, the Americans, in self-defence, shot a Chinaman, but the Canton government did not dare to demand an American in return, and enforce the demand by stopping the

trade. On the contrary, the following edict was issued by the imperial commissioner, Keying, which well illustrates the altered state of feeling which the Tartar government at Peking are now compelled to manifest.

"Keying, Imperial Commissioner and Viceroy of the two Kwang Provinces, &c., and Ching, Lieutenant-governor of Canton, hereby issue their clear commands.

"Whereas a native of Tsing-yuen district, named Seu-amwan, was shot dead by an American, as is on record; and,

"Whereas, we transmitted our commands to the American consul, Fuh-sze, to institute strict investigation, and deliver up the murderer to us, to be dealt with according to the laws; the said consul, it appears, has now represented that he has clearly examined into the case of the murder of Seu-amwan, by a man named Tan-yeli, and that he has delivered him over to an American envoy, to be adjudged by him according to the laws of his native country.

"And, whereas, in the supplementary treaty concluded with England last year, it was provided that, when altercations arise between natives of China and subjects of that country, the former are to be judged by our officers according to our laws, and the latter by the English consul, according to the laws of that country.

"And, whereas, by the treaty of commerce entered into in the present year with various countries, amongst whom is America, the same is expressly provided for, when quarrels and altercations arise between Chinese and Americans, we have memorialized the throne, and have now received the imperial command, in reply, respecting the case of Seu-amwan, to the effect that, as the American consul has clearly ascertained that Tan-yeli shot Seu-amwan, it is agreeable to the treaty that he be delivered over to be dealt with according to the laws of his native country. Wherefore, besides giving our commands for the information and respectful obedience (of the consul), we now issue this clear proclamation that all you soldiers and people may fully understand. Do not seek after private revenge, and thereby give cause of dispute. Let none oppose this special proclamation.

"Issued,

"Tawkwang, 24th year, 8th month, 11th day,

"September 2nd, 1844."

In 1844, the United States government sent an expensive embassy to China, under the direction of an able plenipotentiary, Mr. Caleb Cushing, for the negotiation of a treaty between the governments of Washington and Peking, similar to the treaty entered into with England; the Chinese government having promised, on the representation of the American Commodore, Kearney, *previous to the treaty of Nanking, that whatever concessions were made to the English should also be granted to the United States.* The throwing open the ports of China to Europe and America was

not, therefore, the result of our policy, but had its origin in the anxious forethought of the Americans, lest we might stipulate for some exclusive privileges.

When our plenipotentiary heard from the Chinese commissioners, that it was intended to grant to other nations the terms given to England, he, of course, concurred in the wise policy propounded, as, in fact, the treaty of Nanking (which was framed in England *exactly* as it was subsequently and *immediately* accepted by the Chinese commissioners, without negotiation), contained no exclusive clause referring in any manner to the United States, or other countries. This explanation is necessary, as great merit was claimed, and great praise given, for that which had no existence in reality.

The following is a list of thirty-four articles, deliberated and determined upon, for the trade of the merchants of the United States of America, at the five ports in China. Translated from the Chinese.

1st. "Hereafter the Great Pure Dynasty with the United States, and the people of both nations at any place whatever, shall mutually be on terms of amity, good faith and harmony, preserving together peace and quietness for myriads of years, without anything to disturb it.

2. "The people of the United States coming to China to trade, shall pay duties on imported and exported goods according to the tariff already settled, without being charged more than other nations; all former expenses and fees being completely done away with. Should the underlings of the custom-houses make extortions, the Chinese nation will punish them according to law. Should China hereafter wish to make any change in the tariff of duties, it must be deliberated upon, and consented to, by the consuls and other officers of the United States. Should any extra advantage be extended to other nations, the people of the United States must equally and universally benefit by it; in order to display justice and equity.

3rd. "Henceforth the people of the United States shall without exception be permitted to take and carry their families to all the five ports of Canton, Fuh-choo, Amoy, Ningpo, and Shánghái, to dwell and trade there. The vessels of the five ports, carrying cargoes backwards and forwards may follow their own convenience; but into any port other than the five ports not a single vessel shall enter nor presume to wander about. They also may not privately trade with the lawless inhabitants along the coast. Should there be any who oppose and offend against this prohibition, the vessel and goods must, according to the regulations already agreed upon, all revert to China and be confiscated to government.

4th. "The people of the United States being permitted to resort to the five ports for purposes of trade, it will be right and necessary to establish consuls and other officers at each place, to superintend

the affairs of the people of their own nation. The local officers of China shall receive and meet them with increased liberality. In all mutual intercourse, whether by the interchange of public documents or by interviews for personal consultation, both parties shall maintain their proper rank. Should the local officers insult or slight the consuls and other officers, the consuls and others will be permitted to take the grievance, and complain of it for redress to the high officers of China, who will in equity and justice examine into and arrange it. But the consuls also may not follow their own will and inclination, thus giving rise to many altercations with the Chinese officers and people.

5th. "The people of the United States trading at the five ports, with the exception of merchandise forbidden by the Chinese laws to be imported or exported, will be permitted to take every other article of merchandise, and either bring it from their own or other countries, and import it for sale; and they will also be permitted to carry out Chinese merchandise and export it to their own or other countries for sale, in both cases paying duties according to the present established regulations, beyond which, no other expenses or fees will be permitted.

6th. "All vessels belonging to the United States proceeding to the five ports to trade, shall have their ships' papers examined by the consuls and other officers, who will report to the superintendent of customs; when, according to the number of tons which a vessel can carry, she will pay the tonnage dues. Thus, those which can carry more than 150 tons shall for each ton pay tonnage dues five mace; while those below 150 tons shall for each ton pay tonnage dues one mace. The former fees, for measurement and other items, shall be entirely done away with. Should any vessel enter a port, having already paid her tonnage dues at the custom-house of that port, and because of not completing the sale of her goods, take them to some other port for sale, the consuls and other officers shall report it clearly to the superintendent of customs, who will, on that vessel leaving the port, take the fact of her having paid her tonnage dues, and clearly state it in the grandchop; and he will also forward a letter to the superintendent of customs of the other port to examine into it, and on the said vessel entering the other port, she shall only pay duties on her goods, but no tonnage dues, to avoid a second charge.

7th. "When people of the United States at the five ports, use their own boats and other craft, to carry passengers or baggage or letters and eatables and other things, for which duties are not payable in the tariff, it will not be necessary for such craft to pay tonnage dues. But if, besides these things, they should carry merchandise, then they should, according to the rule for vessels under 150 tons, pay one mace per ton. Should Chinese boats be engaged, they will not come under the rule of paying tonnage dues according to the number of tons.

8th. "All trading vessels belonging to the people of the United States entering the port, will be permitted to hire pilots in going through narrow passages and dangerous places. When a vessel is reported as brought in, as soon as she shall have completely paid up her tonnage dues and duties, a pilot shall be ordered as before to take her out immediately. In hiring servants or compradores, or in requesting the services of linguists and writers, or in engaging Chinese boats to remove goods or convey passengers, or in hiring additional workmen, servants, or sailors, and in all circumstances where necessity requires, if not contrary to the laws, every one shall follow his own convenience. The price of work, the merchants and people may themselves determine upon, or it may be arranged by the consuls; the Chinese local officers are not to interfere in the matter.

9th. "When a trading vessel of the United States comes to a port, as soon as a pilot has brought her in, there shall immediately be deputed from the custom-house trustworthy runners to attend the vessel and guard her. These runners may either lodge on board the merchant vessel, or hire their own boat and attend the ship according as they find it most convenient. For food and necessaries, the custom-house shall daily give money; they may not extort from the merchant ship any fees, however small. Should they disobey, they will be considered as guilty of receiving bribes.

10th. "On a merchant vessel of the United States entering the port, either the captain, supercargo, or the merchant agent shall, within a period of two days, take the ship's paper, bills of lading, &c., and deliver them to the consuls and other officers of their country to keep and hold. The consul shall immediately take the name of the vessel with the names of the people, the number of tons she carries and the kind of goods, and making a minute list of them, communicate with the superintendent of customs, who will then allow them to receive a permit to break bulk and unload the goods; should it happen that, before the receipt of a permit, any should presume to unload goods, they shall then be fined 500 dollars, and the goods which they presumed to land and remove, shall altogether revert to China, and be confiscated to government. Should a merchant vessel enter the port, and only unload a portion of her cargo, she shall pay duties according to that portion of the goods discharged. The goods yet undischarged may without exception be carried to any other port for sale. If a vessel should enter the port, and not yet having broken bulk, should wish to go elsewhere, she will within the limit of two days go out of the port, but she must not remain longer; in which case also no duties nor tonnage dues will be levied or received. But on her arrival at any other port and making sales, she will then be required to pay duties according to the tariff. Should a merchant vessel, after entering the port, have exceeded the term of two days, it will then be necessary to pay the tonnage dues, and the superintendent of customs

may as before fill up and issue a grandchop, and make it known to the other ports in order to avoid paying them a second time.

11th. "Merchant vessels of the United States dealing in goods either for import or export, shall report the day fixed for unloading and shipping goods to the consuls and other officers, which report shall, by the consuls and other officers, be transmitted to the superintendent of customs, who will on the arrival of the day, depute an official attendant that he may in conjunction with the captain, supercargo, or merchant agent and others, equitably and fairly examine the merchandise, in order that the duties may be levied according to the tariff. If among them there be any goods, the price of which must be estimated to determine the duties, or respecting which there may be differences of opinion as to the price, or as to the deduction of the amount of tare, so as to give rise to disputes which cannot be readily settled; the said merchant shall, on that same day, petition and report to the consul, so that he may acquaint the superintendent of customs, and with him consult upon and determine it. If the petition and report be delayed, then no permission will be given further to arrange it.

12th. "At the places of the consuls of the United States at each port, there shall be furnished by the Chinese superintendent of customs, a *chang* measure, a *cheh* measure, a steel-yard and weights, of each a set, ready for measuring lengths and breadths, and ascertaining weight and lightness. They shall be after the pattern of those distributed by the hoppo of Canton, and will be marked with engraven characters—one rule applying to the five ports, in order to avoid irregularity and villany.

13th. "After a merchant vessel of the United States has entered a port, on receiving a permit to unload goods she must immediately pay up the tonnage dues; on goods imported, the duties must be paid at the time of unloading; and on goods exported the duties must be paid on being shipped; and when the duties and tonnage dues shall have been completely paid up, the superintendent of customs shall issue a grandchop, having examined which the consul shall return the ship's paper, and permit the merchant vessel to go out of the port and return to her own country. The duties paid, shall be received for the Chinese officers by bankers appointed by them, either in sycee silver, or in foreign dollars, made up to the standard, all in accordance with the already existing regulations. Imported merchandise that may be taken by Chinese merchants into the interior for sale, shall on passing every custom-house pay duties according to the old tariff: there may be no further addition or increase.

14th. "Merchant ships of the United States anchoring within a port, will not be permitted to tranship goods from one to the other. Should it be necessary to tranship into another vessel, the merchant must present a request to the consul, who will report it to the superintendent of customs, that he may send an officer to

make clear and true examination, when permission will be given to tranship. Should any, without petitioning and waiting for examination, confusedly go about transhipping, the goods thus transhipped shall altogether revert to China, and be confiscated to government.

15th. "According to the former regulations, the commercial intercourse of every nation reverted to foreign hongs, established by the Canton officers to arrange and control. Now it is determined upon to take the list of the foreign hongs, break it up, and do away with it. Thus, people of the United States importing or exporting goods are permitted to trade with any Chinese merchants they please; there shall be no limit or restrictions, so as to put a stop to all the villany of grasping and monopolizing.

16th. "Should Chinese merchants happen to owe money to the people of the United States, or should they defraud them of their property, the people of the United States may themselves go and sue for it; the officers cannot be security for its recovery. If an accusation be lodged with the officers, the Chinese local officers, on receiving a communication from the consul, must immediately make equitable investigation, and push the recovery of the debt; if the debtor be already dead, and his property gone, or if the fraudulent villain have really escaped into concealment, and there be no traces left of him, the people of the United States shall not adhere to the old regulations, and require the hong merchants to make it good. If any people of the United States contract debts with, and defraud Chinese merchants, then it shall be arranged according to this rule, and the consul also will not be security for its recovery.

17th. "People of the United States, trading at the five ports, whether dwelling there for a long period, or temporarily residing there, are in both cases permitted to hire and rent the people's houses, or to hire ground in order to build themselves houses, and for sites on which to establish hospitals, halls for worship, and cemeteries. It will be necessary for the Chinese local officers, in company with the consuls and other officers, to consider and inquire into the feelings of the people, in selecting and fixing upon a spot of ground. The people of the United States, with those of the inner land, are equitably to determine and fix the rent of the ground; the people of the inner land are not to raise the prices and extort, nor are the people from afar permitted to compel the hire, nor to be hard and rapacious; and it is necessary that each party express its own wishes in accordance with equity and honesty. Should, peradventure, any graves be destroyed or dug up by the Chinese people, the Chinese local officers will make strict seizure and punish them according to law. In the places where the people of the United States anchor their vessels, and take up their temporary abode, the merchants, sailors, and others, will only be permitted to walk about on the neighbouring ground, and will not be

allowed to go far into the villages and hamlets of the inner land and wander where they please: still less may they go to the markets and military stations, and privately carry on trade. The boundaries will be consulted upon, and fixed with the consuls by the local officers of the five ports, each according to the people's feelings, and the situation of the place; and they may not be passed over; in order to fix the period for eternity, and for the mutual quiet of both.

18th. "It is permitted to the officers and people of the United States to engage scholars from all parts of China, to instruct them in the dialects of every place, and to assist them in literary affairs; of whatsoever rank or class the persons so engaged may be, the Chinese local officers and people may not in the slightest degree molest or injure them. The people of the United States are also permitted to collect and buy all kinds of Chinese books.

19th. "Hereafter people of the United States quietly trading in China, will be on terms of mutual friendship and amity with the Chinese. The local officers must constantly afford them protection and care, causing them and their families to be in perfect peace. They will also make inquiries and prohibit all vagabonds from insulting and vexing them. Should any lawless villains of the inner land, with malicious intent set fire to and burn the foreign houses or plunder and rob the property, the consuls will immediately report it to the local officers, who will send soldiers and police to suppress the tumult, make examination and seize the offenders, and also take the vagabonds who burn and plunder, and punish them severely according to law.

20th. "People of the United States having brought merchandize into port, and paid duties upon it, should they wish to take the disembarked goods and transport them to another port for sale, may state the matter clearly to the consuls, who will convey a report to the superintendent of customs to see if the duties, said to be paid, agree with the custom-house books, and to send an officer to make inquiry whether they really be the original bales and the identical goods, and that there has been no breaking open and moving, or taking out and changing, and such like impropriety; when he will immediately take the number of peculs of merchandize, and the sum of the duties already paid, and enter them into a pass; which will be given to the said merchant to receive and hold; at the same time, he will dispatch a letter to the superintendent of customs of the other port to examine accordingly; and when the said vessel shall enter that port, and it be found on examination that there is no discrepancy, she will immediately be permitted to open her hold and make sales, in order to avoid the payment of duties a second time; should there be any false accusations or secret conveyance of things, on the discovery of it by the superintendant of customs, the goods shall be confiscated to government.

21st. "Hereafter, should any Chinese have any quarrels, disputes, or get mutually involved with the people of the United States, the Chinese will be seized and examined by the Chinese local officers, and will be punished according to the laws of China. The people of the United States shall be seized and examined by the consuls and other officers, and will be punished according to the law of their country; but it is requisite that both should in justice and integrity divide the question, and neither side cherish partiality, which would lead to quarrels.

22nd. "The United States having now with China adjusted and sworn to peace and amity, their ships may go and come at the five ports to trade. If at any future time, another country should be at enmity with China, China may only prevent the inimical nation, and not permit it to resort to the five ports for trade. When people of the United States go to the other country to trade, or transport the merchandize of that country to the five ports, China must recognise the United States flag, and permit them to enter the river. But the United States merchant ships will not be permitted privately to introduce one soldier of the other nation into port, nor receive the bribes of merchants of the other nation, who call upon them to exchange flags, and bring merchandize for them into port for trade. Should there be any infraction of this prohibition, it shall be allowable for China to search it out, seize the parties, and settle it.

23rd. "At the close of every Chinese year, each of the consuls residing at the five ports must take an account of the ships and goods of the United States yearly entering and leaving the port, and of the prices at which they are valued, and minutely report it to the governor-general of each province, that he may transmit it to the board of Revenue, as a proof for examination.

24th. "Should people of the United States in any important matters make complaints to the Chinese officers, they must first petition the consuls and other officers, who will examine whether the words and phrases in the petition be clear and intelligible, and the subject reasonable, after which they will at once transmit it to the local officers to examine into and arrange. Should Chinese in any important matters make complaints to the consuls and other officers, they must first petition the local officers, who will examine whether the words and phrases in the petition be clear and intelligible, and the subject reasonable, after which they will at once transmit it to the consuls and other officers to examine into and arrange. Should it happen that people of China and of the United States wrangle about any matter, and are not able to arrange it amicably, it will be necessary for the officers of both nations to make inquiry, and equitably examine and decide the matter.

25th. "Should people of the United States at the five ports of China be involved in disputes among themselves about property, it will be examined into and arranged by the consuls and other

officers of their country. If people of the United States in China dispute and wrangle about matters with traders of other nations, it must be arranged in accordance with the rules established by their respective nations; Chinese officers will make no inquiry whatever about it.

26th. "When merchant ships of the United States enter the five ports of China, and anchor there, they come under the control of the consuls and other officers in company with the captains of the vessels, China will have no control whatever over them. Should it happen that on the high seas, other nations insult and injure traders of the United States, China cannot revenge it on their account; but if merchant vessels of the United States, when on seas within the jurisdiction of China, be plundered by pirates, the Chinese civil and military officers, must, as soon as they hear it reported, make a strict seizure of the robbers, and punish them according to law. The recovered stolen goods, of whatever quantity, must all be delivered to the nearest consul and other officers to be all returned to the original owners. But the territory of China being vast, and the people numerous, it is ten thousand to one but that the principal thief cannot be caught, or there be thieves and no stolen goods, or the stolen goods may not be completely recovered, and the Chinese local officers must act as is separately provided for by law, and cannot make up or return the stolen articles.

27th. "If merchant vessels of the United States, when off the Chinese shore, meet with tempests, strike on rocks, get on shore, or meet with pirates, so that the vessel be destroyed, the local officers along the coasts, on examination and knowledge thereof, must immediately set on foot measures for rescue, and devise means for showing increased compassion, so that they may reach their port and get repaired. In all buying of rice and provisions and obtaining fresh water, the least oppression or hindrance must not be given. Should the said merchant vessel be wrecked on the outer seas and be drifted to the Chinese shore, as soon as the officers shall have made clear inquiries into it, they must also treat them all with soothing compassion, and arrange their matters securely.

28th. "Merchant vessels, and property, belonging to people of the United States, which may be found at the five ports of China, may not be taken by force or intimidation by the local officers, such as laying embargos on vessels for public use or otherwise. But they must be suffered quietly to carry on their trade in order to avoid trouble and annoyance.

29th. "If, among the people of the United States, there be any on ship-board, who do not attend to their duty, and leaving their ship, escape to the inner land to conceal themselves, the Chinese local officers will immediately depute police runners to seize and bring them to the consuls and other officers for punish-

ment. If any Chinese, having offended the laws, go to the houses and dwellings, and on board of the merchant ships, of the people of the United States, to conceal themselves, the Chinese local officers, on discovering it, will immediately address a letter to the consul and other officers, to seize and send them back. In either case, the least shelter or concealment must not be given. With respect to the merchants, sailors, and others of the United States, they will all come under the consuls and other officers, who will, when necessary, make examination and keep them under restraint. If the people of the two nations use force, and make disturbances, or carelessly use fire-arms and wound men, so as to lead to fighting, killing, and other serious cases, the officers of the two nations must maintain the laws, and severely punish them: there must not be the least partiality, which would cause the hearts of all to be unsubmissive.

30th. "Hereafter, in the official correspondence to and fro of the great ministers of China with the great ministers of the United States, there must be used, in accordance with the principles of equality, the form of 'official communication.' In the official correspondence to and fro, of the consuls with the Chinese local officers, the form of 'official communication' will also be used. In reporting to the high officers, the form 'explanatory statement' will be used. If common people address officers, they will, as before, use the form of 'petition.' There may be no appearance of insult or disrespect, to the wounding of public friendship on either side; while the two nations must not seek for, or extort from each other, ceremonious observances.

31st. "If, on a future day, the United States send a national letter to the government of China, the original document must be presented on their account by the imperially appointed high commissioner, or by the governor-general of the Two Kwáng, or of Fookeen, and Chekiáng, or of the Two Kiáng, or by other great ministers who may be arranging on the part of the middle nation, the affairs of outside nations.

32nd. "Hereafter, if the United States have ships of war sent to inspect the trade coming to the different ports, the naval commodore, or high naval officers of the vessel of war, will be treated by the high civil and military officers of China at that place upon terms of equality, in order to show a feeling of amity and goodwill. If the aforesaid ships of war want to purchase provisions, or get fresh water and other things, China cannot in any way forbid or hinder them. Should, perhaps, a ship of war be injured, she also will be permitted to be repaired.

33rd. "All people of the United States who presume to take upon themselves to go to other ports, where no custom-house has been opened, and privately carry on trade, smuggle, and evade the duties, or introduce opium and other prohibited articles in China, the Chinese local officers may themselves adjudicate it, and punish

them. The government, or people of the United States, must not afford the least protection. If vessels of another country assume the flag of the United States, and carry on illegal trade, the United States must take measures for prohibiting and preventing it.

34th. "As soon as the treaty of peace shall have been determined upon, the two nations must each obey and keep it, and not trivially make changes. With respect to the dissimilarity of the circumstances of each port, and the regulations regarding barter, and the high seas, it is to be feared that there cannot but be some slight changes; therefore, after a period of twelve years, the two nations will appoint officers to consult upon and settle them equitably. Further, after the treaty of peace shall have received the imperial reply and assent, the government and people of the two countries must both reverentially obey it. With respect to the several states of the United States, they will not be allowed to depute an officer hither, or otherwise have further deliberations."

An incident connected with the foregoing treaty illustrates Chinese diplomacy. Mr. Cushing in order to conciliate Keying, the Chinese commander, refrained from attempting to go to Peking, and even refused to make the attempt, when M. Lagréné, the French plenipotentiary, asked Mr. Cushing to join him, and proceed to the mouth of the Peiho, and thence to Peking. Yet there is no doubt that Keying misrepresented this negotiation with Mr. Cushing, as he had done others, and spoke of him in a most degrading manner to his sovereign, as shewn in the following document:—

Concluding remarks of Keying, respecting the American Treaty, in his memorial to the throne.

"The original copy of the treaty, presented by the said barbarian envoy, contained forty-seven stipulations. Of these some were difficult of execution, others foolish demands, whilst several of the most important points of the treaty were omitted on the list. The sense of it was, moreover, so meanly and coarsely expressed, the words and sentences were so obscure, and there was such a variety of errors, that it was next to impossible to point them out.

"Your slave Keying, therefore, directed the treasurer Hwang, and all the deputed mandarins, to hold interviews with (the American envoy) for days together, to discuss the matters verbally, and severally decide what stipulation ought to be granted or rescinded, lessened or increased. Thus thirty-four regulations were agreed on.

"We clearly pointed out whatever was comprehensible to reason, in order to dispel their stupid ignorance, and to put a stop to (delusive) hopes, whilst expatiating with strictness upon the most binding of the statutes, we were obliged to polish those passages which were scarcely intelligible, so as to render the sense somewhat more

obvious, in order to remove all ambiguity; and only after four times altering the copies, we adopted (the paper).

"Amongst the original paragraphs of the said envoy, it would appear that there were ten, which it was impossible to grant, although the demand was made with firmness.

1st. "Whenever the consuls of the various ports have any affair, they ought to submit the same distinctly to the Governors and Lieutenant-governors; but the said barbarian envoy requested to bring complaints before the censorate.

2nd. "It is evident, that whenever the factories are burnt by accident, they ought to be rebuilt by the merchants themselves. Yet the said barbarian envoy, brought again forward the old Hong law for compensation and re-erection, requesting that the authorities should make good the loss.

3rd. "After the bulk of foreign goods is broken, and the tonnage dues are paid, the authorities do not trouble themselves about the rapidity and slowing of the sale; yet the said barbarian envoy wished, that the duties on articles which could not be sold within three years, should be refunded.

4th. "Notwithstanding the abolition of the Hong system, and the optional commerce of the barbarian merchant with every Chinese dealer; the said barbarian envoy still requested, that mandarins should build warehouses for them.

5th. "The barbarians are allowed to go to five ports only, and not to any other places, but the said barbarian envoy wished to have permission to trade with nations that were at war or at peace with China.

6th. "The control of merchantmen, that have entered a port and anchored, devolves upon the consul. The said barbarian envoy, however, thought it his duty to ask, that the Celestial Empire should exercise the whole power of protection and management: *so that if accidentally any other nation inflicted insult, China might be required to requite this.*

7th. "*When foreign nations are engaged in strife, China has no means of restraininy them; yet the barbarian envoy requested that an enemy pursuing a merchant ship, the Central Empire ought to protect and aid them in attacking the same.*

8th. "Foreign men-of-war ought to anchor outside the port, but the said barbarian envoy would have it, that on their arrival, mutual salutes, as a token of honour, should be fired both from the forts as well as the vessel.

9th. "The official correspondence ought to be received and severally examined by the nearest Governor and Lieutenant-governor; the said barbarian envoy, nevertheless, requested, that the state papers of their country, should pass either through the cabinet of the capital or the supreme boards."

10th. "The treaty is solely intended to promote harmony and

friendship, and to remove points of altercation beforehand; but the said barbarian envoy would have it, that when the two nations were at war, the removal and return of their merchants, for avoiding calamity, ought still to be permitted.

"Many of the items present obstacles, or can scarcely be carried into effect, or would constitute abuses, others are mere trifles, or erroneous views, with quite a sufficient variety of gain seeking and cunning designs. Your slave therefore directed Hwang-gantung and the deputies, to reject one by one each article, and not in the most distant manner accede to them. At most, some points have been more than a thousand, at least, others five or six times discussed. It was then, that the said barbarian envoy submitted to reason, and being at a loss for what to say, was willing, and agreed to have (the objectional clauses) expunged.

"About eight-tenths of the trading regulations, now established, agree with the recent stipulations of last year.

(Exceptions are:)

1st. "When a vessel has paid her tonnage dues, but is not able to dispose (of her cargo) she may go to another port, without being obliged to pay again port dues.

2nd. "If a merchantman has anchored in a harbour, but not yet broken bulk, and wishes, within the space of two days, to proceed to another emporium, she will pay no tonnage dues.

3rd. "When a merchantman has entered the port, paid the whole of the dues, and wishes to proceed with the landed goods to another port, to sell the same, she is exempted from paying tonnage dues and duties, a second time.

"These are some slight changes in the regulations of last year. But the circumstances of the times of yore, when there was only one mart (viz: Canton) open, differ from the present, when trade to five emporiums is permitted. The said barbarians therefore will, whenever there is no demand for goods in one port, sell them at another, for this is the unvarying conduct of speculators, and it would not be right to restrain them, nor would it be proper, after having paid the duties and port dues, to levy them a second time. In order therefore to meet the spirit of commerce, we ought to make conditionally some alterations, and still go on making strict inquires, to obviate abuses.

1st. "At the ports where they trade, we allow them to rent ground for erecting themselves chapels, and for a burial place.

2nd. "They also requested, that scholars of the central empire should teach them their native language, and assist them in their literary labours, as well as to buy all kinds of Chinese books.

"Your slave refused this at first to them, but the said barbarian envoy again remarked, that the Portuguese at Macao, as well as the English at Hong Kong, could both build chapels and choose a burial place, so that the living might sow the seeds of their happi-

ness, and the dead hide their bones somewhere. At the commencement few of their countrymen came to China, and did not dare to ask the grant of a burial place, and it would be putting them into the background, if they were at this time not permitted to rent grounds for these establishments.

"As for the request to allow Chinese scholars to buy books, this was an old affair, and they therefore requested to enter it amongst the provisions of the treaty; and words to that effect.

"It appears on re-consideration, that the said barbarians themselves rent the ground for the burial place, and for building chapels, and it would not be right to refuse this flatly and obstinately. Still we must distinctly explain the prohibitions, that they do not forcibly rent, and ruthlessly take possession, in defiance of the peculiarity of circumstances. If the gentry and people are indeed unwilling, the said barbarians will have no further pretence.

"We have no means of ascertaining whether it has always been the case, that scholars bought books (for them), but there can be no objection [to granting this request.]

"The remaining demands have reference to the treaty of peace, and do not concern commercial matters, and will by no means present obstacles to the execution of the law.

"Merchants that presume to repair to other places, except the five ports, for the sake of clandestine trade and smuggling, and who introduce opium with all other kinds of illicit articles, will be by the Chinese local mandarins proceeded against and punished. This is one of the additional clauses, to which the said envoy instantly acceded, and is a sufficient proof that those barbarians will obey the laws of the Celestial Empire, and not dare to yield to their passions and act wantonly.

"The paragraph, in which it was agreed upon, that the consuls of the five ports, should, at the end of each year, give a clear account of their vessels and cargoes, to the respective governors and lieutenant-governors, to be transmitted for examination to the board of revenue, furnishes sufficient evidence that the said barbarians will, in their commercial pursuits, abide by their duty, and are not willing to defraud the revenue.

"The said barbarian envoy would agree to all the particulars of the tariff established last year, but merely remarked, that lead was a product of their country, and that it was certainly exorbitant, that it should pay four mace duty, which is three times more than iron pays, and therefore proposed a reduction. Your slave taking into consideration, that foreign lead is not a staple article, and that his request is reasonable, lowered the duty therefore one mace two candareen per pecul, to which the said barbarian envoy instantly shewed obedience.

"Whilst respectfully forwarding the memorial, we subjoin this

provision of this treaty agreed upon, with an accurate explanation of all the particulars."

The intercourse between the United States government and China has been purely commercial, but great credit is due to American citizens for their philanthropic and Christian exertions in China. They have been the chief if not sole promoters of that excellent establishment, entitled the "Medical Missionary Society," which has now hospitals at each of the opened ports in China, where the sick and diseased are cured, and their hearts prepared by kindness and skill, for the reception of the truths of Christianity. That estimable man, Dr. Parker, has founded a noble hospital at Canton, which I visited, and saw the remarkable effects of his surgical skill in active combination with his missionary efforts. The Right Rev. Dr. Boone, Bishop of the American Episcopalian Church, is now in China, aided by several excellent male and *female* missionaries. But of these subjects I shall treat hereafter. Suffice it to say that the United States government in their treaty with China, and in vigilant protection of their subjects at Canton, have evinced far better diplomacy, and more attention to substantial interests, than we have done, although it has not cost them as many groats as we have spent guineas, while their position in China is really more advantageous and respected than that of England, after all our sacrifices of blood and treasure, as will be subsequently demonstrated.

It was not until the year 1846, that the Canton Government made an official announcement of the treaties between the Government of China and Foreign Nations, as given in the following Proclamation,

"Lew, Prefect of Canton, raised ten steps and recorded ten times, issues these lucid orders for general information.

"We received previously the Imperial orders, that every nation should be permitted to carry on trade within the precincts of the ports, including Canton. The Imperial Commissioners, in conjunction with the Governors and Lieutenant-governors have therefore made from time to time treaties and regulations, which having received the approval of the Emperor, were carried into effect, and proclaimed by my predecessor in the prefecture; as is on record.

"I the Prefect having now entered upon the duties of my office, am apprehensive that the people do not yet universally know the business that has been settled, and how they should act in obedience [to these stipulations]: I have therefore made a selection of those articles which concern both foreigners and natives, drawing up a list of the same, and publishing them to all the military and people, that they may in a body obey them. Do not oppose! As for the duties on commerce, which are under the management of the Marine Custom-house, we did not deem it necessary to include them in our notice. A special Proclamation.

1st. "From henceforth our natives ought to live in mutual harmony and friendship with the barbarians of every country; they ought not to insult each other, but cultivate peace on both sides.

2nd. "The subjects of every country are now allowed to bring with them their families and relations to the five marine ports of Canton, Amoy, Ningpo, Foochoo, and Shanghai, for the sake of carrying on trade and commerce, without any hindrance.

3. "The merchants of every country are permitted to stop either a long or short time in any of the five ports, with the families they brought with them, to hire the houses of the citizens, or rent ground to erect themselves buildings on it, to establish hongs, warehouses, hospitals, churches, benevolent institutions, schools, colleges, and burial grounds. The Chinese Mandarins, after having in conjunction with Consuls ascertained the wishes of the people, will fix upon some spot to that effect. The natives will then settle the rent with [the merchants] of the various nations in a fair and equitable manner; but the Chinese must not raise the price to extort money. The foreigners, however, must not compel them to let their houses, or take forcible possession of the same. The number of houses occupied and the respective amount of rent, will be reported annually by the Consuls to the local authorities, who will transmit the same, that it may be placed on record.

4th. "The ships of every nation are permitted to trade at the five ports, but not allowed to go everywhere. If they, in defiance of the treaty, do not conform to these restrictions, and go of their own accord to other places, loitering about and trading, the Chinese Government is at liberty to confiscate the cargo as well as the vessel. If however the Chinese at any spot, except the five ports, carry on a clandestine traffic with these merchantmen, they shall be dealt with according to the laws of their country.

5th. "There were formerly at Canton hong merchants established, who having been abolished, the traders of the various nations are permitted in future, when repairing to any of the five ports, to have commercial dealing and transactions in exports as well as in imports with any Chinese they please. If there is any combination amongst the inhabitants to bring about a monopoly, the consuls will communicate the fact to the Chinese authorities, who will prevent this, and bring [the guilty] to trial.

6th. "If any Chinese merchant cheats traders of the various countries with whom he has had commercial dealings, and without paying for the goods runs away when in debt, he will be denounced to the local authorities, who will pursue him. But if the defaulter has concealed himself, and no traces of him can be discovered, or when the debtor has died, or has no property; the former law in force among the hongs, for seeking an indemnification, cannot be applied, and no request for making up the loss be preferred. The

various nations on running up debts with Chinese merchants, ought to be dealt with in a similar manner.

7. "Every nation, in loading and unloading cargo, may at their convenience, engage any kind of boat or lighter for carrying their cargo; and there is no fixed price, so that every merchant may settle it with the boatmen without any interference on the part of the mandarins; but if the boat people are found smuggling, they will be punished according to the law. Those who, when carrying the goods, cheat, or run away with them, will be seized and brought to trial by the local officers with due strictness. The boat people and coolies engaged in loading and unloading vessels, must not engross the employment exclusive to their own number; if so, they will be subject to punishment.

8th. "At every anchorage of the various nations, the consuls will appoint a subordinate officer to exercise control over the sailors, to avoid disputes or quarrels betwixt them and the Chinese. If such take place, means will be adopted for bringing the same to a termination. If the seamen go on shore, the official person will appoint a mate to accompany them. If any altercation arises, that mate will be held responsible for it. The mandarins of the place, ought on no account to hinder natives of the lower classes from going alongside the ships, to buy and sell any provisions which the sailors in the various vessels may require.

9th. "The merchants of the various nations, who are either permanently settled at, or visit for a short time, any of the five ports, must not wantonly go into any villages, or walk about at their pleasure, nor proceed into the interior to trade. There will be limits established which they are not permitted to exceed, according to the localities and the dispositions of the people. But if they, in opposition to this prohibition and treaty, wander wilfully far into the country, the inhabitants of the place are at liberty to seize and deliver them over for punishment to the consul. They ought, however, not to presume to engage with them in strife, and wound or injure them.

10th. "As merchants of the various nations are permitted to live at the five ports, the Chinese must seek no cause for insulting and troubling them; neither ought they wilfully to destroy their factories, warehouses, hospitals, and graves. But if they, with ruthless ferocity, create disturbance, plunder, and commit arson, the local authorities will instantly suppress this, seize the offenders, and prosecute them without the slightest show of mercy.

11th. "The merchants of the various nations at the five ports will hire compradors, linguists, clerks, workmen, and sailors, whom they are permitted to employ. Nor is it prohibited to persons whom they engage, to teach them the Chinese language and literature, and assist them in their learned labours. The wages and pay may either be fixed by themselves, or settled for them by the con-

sul at their pleasure. Every foreigner may buy Chinese books of all descriptions without restriction.

12th. "Any foreigners who have a cause of complaint, may through the consul, transmit a petition to the local authorities; the Chinese who have any grievance, must forward the same through the mandarins of the place, to be sent to the consul to be managed in like manner.

13th. "If the Chinese have any case of dispute with foreigners, they may state the subject to the consul, who will institute an investigation as to the respective merits of either party, and endeavour earnestly to put a stop to it, so as not to grow into a regular lawsuit. But if he cannot dissuade them from it, he will transmit his request to the local authorities publicly to examine and justly to pronounce a decision. The consul will himself determine the nature of the offence on the part of his own merchants, and deal with them accordingly, whilst the crimes of the Chinese will be punished according to their own law.

14th. "If any runaway sailors, or people of any other description, have concealed themselves in the Chinese territory, they will be apprehended by the mandarins of the place and delivered up to their authorities; but if any Chinese, having transgressed the law, escape to any place where foreigners live, or on board their vessels, to hide themselves there, the respective consuls will, on discovering them, hand them over to the local authorities, that they may be punished according to law. If they are not yet found out, the local officers will send official notice, to institute an inquiry for their apprehension and delivery; but they must not afford them shelter, or a hiding-place.

15th. "If any Chinese engage in strife with a foreign merchant, so that lives are lost, the local authorities will seize the murderer; if he be a Chinese, judge, and treat him according to their laws; if he be a foreigner, he will be apprehended and punished by the consul according to the laws of his own country.

16th. "Whenever a foreign vessel is plundered by pirates in the Chinese waters, the case must be reported to the nearest military or civil authorities, that they may capture the outlaws with the utmost rigour, and punish them according to the laws. If any of the stolen goods are recovered, they will be handed over to the consul, to restore them to their owner. But if nothing is secured from the robbers, the local officer entrusted with their seizure shall be denounced according to the established laws, but not make good the plunder.

17th. "Any foreign vessels meeting with bad weather in the Chinese waters, or running on a rock, or getting aground or encountering robbers, so as to suffer loss and destruction, the mandarins on the coast will, immediately after having heard of it, adopt measures for their rescue, safety, and protection, and exert

themselves to show them kindness and convey them to their harbour to refit. The people on the beach or the native boats must not avail themselves of their distress to plunder them; in doing which they will bring severe punishment upon themselves. In the inner waters the same rules shall prevail.

18th. "Vessels of every nation that have suffered damage, are allowed in the nearest place to procure materials for repairing, to buy provisions, and take in water, and the inhabitants of the seashore must offer no obstacles.

"2nd moon, 11th day, (8th March, 1846)."

The Historical Abstract of British Intercourse with China will be given in the ensuing Chapter, at some length, as it is of great importance, especially at the present period, to examine carefully our past policy, in order that we may be better enabled to pursue, in any future arrangements, a wiser course than we have heretofore adopted. By the preceding Treaties, and the official announcement of them just given, the government of China has been brought within the political pale of the Western Nations; and in all respects, China should be viewed and treated as a civilized nation with a responsible government.

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